



Examiners' Report June 2022

International GCSE Religious Studies 4RS1 02

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Introduction

There was a significant increase in the number of candidates this year, compared with 2019, and their performance on Paper 2 overall was commensurate with that of 2019. By far the largest number of candidates answer questions on either Religion B (Christianity) or Religion D (Islam). However, an increasing number chose to answer on Religion A (Buddhism) and Religion E (Judaism). If this trend continues, a detailed commentary on candidate performance for these two religions will, in future years, be included in this report. Entry for Religion C (Hinduism) and Religion F (Sikhism) remains small.

This year, as in 2019, detailed comments will be provided for Christianity and Islam, but all centres are encouraged to read this report fully, because all the fundamental issues raised by student performance are mirrored across all the six religions.

This section of the Report will include some comments on the challenges of the three specific question types.

(a) questions test AO1 and ask candidates to demonstrate knowledge of key features of belief and practice. It is important for all candidates to note that they can gain all 4 marks only by giving two responses and by developing each of them. Development can be achieved in a variety of ways, including the use of religious texts, examples, and further explanation.

(b) questions also test AO1, but they ask candidates to demonstrate understanding of religious beliefs and practices. Candidates need to be aware that this is marked using a levels-based mark scheme, and that to achieve the higher marks in Level 2 (up to 6 marks in total) it is necessary to demonstrate a fuller understanding of the matter raised, characterised by greater depth rather than by breadth. For example, a series of reasons, simply explained, will only score a maximum of 4 marks, irrespective of how many such examples they give. This is because such answers cannot demonstrate that their understanding is assured and comprehensive.

(c) questions focus on AO2, and candidates are asked to look at a variety of arguments that consider the issue raised by the question, to explain such arguments, and to evaluate them. Candidates who develop the arguments, but without evaluation will usually only gain marks up to the top of Level 2 (6 marks). Like (b) questions, (c) questions are marked using a levels-based mark scheme, and candidates can only achieve Level 3 and Level 4 (up to 10 marks in total) with answers that include comprehensive appraisal of the evidence presented. Also, as in (b) questions, the higher marks are given for depth and not just breadth of understanding.

In the subsequent sections of the report, these points will be illustrated. Once again, I would encourage all centres to read the entire report because there are lessons that can be learnt for all religions from these examples.

Question 1 (a)(B)

Outline **two** examples of authority within any **one** Christian denomination.

This question was generally well answered with candidates aware of the variety of sources of authority called upon by Christians. It is also a good example of the importance of reading the question.

A simple example gained the first mark, such as 'the Bible' and the second mark could be added with appropriate development. In the case of the Bible, this could have been to refer to examples of authoritative teaching in the Bible, such as the Ten Commandments, or by pointing out that most Christians believe the Bible to be divinely inspired.

Candidates need to note the requirement that the two sources of authority needed to come from one Christian denomination. Some candidates lost marks by not following that requirement.

This is an example of an answer that did not follow the instruction to refer to one denomination only, and thereby limited the maximum mark to 2

1 (a) Outline **two** examples of authority in any **one** Christian denomination.

(4)

- 1 In Catholic churches, an ordained priest leads the laity. The priests conduct Mass, give sermons and baptize infants.
- 2 ✗ For Evangelical and non-conformists, the Bible is the highest source of authority, and is used for teaching, rebuking, and training (2 Tim. 3:17)



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The first answer gains 2 marks – ordained priests are sources of authority for Catholics, and this can be expressed, for example, by the preaching of sermons.

In the second answer, the Bible is a source of authority for Evangelicals, and the crossed out part would also have gained marks for development. However, the change of denomination excluded that.



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Candidates must read every word of each question.

This is a 3 mark answer, and is chosen to demonstrate where development is and is not appropriate and effective.

It can be noted that the candidate does not refer to a specific denomination, and that is not a problem provided both answers can be seen as appropriate to one denomination only.

1 (a) Outline **two** examples of authority in any **one** Christian denomination.

(4)

1 The bible is a source of authority because its somewhere christians can go for guidance.

2 The church is a source of authority as its a place of worship and guide.



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The Bible is the source of authority, for the first mark, and Christians use it for 'guidance' gains the second mark.

The second example is more problematic. The Church can be accepted as a source of authority. However, the second part of the answer suggests that the candidate is referring to the place rather than the institution. This cannot be accepted as development, therefore, but the first mark is retained on the basis of positive marking.

This is a 4 mark answer and gives an indication of different kinds of acceptable development.

1 (a) Outline **two** examples of authority in any **one** Christian denomination.

(4)

1 In Roman Catholicism authority can be taken from the Bible as Christians use the text and morals in it for guidance

2 Roman Catholics also believe conscience is a very important source of authority. Our conscience is ~~what~~ what helps dictate to us right and wrong without the need of a Bible.



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Roman Catholics accept the Bible as a source of authority, and they use it for guidance. This is a developed example.

Catholics also regard the conscience as a source of authority, and it can help Catholics distinguish right from wrong.



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Sources of authority for Christians could have included, for example, the Bible, the Church, priests and ministers, the Magisterium for Catholics, conscience, and also parents.

Question 1 (a)(D)

Outline **two** ways Muslims show respect for the Qur'an

Candidates chose to answer this question by referring either to 'physical' signs of respect (such as washing) and also such as being attentive to the teaching, and putting it into practice. Both approaches were accepted.

This example of a correct answer shows how some candidates lose marks by not developing their answers.

1 (a) Outline **two** ways Muslims show respect for the Qur'an.

(4)

1 ^{Muslims} They have a special stand for the Qur'an

2 Muslims don't draw on it or damage it



Both these answers gained marks – the special stand, and avoiding damage to the Qur'an. But neither are developed, and so marks are limited to 2.



Development does not need to be extensive on (a) questions. For example, if the candidate had simply added that the special stand helped to keep the copy of the Qur'an clean, the second mark would have been gained.

This is a 3 mark answer, with one developed reason, and one that does not add enough for the second development mark to be added. It is also an example of showing respect by referring to the teaching rather than the physical respect shown to copies of the Qur'an.

1 (a) Outline **two** ways Muslims show respect for the Qur'an.

(4)

1 They recite important passages from the Qur'an during prayer.

2 They follow all teachings as it is the direct word of God / Allah



The recitation of important passages during prayer gained the mark, but there was no development. Adding 'during prayer' was not considered sufficient because the idea of reciting during prayer is a single idea. Another way could have been found to develop this answer.

In the second response, however, the first mark is gained by 'following the teaching' and then developed by saying this is because the Qur'an is believed to be the word of Allah.



In the first example, there could have been development by referring to the reverence with which the passages are recited.

This is a full 4 mark response, with two developed ways respect is shown.

1 (a) Outline **two** ways Muslims show respect for the Qur'an.

(4)

1 Before a Muslim touches the Qur'an, they ~~perform~~ purify themselves by performing wudu (ablution).

2 The Qur'an is stored in a high place (eg on a shelf) when not in use, making sure it is free from dust and nothing is placed above it.



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Respect is shown by the act of purification before touching the Qur'an, and developed with the example of wudu.

The second example is also developed – that the copy is stored in a high place, and this means that nothing is placed above it.



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In the first answer, simply identifying wudu was sufficient to gain the development mark.

Question 1 (b)(B)

Explain different attitudes to the ordained ministry within Christianity.

A specific qualifier in this question is that answers should refer to different attitudes. This meant that someone who chose to develop one single attitude would score a maximum of 3 marks. But this approach was very rare, and most candidates referred to more than one attitude.

Candidates could have referred to attitudes about the need for an ordained ministry at all, or they could have chosen to be more specific and refer to an issue such as the ordination of women. All appropriate responses were accepted.

This is an example of a Level 1 answer, and gained just two marks, though it is clear that the candidate does have some understanding of the topic.

(b) Explain different attitudes to the ordained ministry within Christianity.

(6)

The ordained ministry are said to be the people with the ~~highest~~ highest authority as they are wise and are more experienced than any other ministry. They are also usually a sought after source of authority as they know the teachings of Jesus and God. ~~And are usually very helpful groups of people as they would assist assist those in need and be kind and oh And are kind and charitable.~~



This answer was marked as a single developed idea. It says that ordained ministers might be held to carry higher authority, because of their Christian knowledge and understanding.

Ideas such as that they are more experienced than other ministers is not obviously correct, and it would have needed an explanation of why that might be argued before it could gain any marks.



There is one developed attitude here, and another similar approach could have taken the mark into Level 2, though more depth would have been needed to get to the higher Level 2 marks.

This is a good answer in as much as the candidate demonstrated a good understanding of the issue. However, there were a lot of answers like this that offered a series of simply developed attitudes and gained only 4 marks.

(b) Explain different attitudes to the ordained ministry within Christianity.

For many Christian groups, ordained Ministry is essential. Catholics have a strict hierarchy of ordained ministers leading to the Pope. For Catholics, the ordained ministers lead prayer and administer the sacraments. The general attitude is that they are needed. Other groups, however, such as the Protestants, have lay ministers. These members of the laity can administer the Eucharist and visit the sick, but have not been ordained. ~~Many~~ Protestants place less emphasis on the importance of ordained ministers to worship, but still have many ordained ministers. Some Christians instead focus on private personal prayer and prefer to handle worship for themselves, but most view ordained ministers as the important leaders of mass.



A careful reading of this answer shows that there are a series of ideas, but none of them developed with any depth of understanding. For example, Catholics believe it is important to have a hierarchy of ordained ministers leading to the Pope, and these ministers lead services. The same approach then follows with Protestant attitudes. There is no attempt to further develop the points that are made, and so this can only achieve 4 marks.



Taking the first example, the candidate could have raised their mark by explaining why Catholics think an ordained hierarchy of ministers is essential. They might have spoken, for example, about the belief that this follows in the apostolic tradition, and reflects the belief that Jesus chose his apostles for a special role of leadership, and that ordained ministers are their successors. It is this level of development that can allow candidates to access the higher Level 2 marks.

This answer is included so that centres can see what is needed to gain full marks on a (b) question.

(b) Explain different attitudes to the ordained ministry within Christianity.

(6)

Some Christians might support ordained ministry due to St Peter and the authority Jesus gave him. Jesus said 'you are Peter, and on this rock I will build my church'. Therefore Jesus gave St. Peter a special elevated role within the church, which suggests to Christians that God intended for there to be ordained ministers, like Peter, within Christianity to have authority.

However, some Christians might not support ordained ministry because of some of Jesus' other teachings, such as when he said 'you are not to be called rabbi, for you have one teacher, and you are all brothers'. This implies that only God - the 'one teacher' - should have authority within Christianity, and everyone else should be equal as we are all brothers.

Other Christians might oppose ordained ministry because of St Paul, who said 'in Christ, we, though many, form one body and each member belongs to all the others'. This indicates that in Christianity, we are all equally important so nobody should assume authority over anyone else or give them teachings and instructions.



This example provides a series of developed explanations.

In the first paragraph the candidate speaks of the authority given to Peter, the idea of a rock, and the elevated role this implied, and the belief that this indicates God's intention to have specially ordained ministers who follow in the line of succession from Peter.

The second example contrasts that with Jesus' other actions and teachings, such as not accepting the title 'rabbi' because there is only one teacher, God, and that all are brothers. God alone has authority, and everyone else would be equal.

There is a third response of equal quality.

It is important to see how this kind of approach is a significant step up from a series of simply developed reasons, and that it demonstrates a deeper level of understanding than the previous 4 mark answer.



Two well-developed examples can gain up to the full 6 marks available.

Question 1 (b)(D)

Explain the importance of the Rightly-Guided Caliphs for the development of Sunni Islam

This is a question posed from the specific perspective of Sunni Islam. Of course, not all candidates who take this Paper are from the Sunni tradition. In fact, not all candidates are Muslim. It is important that all topics on the specification are taught, and that an understanding of different points of view are developed.

As in many (b) questions there were many simply developed answers, scoring only up to 4 marks.

However, these responses will focus on three different marks – 0, 3 and 5

This answer is written in the present tense, and all indications are that the candidate does not understand the historical context of the Rightly-Guided Caliphs, and was unable to gain any marks.

(b) Explain the importance of the Rightly-Guided Caliphs for the development of Sunni Islam.

(6)

The rightly guided Caliphs are members of a Shi'a or Sunni Islam community that unite all those in practice of Islam together. They serve the community and are the role models for said community. They carry on teachings from holy books to strengthen the relationship of their fellow neighbours with Allah.



There is the occasional phrase here that could refer to the Rightly-Guided Caliphs, such as that they are a force for unity. However, when that is in the context of an answer that understands the Caliphs as existing in current times, and are maybe being confused with imams, this cannot be rewarded.

In many ways, this is a very good answer. If it had been developed further, or if there had been another answer of similar quality, it could have gained all 6 marks. As it stands, it is one well developed idea, and gains 3 marks.

(b) Explain the importance of the Rightly-Guided Caliphs for the development of Sunni Islam.

(6)

20 years after the death of ~~the~~ Prophet Muhammad (PBUH) all of his revelations were compiled by Uthman (one of the rightly guided Caliphs) into the Qur'an. This is extremely important, because the Qur'an is what the Shari'ah law is based on and is seen as the direct word of God, because it has not been changed or corrupted.



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This answer picks up one of the roles performed by the Caliphs and develops it well. It refers to the compilation of the revelation of Muhammad that took place after his death, and its coming together as the text of the Qur'an. This is seen as the basis for the Shari'ah Law which guides Muslim behaviour, because it is the direct and uncorrupted word of Allah.



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Further explanation of how the compilation of the Qur'an was important in the development of Sunni Islam, and so highlighting the part played by the Caliphs, could have taken this answer into Level 2.

It is possible, although quite a challenge, to gain all 6 Level 2 marks for a very well-developed single reason, except where the question specifically asks for 'different' reasons, which is not the case here.

This is a very good answer that develops one reason very effectively, but then does not quite repeat that in a way that would have gained all the marks.

It was awarded 5 marks.

(b) Explain the importance of the Rightly-Guided Caliphs for the development of
Sunni Islam.

(6)

The ~~is~~ Rightly-Guided Caliphs helped develop (Sunni) Islam after the death of the Prophet. They were close companions of the Prophet and were trusted by the community. During their 30 year reign, Islam developed and spread from Egypt, North Africa, to the west and Persia to the east. ^{specifically} During the reign of Uthman, the Qur'an was compiled into book form. This affects a Muslim's daily life as they recite the Qur'an and memorise it in the exact way that Uthman compiled it. All the Rightly-Guided Caliphs were given glad tidings of jannah (Paradise), along with six other companions, which shows that they were to be trusted with the management of the Ummah ^{after} the Prophet's death. Many of the things they did and managed during their ~~life~~ life time still, ^{in some way or the other,} affect a Muslim's life today.



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The well-developed idea in this answer is that the Caliphs were people who were important because they could be trusted to be faithful to Islam, being close companions of Muhammad, and that they were recognised in their importance by the glad tidings of paradise. This idea is introduced at the beginning and developed further later in the answer. There is also reference to the compilation of the Qur'an, and the territorial development of Islam, but neither of these are developed sufficiently (explaining their significance in the development of Islam) for this to gain all 6 marks.

Question 1 (c)(B)

This question calls for a discussion of whether the Bible holds the same importance for all Christians.

Overall, it was a well answered question, and many answers included a good understanding of the various Christian attitudes to whether the Bible can be understood literally.

These answers illustrate a Level 1 response, and also one answer that fails to go beyond Level 2 and one that has the extra quality that allows it to gain Level 3 – 7 marks.

There is quite a full response here, but a close reading will show that actually little of substance is said, hence its Level 1 mark of 3.

(10)

The Bible has significance with all Christians as it is the word of God ~~mean~~ however some interpret and follow it differently. ~~mean~~

Some Christians ~~are~~ ^{make} the teachings of the Bible their biggest priority in life and will refuse ~~to~~ to do anything against it. These ~~these~~ Christians prioritise the Bible above everything however other Christians may ~~not~~ not hold the same importance to it and although it will still have significance in their life they will prioritise other things before it such as their loved ones.

As someone who is not religious and doesn't follow Christianity the Bible is not important to me however from the ~~the~~ Christians I do know it is easy to observe that the Bible holds different levels of importance to them. Some of them will take the Lord's name in vain considering it as a minor accident ~~name~~ however others could not dream of doing such a thing.

In conclusion the Bible varies in importance between Christians however it does still play a significant role in their life.



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In effect, this answer says all Christians accept the Bible as the word of God, but interpret and follow it differently. This is a promising start. However, the second paragraph only adds that some Christians prioritise its teachings and others have different priorities. In the last paragraph, there are a few simple illustrations of this point, that some will take the Lord's name in vain, but others will not. The very brief conclusion says nothing new.

In summary, this is what might be called a simple 'for and against' and is the kind of answer that will gain up to 3 marks.

A very common approach to (c) questions is to provide a discussion on both sides, developed with supporting evidence, and then add a summative conclusion. It does not go on to evaluate the arguments.

This is a good example of a response that gains 6 marks.

I disagree. I believe the bible does not have the same importance for all Christians as ~~to~~ the high churches, such as Roman Catholics, take it liberally, but the low churches take it literally. This is because the low churches believe that the bible is "the ^{absolute} word of God," so should be followed ^{and "God's word is law"} literally. However, high churches believe the bible is a metaphor ^{or a} guide to how they should live their lives. Therefore, the bible is not as important to high churches as other factors are considered, such as the conscience, whereas it is more important to low churches.

However, some people believe that the bible has the same importance ^{for} ~~to~~ all Christians as it is the same guidance that is given out to all who read it. This is because, whether directly or indirectly, it is still written by God and as "God's word is law", like the 10 commandments, it is equally important to all Christians. ~~equally~~.

On the contrary, the bible does not have the same importance for all Christians because some believe it is not

'up to date' as it was written hundreds of years ago. This is because there is not always guidance on topics such as technology ^{and} ~~or~~ at the time the bible was written, it was said that "no man should lie with another as he does with a woman." However, at the time, homosexuality meant sodomy, which it does not today. This means that the bible is less important to those who believe this as it does not contain all of the guidance needed, so the conscience, for example may be equally important; ~~Therefore~~, the bible is not as important to some Christians as it is to others.

In conclusion, I believe that the bible does not have the same importance for all Christians as it depends on if you study it literally or liberally. Although I understand some people believe that it has the same importance to all Christians as it is still the word of God, whether directly or indirectly, I disagree. I believe it ^{does} ~~is~~ not have the same importance as some believe it does not contain current guidance, so is not as ^{to some it is to} important ^{as} others believe.



The main point of this discussion is the extent to which the Bible is considered to provide guidance for current times. It says some do believe it does, and others do not, and it has some useful supporting discussion. It follows the pattern of 'some Christians think x and other Christians think y' and then, in the conclusion, it really just repeats the same ideas.



For this to go beyond Level 2, what was needed was an element of discussion as to why one of these points of view might have more merit. This could be in the body of the discussion. It is more often found in the conclusion.

The candidate might have said that the key issue they had highlighted was whether the moral teachings are historically and culturally limited, or whether it is important for Christians to argue that what was wrong thousands of years ago must still be wrong, otherwise – in a sense – God changes over time. They might have then pointed to the problems of this latter conclusion, that God is believed to be immutable. The candidate touches on some of these ideas, but does not develop them.

The important thing to look out for in this answer is the attempt, albeit relatively simple, to appraise ideas.

This is what takes it into Level 3 – 7 marks.

For many Christians there are different teachings on the importance of the Bible. For example fundamentalist Christians believe that everything in the Bible is true as it is the direct word of God. Conservative Christians share this idea but admit there are contradictions. More Liberal Christians however ~~may~~ will focus on the Bible, and believe in its importance, however believe the Bible was written by human authors. Therefore, not all of it is true and reflects parts of the culture of the time. For instance passages about the role of women and how homosexuality is an abomination should be discarded due to their conscience. ~~Therefore conscience is seen as equally~~ Therefore the Bible may have lesser importance. Roman Catholics may also lessen the importance of the Bible as they ~~value~~ value tradition not just the Bible. This shows how there are varying different

attitudes to the Bible, and many Christians would expect these different attitudes to Bible, according to both denomination and personal view.

However, some Christians may believe that ~~not believing~~ ~~the~~ believing the entirety of the Bible and lessening its importance is considered to be blasphemous. Therefore for some these people may not be seen as real Christians. I disagree with this though as I believe that the Bible holds in some places strong moral value and even ~~literary~~ literary value but is not complete yet. Some of the passages are clearly of its time and there are many inexcusable contradictions, which show that it was written by different human authors. Therefore it is understandable for some Christians to not believe in complete supremacy of the Bible, and all ~~are~~ ~~equally valid as~~ ~~Christian~~ different ways of interpretation and importance are Christian.

Overall, I disagree with this statement and believe that the Bible does not have the same importance for Christians, due to varying beliefs and different ~~for~~ denominational views.



It is useful to focus on the central paragraph of the second page of this response.

There is a clear attempt at adding a personal response, the candidate's own evaluation. This is seen in such things as pointing to the contradictions, which indicate a wider authorship, and that this undermines the idea of the supremacy of the Bible. This, and some similar points, do not create deep and developed evaluation, but it is enough just to view the discussion as a little more than 'some say x and some say y', so a mark more than a Level 2.

Question 1 (c)(D)

This question asked whether the principles of ijma and qiyas are essential for a complete understanding of Muslim teaching.

Not all candidates appeared to know what these principles are, but many of those who did answered the question effectively drawing the contrast between principles that may help elucidate teachings and the supreme authority of the Qur'an and the Sunnah.

These examples show a Level 1 response, a good Level 2 response, and then one that demonstrates a much deeper understanding of the issues raised by these principles, gaining the top of Level 3.

This is a very simple answer, and one that does not get to grips with the specifics of ijma and qiyas. However, there is just enough in the answer to accept that they have a basic understanding of the role they might play. But, without specific reference to the meaning of the two ideas, only a Level 1 mark is possible.

ijma and qiyas are essential for Muslim teaching but not to a complete understanding.

These principles guide Muslims to a deeper meaning of Islam which helps Muslims become more faithful.

The teachings in Islam is also and mainly learnt from the Qur'an which gives us the understanding for Muslim teaching and with the principles of ijma and qiyas Muslims understand it further but not completely and they are not essential for Muslim teaching.

These principles do bring Muslims closer and strengthen the community helping Muslims grow a stronger bond to God united.

In conclusion, ~~these~~ The principles of ijma and qiyas give a further understanding ~~and~~ but they are essential for the complete understanding in Muslim teaching.



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What the candidate points to is the central importance of the Qur'an. But they also say that these two principles could lead to a fuller understanding, and could bring morality closer. These are valid points and, although it is a general answer, it is not without merit.



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For an answer to a (c) question to go beyond Level 1, it will usually be necessary for the candidate to show they understand the key terms being used. If this candidate had that understanding, and have just developed their answer with examples, this could have become a Level 2 response.

This is a good Level 2 response, gaining 6 marks. An important exercise would be to see what could have been done to take this to the next level.

The principals of ijma and qiyas are ~~the~~ essential for a complete understanding of Muslim teaching. This is due to the fact that without these secondary sources of authority, Muslim teachings can't be fully understood as the Qur'an and the teachings of the prophet Muhammad do not cover every aspect of life and especially not modern day issues. This is because they occurred a long time ago and due to global advancements, the teachings ~~are~~ now ~~out of date~~ don't cover modern issues. This is why ijma and qiyas are necessary as they allow Muslims to solve modern issues ~~which~~ and provide up to date teaching which the Qur'an and Muhammad ~~were~~ ^{are} unable to provide.

However, without the Qur'an and the teachings of Muhammad, there wouldn't be a starting point to provide ijma and ~~qiyas~~ qiyas with

their teachings. Due to the Qur'an being the main source of authority in Islam, everything in Muslims' lives are referred back to it including Ijma and Qiyyas. This would mean that if there was no Qur'an it would be impossible for just ijma and Qiyyas to provide a complete understanding of Muslim teachings.

On the other hand, even though the Qur'an is the main source of authority and the base of all teachings, the Islamic faith wouldn't have been able to sustain its beliefs as the world grew more advanced. It is evident that Muslims realised this as they ~~all~~ created the concept of qiyyas to tackle problems which will ultimately reveal themselves later. They also created scholars to create a constant flow of teachings as the world modernised.

In conclusion, although the main source of teachings and authority in Islam is the Qur'an, without the principles of ijma and qiyyas, ~~Islam would~~ there wouldn't be a complete understanding of Muslim teachings in the modern world.

(Total for Question 1 = 20 marks)



The terms are understood, the debate is highlighted and supported with examples and development. Ijma and qiyas can help improve understanding of modern issues, but as they must always refer back to the Sunnah, and to the Qur'an which is unchanging, then there is an open debate about their value. The conclusion is a reiteration of the discussion presented.



The key question then is how to improve an answer like this.

We can look at just one idea, the risk of moving away from the express command of Allah. The Qur'an is the word of Allah and uncorrupted, but Muslim scholars are fallible, and there is clearly the risk that their interpretations are wrong, in that they take Muslims away from what Allah intended. That is why there are some Muslims who are Quranists. This kind of discussion, which evaluates the argument for modern interpretation, could have taken this answer to Level 3 and beyond. The candidate touches on such ideas, but then fails to develop them.

This example is included because it illustrates a discussion that is clearly evaluative, and goes beyond the 'some say x and others say y' kind of discussion.

It gained 8 marks out of a maximum of 10.

The handwriting becomes hard to read at the end, but it is possible, and it is worth enlarging and persevering to get a full sense of what was written.

Some argue that ijma and qiyas ~~is~~ are essential for a complete understanding of Islamic teaching because ~~if~~ these are used in the making of the local shar'ih laws which dictates what Muslims ~~are~~ are "halal" or "haram", ~~for~~ allowed or prohibited for Muslims. It helps Muslims to determine whether they ~~are~~ should or should not do ~~a~~ certain things which ~~is~~ have a great impact to Muslim's lives. This makes the principles of ijma and qiyas important for understanding Islamic teaching as the shar'ih laws ~~are~~ can be ~~is~~ translated to "the straight path" which is the "road" Allah want Muslims to follow. This point is strong because these principles are used to ~~decide~~ help Muslims understand Allah's will in terms of daily practices such as ~~eat~~ what to eat and not to eat.

Some also argue that the principles of ijma and qiyas are essential for a complete understanding of Muslim teaching, ~~for~~ because it is used by Ulama, ~~to~~ ^{as} Islamic scholars to interpret the Qur'an and other Islamic teachings.

The words "ijma" and "qiyas" can be translated to analogy and consensus where + analogy is used to find the answers and views from older scripture and teachings of horden ~~is~~ problems which haven't been directly addressed before since they did not exist in the time of these teachings. Consensus help the Ulama's to ~~to~~ discuss and decide on one views and interpretation of on new problems based on Old teachings and scriptures. This helps makes sure that ~~on~~ the conclusion is more reliable and accurate as multiple scholars are involved. This is a strong argument because there are many new things that the scriptures like the Quran haven't and ~~has~~ couldn't have addressed before and needs ~~answers~~ Muslims need ~~answers~~ answers for, so it is key to use ijma and qiyas to update and ~~adot~~ adapt teachings to ~~our~~ our needs.
 (understanding of muslim teaching as ~~the~~ ~~it~~ they are still ^{only} ^{human} ^{under} ^{of} ^{Allah})

However, some argue against this point as ijma and qiyas isn't the "direct words of God" like the Quran it is not essential for muslims as Ulama's are still not the complete ~~with~~ authority ~~comp~~ compared to God. ~~so~~ And that their ~~of~~ views and understanding are not essential * for a complete understanding of muslim teaching. I think this point is ~~also~~ not weak because the "direct words of God" clearly have more authority over ~~the~~ human scholar's understanding of God.
 (Total for Question 1 = 20 marks)
in conclusion I believe ~~worshi~~ the principles of ijma and qiyas are



There is, first of all, a very good discussion of both points of view, supported and developed.

One key area to look at is the final paragraph. This talks about how interpretations are not complete, unlike the world of Allah, and that the direct words of God clearly have more authority than the interpretation of any human scholar. There is the teaching of Allah and there is 'human understanding' and they are distinct.

This is a clear and, to an extent, sustained attempt to appraise the arguments that were presented in the body of the essay.

Question 2 (a)(B)

This question asked candidates to outline **two** practices associated with a Christian pilgrimage to somewhere **other than** Bethlehem or Jerusalem.

Perhaps this was the question that most highlights the need to read the question carefully. Some candidates wrote about pilgrimage to Bethlehem and/or Jerusalem and others failed to focus on the word 'practices'. This second point was important because, without a practice being identified, no marks could be gained. So, for example, a candidate saying that Christians go on pilgrimage to Rome, and then explains that this is because it is the headquarters of the Catholic Church, would not have scored any marks, because no practice is named (such as visiting the tomb of St Peter).

Many candidates were aware of a variety of places of pilgrimage, including Rome, Canterbury and Walsingham, and the associated practices, and scored well on this question.

The two examples shown below help to illustrate how the development marks can be gained on (a) questions.

This 3 mark answer is an example that helps to identify what can and what cannot count as development.

- 2 (a) Outline **two** practices associated with a Christian pilgrimage to any **one** place other than Bethlehem or Jerusalem.

(4)

1 In Rome, to attend a sermon of the pope which occurs every Wednesday.

2 Also in Rome, to visit notable historical sites, such as St. Peter's basilica, or the tomb of St. Peter.



ResultsPlus
Examiner Comments

In the first part of the answer a practice is identified, that pilgrims to Rome attend papal sermons. But it does not count as a development of the practice to learn the day on which the sermons are preached. On the other hand, visiting historical sites, the second practice named, and then identifying a site, does count as development because this does develop the practice itself.



ResultsPlus
Examiner Tip

It is important to provide development that develops the response, in this case the practice, and which also answers the question.

This example of a 4 mark answer is included to give two different examples of successful development.

- 2 (a) Outline **two** practices associated with a Christian pilgrimage to any **one** place other than Bethlehem or Jerusalem.

(4)

- 1 In Walsingham, England, people walk to the house Richardles de Favegaris built after ~~his~~ vision of the Virgin Mary, and along this walk people pray at shrines relating to their denomination.
- 2 Another practice is that on the last mile of the walk, people walk bare foot to convey dedication and devotion to their journey and to their faith in God.



ResultsPlus
Examiner Comments

In the first answer the candidate gives the practice of walking to the house of Richeldis de Faverches, and develops this by adding further details of the walk, the visiting of shrines on the way.

In the second answer they give the practice of going barefoot for the last mile of the pilgrimage. This is developed in a different way, by explaining the spiritual significance of the action.



ResultsPlus
Examiner Tip

Candidates are encouraged to try to develop the answers in (a) questions to gain the extra marks, remembering that there are many different, and often quite simple, ways in which the answers can be developed.

Question 2 (a)(D)

This question asked for **two** ways in which Makkah is important for Muslims.

This was a well answered question, and many candidates scored the full 4 marks. Those that failed to do so often failed to develop their answers.

This candidate scored just 2 marks, because they did not develop their answers.

2 (a) Outline **two** ways in which Makkah is significant for Muslims.

(4)

1 It is the place where Muslims are mandated to go for Hajj one of the 5 pillars of Islam. This makes it a significant place

2 It is also the place where the great mosque is which is very important to Muslims.



ResultsPlus
Examiner Comments

The candidate clearly knew of the significance of Makkah, and provides good examples, but they are not developed. They say that it is an important place because the Hajj pilgrimage is mandated, and that it contains an important mosque.



ResultsPlus
Examiner Tip

This could have been developed by explaining why Makkah is considered so important that pilgrimage is mandated, and the candidate could also have said something about why the mosque is considered 'great'.

The failure to develop (a) answers was quite a common issue, so a further example is included here so that centres can see how many of their students are approaching these questions.

2 (a) Outline **two** ways in which Makkah is significant for Muslims.

(4)

1 Original place of Muhammad.

2 where the ka'aba is located.



ResultsPlus
Examiner Comments

These are acceptable responses, even though they are brief. But this again gained just 2 of the 4 available marks because of the lack of development.

By way of contrast, here is a full 4 mark answer, where the ways are both developed.

Section 2: Celebration and Pilgrimage

2 (a) Outline **two** ways in which Makkah is significant for Muslims.

(4)

- 1 Makkah was the place where Muhammad first tried to set up the Islamic community and where Muhammad received the night of power outside the city, first informing Muhammad of Islam.
- 2 ~~Also~~ Makkah was the place where Muhammad led an Islamic army to capture the city and dedicate to Allah. It contains the ka'bah which Muhammad circled on his camel after the battle, it is where Muslims perform Hajj to.



ResultsPlus
Examiner Comments

In the first answer the candidate actually gives two ways.

The first is that it is where Muhammad first tried to set up an Islamic community. But this is not developed. But they also say it is where Muhammad 'received the night of power' and that this first informed him of Islam.

The second way refers to the capture of Makkah by an Islamic army, which is developed by the further detail of what Muhammad did by circling the ka'bah.



ResultsPlus
Examiner Tip

There is no need for candidates to add a lengthy further comment to gain the development marks, as seen in these two examples.

Question 2 (b)(B)

This question asked candidates to explain the importance to Christians of pilgrimage to Bethlehem. In the nature of the question, candidates were able to gain marks by explaining why Bethlehem is an important place for Christians, but they could not gain the higher marks in Level 2 without making some attempt to relate specifically to the act of pilgrimage.

Included below will be an example of a Level 1 answer, a Level 2 answer that gains 4 marks (in the way that many students did) and one that gave that extra depth that allowed access to the higher Level 2 marks.

Some candidates did not appear to know very much about the detail of Bethlehem or about the nature of pilgrimage. This is an example of a single developed point that gained two marks.

(b) Explain the importance for Christians of pilgrimage to Bethlehem.

Bethlehem is the birth place of Jesus so many
christians go there to feel close to him. (6)



The candidate has the simple knowledge that Bethlehem is where Jesus was born, and this is developed with the additional idea that pilgrims will go there to feel close to Jesus.



Because the specification refers to pilgrimage, candidates should learn something of the places associated with the stories of Jesus' birth, not just the town itself, and about the reason why pilgrims will visit these specific places.

There is an attempt to provide more than one developed reason in this answer, which gains 4 marks, but there is not the depth to for a higher Level 2 mark. All the reasons are developed simply.

(b) Explain the importance for Christians of pilgrimage to Bethlehem.

(6)

Christians go on pilgrimages to Bethlehem because it was Jesus' birth place. This is where Christians become closer to their faith through historical places and events.

Jesus is of great importance to Christians because he is their ~~king~~ Messiah and died for everyone's sins. Christians believed Jesus was God incarnate and so visiting his Birthplace will get them closer to God.



ResultsPlus
Examiner Comments

As with the previous example, there is the idea that Bethlehem is where Jesus was born, and so pilgrims go there to feel closer to their faith.

A second reason mentions the belief in Jesus as the Messiah, who went on to die for everyone's sins. This is also a simple development.

There is also a third reason, based on the belief that Jesus was God incarnate, and so this would also allow them to feel closer to God.



In the first reason, reference is made to the historical places and events. If this idea had been developed and related to the idea of Christians coming closer to their faith, that would have demonstrated some of the depth needed for a higher mark. In the third example, a short discussion about the significance of the incarnation for Christians would also have added depth to this part of the answer.

There is a clear attempt to develop reasons with some extra depth here, though it gains 5 rather than 6 marks because at the end it starts to describe what pilgrims do rather than explain why they do it.

(b) Explain the importance for Christians of pilgrimage to Bethlehem.

(6)

Christian pilgrimage to Bethlehem is very important as it is the site, where Jesus was born. This holds particularly significance as it is the moment that God became flesh and shows his love for mankind as Jesus was born to save man from sin. The way in which Jesus was born in a manger also shows God's humility. At Bethlehem, Christians can try and feel closer to these large Biblical events and reassure their faith by going to the Church of Nativity and kissing the 14-pointed star, as well as going to the grotto and seeing the stone ~~place~~, which is the supposed site of Jesus' birth.



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Examiner Comments

The key part of this answer to look at is at the start. Again it says Bethlehem is the place where Jesus was born, but this is immediately developed with reference to the incarnation, and also that this shows God's love because Jesus was born to save people from sin. This shows the ability to add depth to the simple reason originally given.



Having been on track for all 6 available marks, the candidate just needed to show the same depth with another reason, such as by developing the idea of humility. Instead they describe actions, and on these (b) questions development by description does not show the depth of understanding required for top marks.

Question 2 (b)(D)

This question asked Muslims to explain the importance of hajj for Muslims. It was generally well answered, and candidates understood hajj and its significance in the life of Muslims.

The examples below show a candidate who was judged to have provided a series of simple reasons, with no effective development, and also a candidate who provides reasons that are simply developed. Finally there is a full 6 mark answer, where the candidate took two ideas, two reasons, and showed depth of understanding in both cases.

These are simple reasons. When marking simple reasons examiners will allow up to three marks for a set of such answers, but they cannot go into Level 2 without development.

(b) Explain the importance of the hajj for Muslims.

(6)
All Muslims must do the hajj at least once as that's what God said. It's important as it creates a huge Ummah and community of people which makes it very powerful. All people are equal as they all wear the same clothes and all classes of people do the same activities with each other. Lastly it cleanses your soul.



It is helpful to look at the separate answers given, and to see that there is no significant development.

Hajj is important because commanded by God.

It makes the ummah stronger.

It shows equality in shared experience.

It cleanses the soul.



We can take just one example and show how to develop it simply and then fully.

The third reason says that hajj shows equality. In his final sermon Muhammad stressed the idea of the equality of all Muslims, and if this has been added it would have counted as simple development. If they had gone on to stress how the wearing of the same clothes represents how race and gender do not matter, and that this was a point made by Muhammad specifically, that behaviour is what really matters, that would have been development with depth of understanding.

This is an answer with some simple development, but also one that describes actions without always drawing out their full significance.

(b) Explain the importance of the hajj for Muslims.

(6)

Hajj for Muslims is a spiritual journey which strengthens ones faith, unity with muslim community and relationship with Allah. It shows worship and places ones self in the very places that are holy and symbolic, such as circling the ka'aba seven times, drinking from the Zam Zam well and even going to the same cave the Qu'ran was revealed to Muhammad. It is a pilgrimage of upmost importance in the Islamic religion and part of the 5 pillars of Islam.



There are a couple of simply developed answers here. The first one is a good example. Hajj is important as it is a spiritual journey, and it strengthens faith, unity and one's relationship with Allah.

It mentions going to holy and symbolic places, and describes actions, but it does not then try to explain the full importance of these actions, or even the full importance of actually being in a holy place.

This is a good example of a 4 mark answer because the candidate fails to add depth to the reasons given.

This is an example of an answer that gains all 6 available marks. It is done by fully developing two reasons, which is probably the simplest way to 6 marks for most candidates, though one very fully developed reason can also gain full marks on most (b) questions.

(b) Explain the importance of the hajj for Muslims.

(6)

Hajj is important as it is a pilgrimage in which millions of Muslims take place in each year to follow in Muhammad's (PBUH) footsteps. Because so many people take part, it strongly connects the Ummah and brings them closer. This is significant as it is very important in Islam and therefore they can learn from each other and become one as a community. Furthermore, Hajj shows great devotion towards Allah, and every Muslim should go on it at least once if possible. Therefore it shows respect to Allah, making them better Muslims and so, they are following Allah's wishes. And so it is very important as it shows their devotion to their religion.



In the first reason it says hajj follows in the footsteps of Muhammad. When so many people do this together it strengthens the ummah and brings Muslims closer to each other. So far this would be a simple development. But the candidate adds more depth about the value of this, that Muslims can learn from each other and become one as a community.

This approach is then repeated with the second reason. Hajj shows devotion to Allah because it is a long and difficult trip, which Muslims will try to do at least once in their lifetime. This again is simply developed up to this point. It adds depth by saying that this show of respect for Allah makes them better Muslims because they are following Allah's wishes.

Question 2 (c)(B)

This question asked candidates to discuss the idea that the celebration of family life is the most important part of Christmas. One thought behind the question was how the holy family of Jesus, Mary and Joseph highlight the importance of family in Christianity, and many answers looked at that idea. Others saw the family celebration as an example of the commercialisation of Christmas, which they compared to the religious significance. Both, and other approaches were acceptable, but the higher marks were only available to those who, in some way, did pick up on the point about family in the question.

This answer presents simple ideas, and there is not the development required for a (c) question that would have taken the mark beyond Level 1.

Some people agree with this statement. One reason for this is that in the Bible ~~God~~ + Jesus talks about how important family is. Most Christian families believe the above statement for this reason.

A second reason why some people believe the statement is if they don't see their families often. So when they do see them it is very important.

One reason why some people don't agree with the statement is because they believe that the giving of presents is more important. Giving someone a present to someone is a symbol of love. This links to Jesus's main teaching 'love your neighbour as you love yourself.'

In conclusion I believe that giving gifts is more important as it links to Jesus's main teaching. Celebration of a Family life is still very important.



In essence this answer makes three simple points.

Some would agree because Jesus talks about the importance of family in the Bible.

Some people only see their families at Christmas

Some people think that giving presents is more important as a way of showing love, which is also what Jesus taught. This last idea shows a little development, especially as it is called Jesus' main teaching, but to go into Level 2 the candidate would have needed to try to develop one of the earlier points too.



The candidate could have explained where Jesus speaks about the family. With this simple development added to the first point, the answer could have gained Level 2 marks.

This answer makes the comparison between the role the family plays in the religious and the religious meaning behind Christmas. Ideas are developed, and this takes it to a Level 2 response.

(10)

Celebrating with your family is one of the most important parts of Christmas. It celebrates a sense of community, and often re-unites family members that have not seen each other in some time. Celebrating and praying with family also suggests to some Christians that God is looking upon the whole family and blessing the whole family line. On top of the religious aspect, it creates a sense of unity and bonding while also being a time of entertainment and enjoyment. Family members celebrate together, forgive each other, and have a day of doing nothing except living life all together. Thus, it brings family together.

Some may argue that the point of Christmas is not for fun ~~and~~ and games, but rather a period of reflecting and remembering Jesus and God. It could be said that Christmas is for people to teach each other and unite the community as Christians, not normal people on a normal day, therefore removing any sense of bias.

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Therefore, it can be argued that the most important part of Christmas is remembering and celebrating the religion, God and Jesus. The celebration of family life would be seen as a following or effect of the Christian meeting.

While there are many important parts to Christmas, I believe that celebrating the religion while being able to enjoy it with your family and loved ones is the most important part of Christmas, as it means that you are able to celebrate multiple happy things in one event!



On the one hand, the candidate points out that Christmas brings families together in celebration, and that this brings unity, forgiveness and blessings from God.

On the other hand, it could be said that the focus should be on Jesus, and there is an attempt to develop this, though the point can also seem to be distinct, and it would have been better if the candidate had been able to focus more on Jesus' birth, the incarnation and other such specific aspects of the events of Christmas. It is for this reason, that the point being made on the alternative side is not well expressed, that only 5 marks are gained.



This would have been a better answer with explicit reference to what Christians believe happened at Christmas. In fact, the birth of Jesus is not mentioned at all.

This is an answer that shows the depth of understanding of issues raised by the question such that it reaches the top of Level 3, 8 out of the available 10 marks.

(c) "The most important part of Christmas is the celebration of family life."

Discuss this statement considering the arguments for and against.

In your answer you should include:

- reference to teachings
- other (divergent) points of view – either within the religion or from other religions
- your opinion/point of view using reasoned arguments
- a balanced conclusion.

Whilst Christmas allows for and provides an opportunity for the celebration of family life which should be enjoyed, the most important aspect of Christmas for Christians is celebrating the significance of the incarnation and the coming of the Messiah and thanking God for his grace and humbleness in coming to earth as man to save humans from their dept of sin and reflecting on God's centinuous action in history. (10)

Christmas does allow for the celebration of family life and this is clearly a key part of its significance, celebrating the birth of a child, a key moment in the life of a family. The tradition of present giving to remember the gifts of the 3 magi (gold frankincense and myrrh) also allows for happiness and bring families together however this is not the most important part of Christmas, a deeply spiritual celebration of one of God's key actions and interactions with humans in history, family celebrations being just a vehicle to properly celebrate these points.

A key, more important part of Christmas is going to church and reflecting on the Incarnation as well as God's kindness and humility in coming to earth in such a humble way. This, through readings and sermons that may take place in services such as midnight mass for Catholics. The narration is deeply important, representing God's love for humanity, sending his son to earth and crucifying him in order to restore the debt of sin between humans and God, this should be properly reflected on during Christmas.

Christmas, being a key moment when God interacts with humans and the world, physically coming to earth is also a key moment of God's continuing action throughout history which should be celebrated during Christmas. This is done in services such as carol services where readings and readings are performed, these readings outline God's actions in history starting at the very beginning, with Genesis, contemplating and reflecting on this should hold far greater importance than family life, which is appreciated everyday during the Christmas period.

In conclusion, whilst the traditional celebrations of Christmas allow for much appreciation of family life, this is not the most important part of Christmas and is celebrated everyday, regardless of season. Celebrating the narration and God's love as well as reflecting on God's continuous action in history being far more important aspects of Christmas.

(Total for Question 2 = 20 marks)



It would be beneficial to read through this response carefully, and see the many places where the candidate makes a point and then proceeds to show depth of understanding of the point made.

One example will illustrate this, in the second paragraph on the second page.

This paragraph talks about the interaction of God with humans, which is then linked to the whole of 'salvation history', though the candidate doesn't use that term. They then demonstrate how the religious celebrations, such as the nine readings in the traditional carol service, highlight this theme, right back to the very start of God's interaction, mentioning the Genesis reading.

It is this quality of depth of understanding that is required to take a candidate to 8 marks and more, and in the process it allows for the differentiation that is needed to ensure that the stronger candidates can be duly rewarded.

Question 2 (c)(D)

This question asked candidates to consider whether Eid ul-Adha can be considered the most important Muslim festival. There were some candidates who confused the festivals, for example mixing up Eid ul-Adha with Eid ul-Fitr. Although this was bound to affect their overall mark, examiners were still asked to mark positively, and to look for valid points that were made despite such a confusion. However, most candidates knew the festival and were able to compare its significance with other festivals, though sometimes in very simple terms.

Here is an example of a candidate with an accurate understanding, but whose points are expressed in very simple, Level 1, terms.

Some might say that ~~the~~ ⁽¹⁰⁾ Eid ul Adha is the most important Muslim festival. They might say this because it is the feast that marks the end of the most important Muslim ~~the~~ pilgrimage, the Hajj, and so this festival may also be important. This is an average argument as although ~~the~~ it may make sense for Eid ul Adha to be as important as the ~~the~~ Hajj, it does not inherently make it as important.

Others might say that Eid ul Adha is not the most important ~~Islamic~~ Muslim festival. They might say this because there are many other Muslim festivals with similar significance, about equally important events, such as Eid ul Fitr. This is a good argument as ~~as~~ ~~there~~ ~~are~~ ~~not~~ ~~many~~ ~~reasons~~ why there are not many reasons why

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Eid ul Adha should be more important than any other ~~important~~ Muslim festival. In conclusion, I think that Eid ul Adha is not the most important Muslim festival, as there are others such as ^{Eid ul Fitr} that could be considered just as important.



ResultsPlus
Examiner Comments

In effect, this answer says that some think Eid ul-Adha is the most important because it marks the end of Hajj.

It also says that there are other festivals that have their own meaning and importance.

It repeats the same point in the conclusion.

The answer shows some understanding, such as the context of Eid ul-Adha, and the point about each festival having a different focus is a good point. But there is then no development that would allow this to go to Level 2.



ResultsPlus
Examiner Tip

To go to Level 2, the candidate could have mentioned more about hajj, perhaps that it remembers the sacrifice of Abraham, and then perhaps mentioned Eid ul-Fitr and the celebration of the end of Ramadan, perhaps suggesting that the idea of celebrating the end of the fast is a great gift from Allah. These would be simple developments, but enough to move between the levels.

Following on from the previous example, this is an example of a candidate who makes much the same point but goes on to show the development suggested to move to Level 2.

Eid Ul-Adha is the festival of sacrifice⁽¹⁰⁾, it celebrates Ibrahim's willingness to sacrifice his own son for Allah, they celebrate by giving ~~houses~~ gifts, cards and feasting.

However in the muslim community some may disagree when told Eid ul-Adha is the most important festival. There is a celebration called Eid ul Fitr which marks the end of Ramadan, a widely practiced month of fasting for a time of prayer and reflection. Some may say it is more important as it is a more direct celebration of Allah, while Ibrahim is important, he is a prophet, not God. Same goes in other religions while smaller celebrations in christianity are important non will be more important than the birth of Christ (Christmas) or his resurrection.

Personally I find all celebrations in Islam equally important, they each allow muslims to reflect on different aspects of the religion

and allow ones self to be closer with the history and origins of modern day Islam.

In conclusion, while some may disagree on the importance of Eid Ul Adha, all celebrations relating to Allah are important.



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Examiner Comments

Reading this answer shows that the candidate can link the celebration to specific events, the willingness of Ibrahim to sacrifice for Allah, whereas Eid ul-Fitr could be said to focus more on Allah himself and on what has been achieved through prayer and fasting. There is also an attempt at a conclusion about the value of festivals in general. This allows the mark to go beyond Level 1. However the development is limited, so it still scores just 4 marks.



ResultsPlus
Examiner Tip

It is worth noting here that the candidate makes a brief reference to Christianity. This is permitted in the bullet points under the question, and the approach can be rewarded.

However there would need to be an effort to show how this approach helps in the understanding of Islam – more than is shown in this case. On a different question, for example, a distinction between how Muslims view Muhammad and Christians view Jesus could yield some insight into Muslim beliefs about the nature of Allah.

This answer is included to illustrate what is needed to propel a good top of Level 2 answer (6 marks) into Level 3, namely evidence of an effective effort to appraise the arguments put forward.

(10)
Eid-ul-Adha ~~is~~ can be argued as the most important Muslim festival as it ~~mark~~ marks the end of the hajj ~~and~~ which is an important ~~and~~ event of ~~all~~ ~~the~~ each Muslim much ~~complete~~ in a life time thus very important. It is the final part of ~~the~~ trip after the long and chaglling hajj ~~which~~ Muslims where ~~is~~ Muslims can reward themselves by feasting and gathering ~~of~~ together to rejoice their completion of the ~~the~~ hajj with the friends, ~~and~~ family ~~and~~ and the community. This is a ~~strong argument~~ because it is ~~strong~~ ~~weak~~ argument because it is it bring the community together after hardship on the hajj and the sense of community is key to Islam as it highly emphasised on Islamic teaching and scripture such as the Qur'an.

Eid-ul-Adha can also be argued as the most ~~important~~ important ~~muslim~~ Muslim festival as it ~~is~~ is literally "the festival of sacrifice" ~~which is~~ sacrifice is a very important part of Islam ~~and~~ and as the hajj is a show of personal sacrifice it is Eid-ul-Adha is a sacrifice to God ~~to~~ as a show of gratitude and ~~it is~~ it is a thanksgiving to God ~~which~~ ~~the~~ This is a strong point.

as a sacrifice is very important to Muslim teachings as demonstrated by Prophet Muhammad "the perfect example" for other Muslims to follow where as he sacrificed livestock to Allah.

On the other hand, some believe that Eid-ul-adha isn't the most important Muslim festival as other festivals such as Eid-ul-Fitr hold equal if not more significance in their opinion. - Festivals like Eid-ul-Fitr have many things in common with Eid-ul-adha such as bringing the community together, marks the end of a period of hardship, Ramadan, a reward for a people's sacrifices and many more. This suggests that Eid-ul-adha might not be the most important festival for Muslims. I believe this argument is ~~weak~~^{strong} because Eid-ul-~~adha~~^{adha} also shares many key values for Muslims as Eid-ul-Fitr and that its significance should also be considered.

In conclusion I believe Eid-ul-adha isn't the most important but is one of the most important festivals for Muslims as along ^{other} festivals such as Eid-ul-Fitr. This is because it is ~~the~~ as important as the values present at Eid-ul-adha there are others that share the same values as Eid-ul-adha that should also be considered.



It is important to read the whole answer, because it contains a good balanced discussion of the merits of different festivals. It is particularly valuable, though, to look at the conclusion, where it summarises a point made earlier, and which is an attempt at appraisal, albeit limited. It makes the point that both Eid ul-Adha and Eid ul-Fitr highlight common Muslim themes, such as bringing the community together and there being a reward for sacrifices made.

This is something more than simply describing the reason why one festival is important, and then the other – it is an extra bit of insight that allows the candidate to conclude that shared values should be the focus, and not what makes the festivals different, and it is this that takes the answer into Level 3.

Question 3 (a)(B)

This question asked candidates to outline two examples of Christian devotional activities. Candidates interpreted this question very broadly, and included a number of activities that are not always understood as being devotional, such as evangelisation. However, examiners were instructed to award marks for answers about any activity that could be thought to show devotion to God or to the religion. This would then include, for example, evangelisation as well as Eucharistic adoration. In this way it was a very well answered question, and those who lost marks usually did so for lack of development.

Although the question was interpreted broadly, it was important that the relationship to God or religion was explicit.

This is an example of an answer that gained just 1 mark because of two specific opportunities missed to gain marks.

3 (a) Outline **two** examples of Christian devotional activities.

(4)

1 Going to church

2 Family meals and gatherings.



ResultsPlus
Examiner Comments

Going to church is a devotional activity, and one that could have been developed quite simply.

It is also possible to imagine that a family meal could be a devotional activity, such as a fast meal on Good Friday, but in this case the link to religion is not explicitly made and gained no marks.



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Examiner Tip

The first answer could have been developed by simply adding an example of an activity that takes place in church, such as by saying ...because it is a good place for quiet prayer.

This answer is included to illustrate for centres that a number of candidates offer just one response to (a) questions. Given that this candidate seemed to have a good understanding of an act of Christian devotion, it may be that they just failed to remember the need for two responses to gain full marks.

3 (a) Outline **two** examples of Christian devotional activities.

(4)

1 *Some Christians devote their lives to being nuns. This means that they commit their lives to worshipping God.*



The context of the answer is quite specific, to the commitment of nuns, but the question did not restrict this to the devotion of the laity. So this gained 2 marks.

This answer includes both the more obvious understanding of a devotional activity and also one that represents the broader interpretation of many candidates.

It gained 4 marks.

3 (a) Outline **two** examples of Christian devotional activities.

(4)

1 Christians might pray to God to ~~ask for~~ give thanks and worship while asking for supplication

2 Christians may try and convert people to Christianity following the words of Jesus to "go forth and make disciples of all nations"



The first mark awarded here would simply be for the act of praying to God. The development mark is gained by giving that context, such as prayer as thanksgiving or prayer as worship.

In the second case, the work of evangelisation, or trying to convert people to Christianity, can be understood as a sign of devotion, and in this case the development is a supporting text from the scripture.



The use of scripture to develop (a) answers was quite rare, but it is always a legitimate form of development provided the text is relevant to the question and answer.

Question 3 (a)(D)

This question asked for two features of Muslim birth ceremonies. Some of these are widely known and common to almost all Muslims. But examiners were also told to check answers in case the response was a little more obscure, or pertained to a particular culture, which should also be rewarded.

The first mark was awarded for the feature, and this would usually be descriptive.

This was a well answered question.

These answers were quite general, and it was important for examiners to be certain about the religious context, whether what was being described was 'ceremonial'.

3 (a) Outline **two** features of Muslim birth ceremonies.

(4)

1. Prayer from Qu'ran.

2. Cleansing.



In this answer, prayer from the Qur'an was accepted for 1 mark, but with no development. It is a general answer, but certainly something that would usually be part of the Muslim religious response to the birth of a child.

The second answer was not accepted. The one word – cleansing – itself conveys the very practical response to the birth of a child, but it would have required more context about where, if at all, it fits into a religious ceremonial within Islam.

Occasionally candidates do try to develop answers but do not seem to have that extra bit of knowledge or understanding to help, as is seen in the second response here. This answer also illustrates the idea of 'reverse development'. The answer gained 3 marks.

3 (a) Outline **two** features of Muslim birth ceremonies.

(4)

1 Allah being the first word the baby hears as Adhan is whispered into their right ear and Iqabah is whispered into their left ear.

2 ~~Honey is rubbed on the Gums of the baby.~~
~~as the ritual~~

There is a naming ceremony where the baby is given a name.



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The first response is developed. It is an example of reverse development, where the feature comes after the development, but this approach is always marked as correct. The feature here is the whispering of religious texts into the child's ears, and the development is that this means that the name of Allah is the first thing a child hears.

It will be clear from the second response that the candidate knew there is a naming ceremony, but could not give the details of the religious significance to gain the extra mark.



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Just adding that Muslims are often given the names of key figures in Muslim history would have gained the extra mark.

This is an example of a 4 mark answer, and many answers did gain all marks, with candidates having a good knowledge and understanding of the ceremonies.

3 (a) Outline **two** features of Muslim birth ceremonies.

honey
reading

(4)

1 The parents usually rub dates or honey on the gums of the baby to symbolise them having a sweet life.

2 The parents usually read the call to prayer or ^{or a surah} to the baby, this makes Allah present from the moment of their birth making Allah ~~present~~ ^{the first thing heard by the baby} ~~throughout their life~~ in their life.



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Both these examples took a very common form – the feature is named, which gains the first mark, and the explanation for why this happens gains the development.



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Examiner Tip

The important thing about development is that it not only develops the answer given but also, in its own way, responds to the question. Here is an example of what would not work...

The parents usually rub dates on to the gums of the baby. Dates are very common in the Middle East.

The feature gains the first mark, and the development does develop the feature in a way, but it fails to answer the question because it actually tells us something about dates, not about the ceremony.

Question 3 (b)(B)

This question asked candidates to explain the significance of the design of a church building. It was not very well answered, with many candidates scoring 4 marks out of a possible 6 because they gave a series of features which they explained briefly. There will be a couple of examples here. Rarely did anyone manage to add depth of understanding, though some certainly did.

This question produced the largest number of 4 mark responses of the entire paper.

(b) Explain the significance of the design of church buildings for Christians.

(6)

In Roman Catholic churches the design aids in worship, stained glass windows depict stories from the bible or historically people could not read, the altar often made of stone ~~reminds~~ reminds Christians of Jesus' sacrifice ~~and that of many~~ for our sins, crosses ~~with~~ with depictions of Jesus or them also remind Christians of his sacrifice, the spire on the church building shows a connection to heaven as it points to it and a lectern allows the priest to give readings from the Bible to Roman Catholics the church is often seen as a house of God.

To protestants they believe the structure of the church to hold little importance as Bible is the most important part of Christianity, there are no depictions from the Bible as they believe it goes against "Thou shalt not worship false gods"



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On reading this, the approach will be immediately apparent. There is stained glass, which is there for this reason, there is an altar, again there for this reason, there is a spire... and so on.

This approach does not allow the examiner to discern any deeper understanding of the underlying theology of church design.

This answer further illustrates the principle that no matter how many examples are given with brief development, the maximum remains 4 marks.

(b) Explain the significance of the design of church buildings for Christians.

(6)

The ~~external~~ ^{external} structure of a church is shaped as a cross and points towards ~~the Holy Land~~ ^{Jerusalem} which is significant as Jerusalem is the Holy Land ~~and~~ ^{and} the cross shape represents the cross on which Jesus was crucified on. The pulpit is where the priest stands to read and is slightly elevated so that the priest's words can be heard throughout the congregation. Before the priest stands a lectern which usually has a golden eagle on it to signify the word of God soaring through the sky like an eagle. The tabernacle is a cupboard which stores the bread and wine which is significant as during the process of transubstantiation, bread and wine is consumed to represent Jesus' blood and flesh. ^{In} Roman Catholic Churches, the font is near the entry of the church which signifies the fact that baptism is an entry to the life of a Christian.



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This answer mentions the external structure, the cross, the pulpit, the lectern, the tabernacle, the font. Each time a good understanding is shown of the significance of the feature. This would suggest that, had the candidate taken a different approach, they could have scored at the top of Level 2.



In the case of the tabernacle, for example, the description is good, and so is the development where it explains briefly the Catholic Eucharistic theology. For depth, this could have gone on to explain the idea of the abiding presence of Jesus in the form of bread and wine, and how that idea has significantly shaped the design of Catholic churches, where the tabernacle often used to sit on the altar itself, and as the most prominent feature, to celebrate this specific belief.

Where candidates made an effort to offer an extra level of depth to their explanation, the top Level 2 marks could be awarded. This answer gained 5 marks.

(b) Explain the significance of the design of church buildings for Christians.

(6)

For many Christians the design of the church can be very important. For Roman Catholics there will often be large stain glass windows, which would have helped many at the time as pilgrims who went to the church in the past, who were likely illiterate. There would likely be a large glass window on in the west side of the church so that light would shine through during morning service. All of this procedure is designed to make people feel ~~close~~ ^{close} to God and in awe of his greatness and power. Protestants, however do not have stain glass or statues of Jesus or saints as this is considered to be idol worship and take away from the importance of the Bible. The lectern and pulpit may also be larger in Protestant churches to show the importance of the Bible readings.



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In this answer I would point centres to one area in the middle of the answer where there is clear depth of understanding. It says that the design features, which have been explained, are often designed to help Christians feel closer to God and aware of his greatness and power. This is a step better than saying something like, 'There is an altar, and this is where the priest celebrates the Eucharistic rite' and is worth a higher mark.

Question 3 (b)(D)

This question asked candidates to explain why the design of mosques may differ from one Muslim community to another. It did appear that fewer candidates were prepared for this question than for some of the others, and the answers were often at quite a basic level, such as a bigger congregation needs a bigger mosque. Where there was an attempt to get to grips with cultural and social restraints, for example, this was duly rewarded.

There were only two simple ideas in this answer that could be fully understood. Reference was made to teaching and miracles, but without further explanation this could not be rewarded.

(b) Explain why the design of mosques may differ from one Muslim community to another.

(6)

Design of mosques may differ due to the area they were built so materials might look different, the teaching of a prophet ~~said~~ and the miracles he caused in their community, the weather / climate of the area in a community and the beliefs in the teachings for example Sunni Islam.



Marks were awarded for the different materials in different areas, and the effect of climate – two simple ideas.

There were many examples of 4 mark answers, with simply developed explanations, similar to what was seen on the Christianity Paper 3(b).

(b) Explain why the design of mosques may differ from one Muslim community to another.

(6)

The location of a ^{it} mosque greatly influences the design and appearance of a mosque. This may be done to better suit the Muslims who reside there, whether it is larger to accommodate more people or the location calls for it to be more discrete or vice versa due to the population of Muslims and the views on whether Islam is positive. Such as to call adhan or not.

Mosques may also differ due to financial reasons and the size of a mosque may come down to the funds available, so details such as calligraphy or minarets may be missed out to allow for a larger or more bare bones structure.



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What can be seen here are two developed reasons.

First there is location, developed with some simple examples of what might make a difference. Then there is the matter of finance. Richer communities can afford more ornate mosques, again with some simple examples.

In this example, the candidate makes a very good effort to look in more depth at underlying principles, and this gained 6 marks.

(b) Explain why the design of mosques may differ from one Muslim community to another.

(6)

The design of mosques in one community is different to another as it is based on the needs of the community and maybe even the location. For example some mosques in the Middle East may not have a roof due to the heat of the country, whereas in other countries they do. Another reason is that Muslims are a minority in a certain area. For example, in Britain, some mosques are old churches, fire stations, homes, or even pubs! This is because the Muslim community in ~~that~~ ^{those} areas is fairly small, so a large space with minarets etc is not needed (or ~~allowed~~ ^{permission} is not granted by the council of that area). Some countries/areas may be able to afford a larger space and include a more detailed architectural design than others, for example those in Turkey and Qatar compared to those in, for example, Ghana or Senegal. However, some Muslims believe that mosques should be simple as its prime use is to worship Allah, so they do not agree with the idea of an 'extravagant' building.



As an illustration of depth of thinking I would point to the middle section of this answer.

In some non-Muslim countries, mosques may have to be converted buildings. This may be for financial and practical reasons, and because the community is not a large one, but it may also be that some features may be unwelcome, such as minarets, and there may be opposition from the local council. At the end there is also a consideration of two different countries, such as Qatar and Senegal, and the obvious issues of wealth, but also the possible disagreement about whether simpler mosques allow for greater focus on Allah and on worship, and not on design.

This, then, shows an ability to focus on deeper underlying social and theological issues.



Simply – depth of understanding, not breadth, is the main element of a higher Level 2 response.

Question 3 (c)(B)

This question asked candidates to consider whether only those who have been baptised can truly be Christians. It produced some very interesting discussions and some of the best answers of the entire paper. This provides an opportunity to demonstrate the quality of answer that is needed to achieve Level 4. Many answers focused on the question of whether it was the moral life, or the observance of the ritual of baptism that was essential. Other answers pointed to the idea of adult baptism, and whether those who wait until they are baptised as adults are Christians in the meantime, and the significance of this question. All such approaches were marked on merit.

This first response is an example of a typical top Level 2 answer. This is often characterised by developed arguments on both sides of the discussion and a summative conclusion.

"Only those who have been baptised are truly Christians."
This statement suggests that ~~the~~ ~~pro~~ ~~sacrament~~ one has to be baptised in order to be a devoted Christian. I agree with this statement to some extent, considering arguments for and against this statement.

firstly, I believe that a Christian has to be baptised in order to truly show the repentance of sin. This is one of the key purposes of baptism and the ~~significance~~ ~~of~~ ~~sin~~ ~~target~~ ^{evil} of the devil and of sin is significant.

Although some may argue that a Christian can still do their best not to be sinful, the sacrament of baptism is an expression of devotion and commitment to Christianity, and therefore the repentance of sin.

Secondly, I believe that all Christians should be baptised as Jesus was baptised. ~~Jesus was~~ It is written in the Bible that Jesus was baptised by John the Baptist, and some Christians believe that this is what helped

Jesus to repent the temptation and sin of the Devil in the desert. If Jesus himself was baptised, then all Christians should follow if they are truly devoted to the religion, especially as

On the other hand, some Christians who are not baptised, may argue that they are still completely committed to the religion and follow all ~~the~~ of the ten commandments, and this is more important in being a Christian, than the relatively simple act and ceremony of a baptism. This argument is understandable, however I believe that being a ~~good~~ morally good person in following the ten commandments does not technically distinguish one from being a good person ~~or~~ and or a Christian. ~~that~~ As well as this, some Christians argue that they might not be able to be baptised due to ~~circumstance~~ specific circumstance, if this is the case then I believe that it is somewhat acceptable to ~~not have been~~ ~~to be~~ ~~to~~ claim to be a true Christians despite not being baptised.

Overall, I believe that baptism is a crucial event in the life of a true Christian, however circumstance may ~~not~~ prevent someone from being baptised and this would not alter being a true Christian.

(Total for Question 3 = 20 marks)



This top Level 2 discussion, gaining 6 marks, looks at both sides. It mentions baptism as a witness to repentance and faith. It also discusses the significance of Jesus choosing to be baptised. On the opposite side there is the idea of commitment to law and morality, and the problem of denying the Christian title to anyone who cannot be baptised but lives a good life. All this is developed. The conclusion is simple and repeats ideas already found in the body of the answer.

Many top Level 2, 6 marks answers take this form.



A 'for and against' discussion, even when well developed, needs an element of appraisal, and of some depth to the discussion, to extend the mark beyond Level 2.

Few candidates achieve Level 4 because this demands a response that is constantly appraising ideas and developing chains of reasoning, and not everyone is able to do that. This is a good example of an answer that does that, and gets to the heart of some of the key issues raised by this topic.

Although it can be strongly argued that baptism is a sacrament and should therefore be completed to demonstrate one's devotion to God and acceptance of inward grace, I believe that different Christian denominations have differing attitudes to when and how baptisms should occur in someone's life and that this creates a rather grey area. Furthermore, many Christians may believe that Christianity is about inward faith and that no one should be forced into any sort of ceremonial display of their devotion to God.

In the Roman Catholic Church, it is believed that a baptism should be carried out when you are a baby in order to cleanse the baby of the 'original sin' of ^{marked} ~~marked~~ and that the child can decide for themselves at the confirmation. Roman Catholic baptism is a sacrament which sees a priest sprinkle holy water on a baby ~~3~~ three times and anoint them with oil. The baby is dressed in a white ^{gown} ~~gown~~ to symbolise purity. It is therefore believed that one can only be a 'true Christian' if they are pure and cleansed of the 'original sin' of ~~marked~~ at birth.

On the other hand, the Baptist Church believes that people can

only be baptised as adults as they must be able to make the informed choice by themselves. This idea is signified by the baptist ceremony which sees a full immersion in holy water, representing the start of a new life of Christianity.

However, these conflicts in Christian denominations beg the question: if one can only be baptised as an adult, can teenagers ever be truly Christian? If Christianity and Faith is an inward grace, then surely all members of society, no matter the age, should have the chance to be viewed as truly Christian? For this reason, I believe that ~~it~~ ^{it} is very justifiable ~~to~~ ^{to} subscribe to the idea that Christianity should be based upon personal faith. This would therefore mean that it is not necessary for a person to receive a sacrament to prove or confirm that they are 'truly Christian' - this must instead be found within.

In conclusion, I believe that although Christian denominations such as the Roman Catholic and Baptist view baptism as essential to cleansing one's sin and becoming truly Christian, ~~therefore~~ it is much more reasonable to allow individuals to find and connect with their own internal Christian faith if they have it, and not be forced to receive a sacrament in order to be viewed as ~~a~~ 'truly Christian'.



Perhaps the best place to start in reviewing this answer is the conclusion which speaks of people connecting with their personal faith, and of showing how this changes one's life, rather than the idea of this being proven by a sacrament or ceremonial. This summarises the quality of the discussion in this essay, including a discussion of the idea of faith being an inward grace, which means that being a Christian is open to anyone of any age who has that faith inside them. At the same time, due weight is given to a differing view, including the importance of infant baptism as a way of being rid of original sin and that the very idea of Christianity may well be about being cleansed by the fruits of Jesus' redemption.



What is key to the 9 marks given to this answer is that the personal voice appears immediately, and it investigates the quality of arguments throughout. It does not satisfy itself with saying, for example, Catholics believe 'x' because, Baptists on the other hand believe 'y'... followed by a conclusion that simply summarises.

Question 3 (c)(D)

This question asked candidates to consider whether worship in the home is just as important as worship in the mosque. This produced some fruitful discussions, not least about the relationship between Muslim women and the mosque, and about the potential intimacy of worship and the relationship with Allah, that can be achieved in the privacy of one's home.

These two examples help to highlight what takes an answer from Level 2 to Level 3, with one 6 mark answer and one 7 mark answer.

A good example of a 6 mark answer. It is important to compare this with the 7 mark answer that follows, and to reinforce an understanding of the important difference that takes an answer from Level 2 to Level 3. Many candidates could take this step with the correct understanding of what is required.

(c) "For Muslims, worship at home is just as important as worship in a mosque."

Discuss this statement considering the arguments for and against.

In your answer you should include:

- reference to teachings
- other (divergent) points of view – either within the religion or from other religions
- your opinion/point of view using reasoned arguments
- a balanced conclusion.

• NO = community

• YES - still prayer

• NO - Imam

(10)

I disagree with the statement.

For Muslims, Salat (prayer) is one of the 5 pillars of Islam and so it is essential for a Muslim to carry out. By doing so in a mosque, it enabled the Muslim to worship as an Ummah and therefore become more joint ^{as a community} and feel involved in ~~the~~ their community. But it also show more devotion to Allah, which is important as seen in Eid-ul-Adha. Therefore, this is fulfilled by worshipping in a mosque.

On the other hand, personal prayer (Dua) is commonly practiced to show a meaningful and solitary devotion to Allah as well as to repent of sin. This means that the individual is showing strong love towards Allah from their own home and is possibly gaining a deeper connection with Allah by leading their own prayer and being fully concentrated on nothing but their worship. Therefore it may be more powerful than worshipping in a community from a mosque.

However, in a mosque there will be an imam who leads the worship and says a sermon. But this would not occur ~~at~~ at home. The sermon may give the muslims advice and teachings which they did not previously know of. ~~and~~ Therefore by attending the mosque they have learnt more about their religion and also learnt how to handle new things as taught by the imam. Therefore bettering their capabilities in their religion.

In conclusion, though personal prayer can be a sign of great devotion through worship, I think that by worshipping in a mosque, more is learnt by the muslims and they feel more connected to their religion.



This Level 2 response presents a series of reasons for both points of view. There is the importance of the ummah gathered in prayer, and how worship in the mosque can be said to show greater devotion to Allah. It also allows for instruction from the imam and a greater understanding. On the other side, there is the value of personal devotion, and the individual focus and deeper connection, and that this shows strong love for Allah. The conclusion draws these ideas together, but there is no real appraisal. Both points of view have value, and the candidate states that they choose one side of their discussion.

This is a Level 3 response, and realising why it gains Level 3 will help guide candidates to attempt that extra discussion that will secure them the higher mark.

While prayer at Mosque is important for some communities home worship is just or even more important. Prayer from Mosque allows ones self to privately ask God for guidance, known as du'ahs. It allows closeness with Allah practically and conveniently for time and travel and allows those of all ages, genders, and perhaps disability to strengthen their personal relationship with God.

Prayer from home is quite important for most, especially women. Women are usually meant to stay home as it is her duty to do so, and in some cases Mosques do not allow women in them, therefore, when a woman seeks divine guidance they can do so from their home.

However for men, prayer at the Mosque is mandatory. In Islam if a man does not join a certain amount of Jummahs (Friday prayers) they are seen as less of a Muslim which is a shameful seen thing.

In my opinion I think place, time, setting etc. of prayer should not matter, if ~~myself~~ I myself follow a God and have faith within me that should be enough for me to reach out for guidance when needed. Faith should be a personal thing, a private moment of worship, rather than a place I am assigned to go to, to prove my faith to others.

In conclusion, both Mosque worship and private worship are important, they balance ~~the~~ each other out and include both community and private communication. However it should not be mandatory to go to a certain place to prove ones faith as all ~~persons~~ people have different circumstances that may inhibit people to travel or join communal worship.



In many ways this is the same kind of essay as the 6 mark answer earlier, with developed arguments for different points of view. But the deeper understanding of the issues are raised on the second page, by arguing for faith as a personal matter, and that it should not depend on an assigned place where one can 'prove' one's faith to others.

This isn't something that the candidate then develops more fully, to progress even to Level 4, but it is the bridge between Level 2 and Level 3.



This answer is, if anything, shorter than the 6 mark answer. That is not the point in assessing the reason it can gain the extra mark. It is all to do with the candidate trying to highlight an idea that demonstrates the ability to weigh-up the arguments, to find even a single insight that goes beyond just a 'for and against' discussion.

Paper Summary

The main lessons that can be learnt from candidate performance this year are as follows.

- It is essential to read the questions carefully and, especially on (a) questions, to be clear whether they are asking for beliefs or practices.
- Two developed responses are needed to gain 4 marks for an (a) question.
- On (b) questions, a long series of simple reasons will only gain up to 3 marks, and a long series of simply developed reasons will only gain up to 4 marks.
- To gain the top marks in (b) questions, the candidates need to show depth of understanding. This can be achieved, for example, with two fully developed reasons.
- In (c) questions, simple reasons may limit marks to Level 1 and simply developed reasons, with just a brief summative conclusion, will only gain up to the top of Level 2 (6 marks).
- Questions that are marked using levels-based mark schemes are asking candidates to show depth of understanding as well as breadth.
- In (c) questions, candidates should be encouraged to evaluate the quality of the different arguments they present, and to indicate their own reasons why one side of the discussion is more persuasive. This needs to be more than just a repeat of the arguments themselves, but an attempt to appraise and evaluate the issues they have raised in their discussion.

Many candidates seemed aware of these specific requirements, but a significant number could have improved their mark if they had been focussed on the need to provide more comprehensive development and an appraisal of the evidence.

Grade boundaries

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