

Religious Studies

Advanced Subsidiary GCE

Unit **G578**: Islam

Mark Scheme for June 2012

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, eg where part of an answer is at the end of the script.

Subject-specific Marking Instructions

Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Indicative Content	Marks	Guidance
1 (a)	<p>AO1</p> <p>Candidates are likely to identify all Five Pillars somewhere in the response, possibly with some of the Muslim names.</p> <p>There might be brief essential descriptions of the pillars.</p> <ul style="list-style-type: none"> • Eg Shahadah (Declaration of Faith)- There is no god but • Allah; Muhammad ﷺ is the messenger of Allah; • Salah (Prayer)- five times a day; • Zakah (Purification of wealth by payment of annual welfare due)-usually 2 ½ % annually; • Sawm (Fasting)-in the month of Ramadan during daylight hours; • Hajj (Pilgrimage) to Makkah and Arafat- once in a lifetime at least by all who are physically and mentally able. <p>Discipline and commitment might be run together in addressing the question or handled separately.</p> <p>Specific examples such as the discipline of observing prayer times may be given or quotations from the Qu'ran such as, 'Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint'.</p> <p>Commitment might be linked with showing submission to the will of Allah and all the Pillars seen as acts of 'Ibadah (worship and obedience) starting from the commitment made in the Declaration of Faith.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2</p> <p>Candidates are likely to develop points made in the first half of the question and some might make a case for the importance of all the Five Pillars as visible signs of a way of life and the unity, cohesion and solidarity of the Ummah.</p> <p>Some might develop this stance theologically now that Tawhid is in the AS specification, arguing for the essential unity echoing the oneness of Allah.</p> <p>Other discussions might explore how far the Five Pillars are interlinked practices that cannot exist alone or the extent to which one might have an overarching all-embracing significance.</p> <p>Candidates are free to come to any conclusion and some might suggest arguments in support of the pre-eminence of the declaration of faith.</p>	10	NB Some text books have illustrations of all five as supporting pillars and others have four pillars and Shahadah as the roof.

Question	Indicative Content	Marks	Guidance
2 (a)	<p>AO1</p> <p>Responses might begin with the identification of Surah 1 as the opening chapter, al- Fatihah, of the Qur'an and the first five verses of Surah 96 as the initial command from Jibrail to Muhammad ﷺ to 'proclaim in the name of thy Lord' (or equivalent paraphrases of the 'Iqra' command). Some explanatory story telling of the incident in the cave on Mount Hira/Nur is inevitable and worth some credit.</p> <p>The two Surahs might be handled separately or together and candidates are likely to use the opportunity to show knowledge of the wording (any version or paraphrase) of the two set texts.</p> <p>Candidates might explain that Surah 1 is regarded as the perfect prayer and is said to contain the essence of the Qur'an's religious ideas: about the one God, Creator and Sustainer; the final Judgement, Hell, Paradise, grace and mercy.</p> <p>The specification for what Surah 96 teaches reads 'in relation to the revelation and knowledge of Allah'. The key religious teaching is about revelation and guidance, that it is Allah who teaches man 'that which he knew not'.</p> <p>Candidates might point out that from the very start the revelation to Muhammad ﷺ centres on Allah the Creator, which is the heart of Islam, the monotheistic belief in the one compassionate creator God.</p> <p>Candidates might explain that the teaching of 96: 6-19 is that the main obstacle to the delivery of the message is human waywardness in turning away from the path and in misleading others.</p>	25	<p>Some candidates, having studied the compilation of the Qur'an, are likely to be aware that there was an interval or a break (fatra) before Surah 96 verses 6-19 were revealed; but this is not essential for full marks.</p>

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Most candidates are likely to refer in their discussions to the teachings used in the first part of their response.</p> <p>Some might argue against the statement by identifying themes that are common to both surahs, eg Monotheism, the nature of Allah as compassionate but 'Master of the Day of Judgement' and the Guide to the straight way who bestows grace.</p> <p>Similarly, in both surahs the religious ideas, about what Allah is like and what Allah can do, underlines the theme of Surah 1, the obligation to monotheism and moral behaviour which is the straight way of Islam, achievable under Allah's guidance.</p> <p>Another possible similarity on which candidates might comment is that both Surahs reflect the transcendence of Allah yet also the nearness, the immanence which can be experienced by submission and being willing to be drawn closer to Allah.</p> <p>Some candidates might identify some differences. They might, for example, point out that in Surah 1 those whose portion is wrath have brought it upon themselves, whilst in Surah 96 there is a subtle shift to more direct punishment, to be dealt by the angels and, by implication of 96:8, at the final return to Allah.</p> <p>Others might comment on the fact that though the theological teachings are similar and eternally true, the tone of Surah 96:6-19 seems to reflect the difficulties, (especially the insults and persecutions from Abu Jahl and the Quraish council), Muhammad ﷺ was experiencing at the specific time of that revelation in Makkah. Whether or not these factors in some way ultimately make these two surahs 'completely' different is for the candidates to discuss and decide.</p>	10	

Question	Indicative Content	Marks	Guidance
3 (a)	<p>AO1</p> <p>This is a relatively new area of study but candidates are likely to be familiar with the background of pre-Islamic Arabia and will have studied the life of Muhammad ﷺ. Such material should be credited if made relevant to the question.</p> <p>Responses are not expected to contain comprehensive historical detail of the battles. There might be a number of different but equally valid interpretations in assessing which were the main reasons for this series of conflicts or for individual skirmishes.</p> <p>Candidates might begin with a general explanation about the growing hostility and persecution, especially from the Quraish, to the message of Muhammad ﷺ and to the increasingly popular Islamic monotheistic movement which threatened the commercial and political life of polytheistic Makkah. This situation led ultimately to al-Hijra from Makkah in 622 CE (start of the Muslim calendar) to Yathrib (Madinah) where Muhammad ﷺ, now statesman as well as prophet, began to establish a theocracy. This background is relevant and candidates are likely to explain that the seeds of later conflict started here. One catalyst was the confiscation of properties and goods belonging to those who had fled Makkah. Apparently a caravan taking the spoils to Damascus in Syria was attacked by Muslims to retrieve their belongings.</p> <p>Besides the Muslims of Madinah, known as the Ansar (helpers) and those of Makkah, the Muhajirun (emigrants), there were also Jews and Christians in Madinah as well as the tribal clans. Islam had the potential to put an end to the blood feuds between the clans and to build a just community, where people were treated fairly. Candidates are likely to explain that it was the start of the worldwide ummah. The different groups in Madinah, however, did not always agree and candidates are likely to include reference to some who acted as spies for the Makkans but, at this level, details of the intrigues of the Hypocrites (Munafiqin) are not expected.</p>	25	<p>Badr 624CE(3AH), Uhud 625CE, al- Khandaq (the Trench) 627CE.</p> <p>(Surah 4 is not studied in depth until A2 but some might briefly refer to widows and orphans etc.)</p>

Question	Indicative Content	Marks	Guidance
	<p>Among key reasons for the armed conflict with Makkah, candidates are likely to include reference to trade routes and to the pilgrimage to Makkah, though the latter is perhaps more significant after the treaty of Hudaibiyah. Accounts and interpretations of the happenings are likely to vary according to the resources the candidates have used.</p> <p>Protecting the trade route from Syria to Makkah was the rationale for the Makkans to send 1,000 troops to attack Madinah at the battle of Badr. The number of people who went with Muhammad ﷺ to defend the city was around 300. The caravan had changed its route but the Makkans still launched battle at Badr. The Makkans lost the battle.</p> <p>The reason for battle at Mount Uhud was that the Makkans wanted revenge. Though technically they won this battle, they did not eliminate the Muslims and another attack was planned against Madinah.</p> <p>This time Muhammad's ﷺ forces stayed in the city, rather than going to meet the aggressors. At the advice of Salman Farsi, a Persian convert, the Muslims built a ditch (moat) with stakes to deter cavalry round the walls for the battle which has been called the battle of the Trench, al-Khandaq. Some candidates might call it the battle of Ahzab (the tribes). Muhammad ﷺ and the Muslims were victorious over the Makkans, the Banu Nusayr (a Jewish clan), the bedouin mercenaries etc and so Muhammad ﷺ consolidated his leadership in Madinah.</p>		<p>(A caravan belonging to Abu Sufian a chief of the Quraish consisting of 1,000 laden camels might be part of the candidates' response.)</p> <p>Additional anecdotes eg the Ali and Amr confrontation etc should be credited.</p>

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Some candidates might argue that religious believers should be pacifist and never fight anybody but most candidates are likely to be aware that, in that sense, Muhammad ﷺ was not a pacifist.</p> <p>Candidates might connect their responses to what they wrote about the reasons for the battles and try to emphasise the difference between aggressive action and defensive action.</p> <p>In presenting a balanced discussion, candidates are likely to home in on words such as ‘never’ as well as attempt to define the meaning of ‘violence’. Responses might include examples from the life of Muhammad ﷺ to demonstrate that he was not a ‘violent’ person.</p> <p>Candidates might make reference to niyyah, intention, within the context of Islam and what they have studied on ‘beliefs about Allah and human relationships’. They might show awareness that the word ‘Islam’ is derived from two roots, one meaning ‘submission’ and the other ‘peace’.</p> <p>Discussions might include the idea of ‘a just war’ or ‘the lesser evil’. ‘The ummah and implications for Muslim ethics’ is also an A2 theme. Credit should be given for such material but it is in no way essential for full marks.</p>	10	<p>but it should be noted that candidates do not study Jihad in any depth until A2 nor the teachings in Surah 4</p>

Question		Indicative Content	Marks	Guidance
4	(a)	<p>AO1</p> <p>Candidates might make reference to purpose built mosques with domes and minarets or to converted houses in non-Muslim countries or to both</p> <p>Candidates are likely to give comprehensive descriptions of the features of a mosque but, to address the question, due emphasis needs to be placed on explaining the features which reflect beliefs about Allah and worship</p> <p>Emphasis might be placed, for example, on explaining the features which according to the Qur'an are essential for preparation for prayer eg purification and a clean place and why the mihrab in the qiblah wall is important</p> <p>Candidates are likely to take the opportunity to explain calligraphy, lack of images etc in relationship to monotheistic worship</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2</p> <p>Architecture and design might be treated as one entity or handled separately. Again, candidates might make reference to purpose-built mosques with domes and minarets or to converted houses in non-Muslim countries or to both.</p> <p>Washing is bound to feature in most responses with reference to practical and/or theological importance and acoustics might be cited as well as the symbolism of the dome etc.</p> <p>Candidates might give evidence for some elements of the architecture and design favouring theological purposes and might demonstrate that other aspects are clearly of practical use.</p> <p>Discussions are likely to refer back to the first part of the question and might cover a fairly comprehensive and varied selection of main features which reflect Islamic beliefs including eg the significance of the mihrab and the lack of statues etc.</p> <p>To what extent the emphasis of 'most' features is on the theological or the practical reasons is likely to be the key to the discussion and candidates might consider whether or not the intention is to provide a balance. Some candidates may develop points made in the first part of the question about the multiple uses of the mosque and responses might link this unity with the inter-relationship of the theological and the practical in Islam as a whole.</p>	10	Any feasible justification.

APPENDIX 1 - AS LEVELS OF RESPONSE

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms <p style="text-align: right;">L1</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> • little or no successful analysis • views asserted with no justification <p style="text-align: right;">L1</p>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6-10	a basic attempt to address the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms <p style="text-align: right;">L2</p>	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not successful • views asserted with little justification <p style="text-align: right;">L2</p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11-15	satisfactory attempt to address the question <ul style="list-style-type: none"> • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms <p style="text-align: right;">L3</p>	5-6	the argument is sustained and justified <ul style="list-style-type: none"> • some successful analysis which may be implicit • views asserted but not fully justified <p style="text-align: right;">L3</p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16-20	a good attempt to address the question <ul style="list-style-type: none"> • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate <p style="text-align: right;">L4</p>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> • some effective use of evidence • some successful and clear analysis • considers more than one view point <p style="text-align: right;">L4</p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21-25	a very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p style="text-align: right;">L5</p>	9-10	A very good / excellent attempt to sustain an argument <ul style="list-style-type: none"> • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints <p style="text-align: right;">L5</p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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