GCE

Religious Studies

Advanced GCE

Unit **G588**: Islam

Mark Scheme for June 2012

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, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

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.

A2 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.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.
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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which 'must contribute to the assessment of Religious Studies at AS and A level'.

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.

* Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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	Mark	Guidance
1			**AO1** Candidates might begin by explaining the origins of Sufism as a reaction to the wealth, decadence and lack of piety of the Umayyads. Accept any sensible derivation for the Sufi name. Responses might include a paragraph about the history and key figures such as al-Ghazzali and Rumi with, perhaps, some appreciation of the contribution of Sufism to the spread of Islam and keeping it alive in times of persecution. An explanation of Sufi beliefs and practices might follow. Beliefs might include usual reasons for religious devotion and asceticism as well as the goal of attaining the Sufi mystical state (hal) of passing away into God (fana). Shayks teach techniques (maqam) for doing this eg poverty, solitariness, silence, abstinence etc as well as repetitious poetry, music and dancing etc which induce trances and visions. Sufism tends to internalise and allegorise Islamic teachings. Candidates are likely to demonstrate understanding that some Muslims see this as distortion of the truth of Islam whilst other Muslims might find that the mystical approach to religion adds another dimension to their faith. **AO2** There might be a variety of equally valid approaches to the discussion, for example, about the extent of or about the importance of Sufism as part of Islam or for particular Muslim individuals or groups. Sunni and Shi'ah Islam are on the specification and discussion of their reactions to Sufism might be made relevant to the question.	35	

Question	Indicative Content	Mark	Guidance
	Any sensible interpretation of the wording of the question is acceptable. For many, the discussion might be about the dichotomy between cerebral beliefs about dogma and the religious experience of believing in the heart by faith. Candidates might point out that some Sunni and Shi'a Muslims follow some Sufi practices and it might be argued these go back to the example of Muhammad ﷺ. Some consideration might to be given to the fact that there is a wide range of Sufi shayks and pirs in the modern world and many different Sufi orders. Candidates might criticise aspects of Sufism as verging on shirk or neglecting the Five Pillars, but some might try to provide a balanced picture or might suggest some other aspect as 'the heart' of Islam.		

Question	Indicative Content	Mark	Guidance
2	**AO1** As an introduction, candidates might demonstrate some knowledge of Muslim beliefs about angels eg angels are messengers who have no free will and no physical bodies though they can take on human shape. The belief that angels were created from light is usually accepted in Islam though not mentioned in the Qur'an. Candidates are likely to describe some key angelic appearances eg Jibra'il (Jibril, Gibrail, Gabriel) on Lailat ul Qadr and in the Ibrahim stories. Fuller responses may include others eg Azra'il who takes souls to Barzakh, Mika'il, Israfil etc. References to Iblis should be credited. Candidates might implicitly or explicitly distinguish between beliefs about angels and believing in angels. They might demonstrate understanding of the importance of angels for Muslims eg five times daily at salah Muslims acknowledge the angels at each shoulder who record their deeds. To address the question, candidates are likely to demonstrate some knowledge and understanding of the other articles of faith. The specification itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree (al-Qadr). These articles are also listed in Surah 4:135 which is a set text. Some responses might explain that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. Angels Mala'ikah are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.	35	

Question	Indicative Content	Mark	Guidance
	AO2 Candidates might argue for the importance of belief in angels from a variety of perspectives eg as comforting, helpful and a cautionary reminder of the day of Judgement, as well as being integral to the revelation to Muhammad ﷺ. Candidates might try to balance the importance of each article or insist that the unity of the articles needs to be upheld. Candidates are free to consider the extent to which angels or some other facet of the articles might be seen as most important for Muslims or for non-Muslims as the key to understanding all the articles of Islamic belief. Effective discussions are likely to be those which address the specific question of the relative importance or lack of importance of the belief in angels and see the need to reflect some understanding that belief in Allah is the central concept in Islamic faith. Candidates might explain that belief in angels implies acceptance of a whole spiritual cosmos and that the role of Iblis is significant in the explanation of the existence of evil. This leads to the need for all Muslims to use freewill to submit to Allah and play their part in the destiny of creation.		

Question			Indicative Content	Mark	Guidance
3			**AO1** Teaching on justice, crime and punishment comes under Muslim Life in the specification. Candidates are likely to begin, therefore, with some explanation of Shari'ah as the sacred Islamic law based on the Qur'an and the Sunnah and its role and relative authority in Muslim life. Some candidates are likely also to show some understanding of the significance of Shari'ah in the modern world as a practical application of Muslim beliefs and values, which, in general, are common ground for most Muslims and can be applied to issues such as crime and punishment. Responses might refer to the law schools, the Hanifite, Malikite, Shafi'ite and Hanbalite, and to include wahy, fiqh, ijma, qiyas and ijtihad. Other candidates might approach the essay in a more general, but possibly equally successful, way. The specification includes 'the ummah and its implications for Muslim ethics'. Responses might begin by distinguishing between sin and crime and identify the five categories of behaviour: Fard, Mandub, Mubah, Makruh and Haram. The latter are punishable and in a Muslim country some are against the law of the country and therefore crimes. As for punishment, some candidates might explain the way Muslim scholars use Ijma, consensus, and Quiyas, comparisons, based on parallels in the Quran and Hadith to deal with issues connected with punishment for specific crimes. Others might write in general about the purposes of punishment, such as revenge, compensation, deterrent and rehabilitation with contemporary examples of relevant cases from the media. Some candidates might include punishments from the Qur'an for sins such as shirk. and focus part of their response on Akhirah, possibly using Surah 4 which is a set text.	35	

Question			Indicative Content	Mark	Guidance
			AO2 Candidates might point out in their discussions that religions which have revealed texts regard their books as authoritative. This leads to a certain amount of uniformity concerning issues such as crime and punishment though it can cause significant dissension if a reading is potentially ambiguous. Candidates might also point out that there is often, however, some reluctance in religions, including Islam, to adapt traditional practices especially if it is merely to accommodate changes in society. Some discussions might include consideration of ijtihad because of its role in the original founding of the law schools, its potential to cope with times of change and the debate among Muslims as to whether the door is open or closed. The authority of the Imamate for Shi'a Islam might be seen as a source of potential change as might authority figures in other Muslim groups. Possibly some discussions will simply take the opportunity to juxtapose the views of various Muslims on a range of contemporary issues concerning crime and punishment and make an attempt to address the wording of the question with some sort of balanced debate. Candidates are free to focus on issues in either Muslim or non-Muslim countries which have provoked controversy in the media and are relevant to this question.		

Question			Indicative Content	Mark	Guidance
4			**AO1** Candidates are likely to provide some information about the situation at the death of Muhammad ﷺ and subsequent events over the next twenty five years or so. The first four Khalifahs were Abu Bakr, 'Umar, 'Utman and Ali. Candidates might explain that to Sunni Muslims all four were 'Rashidin' (Rightly Guided) but to Shi'a Islam Ali is the first legitimate Khalifah. Most Muslims acknowledge that Abu Bakr consolidated the confederation of Arab tribes by the Ridda wars in the two years when he ruled and candidates are likely to explain with details how Umar in the next decade expanded the territory of Islamic rule significantly. It was his daughter, Hafsa, who kept the fragments of the Qur'an in a chest. 'Umar encouraged the foundation of schools for teaching the Qur'an. Accounts of the rule of 'Uthman are likely to be varied depending on the sources being used. The first half of his twelve year reign seems to have been attempting to follow 'Umar's policies but apparently he was a weak leader. He belonged to the Umayyad family of the Quraysh tribe and perhaps was influenced by his relatives. Expansion continued but spoils of war were no longer satisfactory and an economic crisis ensued with the beginnings of civil unrest. 'Uthman was assassinated by some Egyptian Muslims. One significant thing he did was to have an official version of the Qur'an established. The committee was led by Zayd Bin Thabit, the scribe of Muhammad ﷺ. Candidates are likely to give a summary of the battles between Ali and the combined forces of Mu'awiya (governor of Syria, cousin of 'Uthman) and A'isha, widow of Muhammad ﷺ. Some might possibly continue even	35	

Question	Indicative Content	Mark	Guidance
	beyond the assassination of Ali in the mosque at al-Kufa in Iraq in 661CE to the continuing hostilities between Mu'awiya's heir, Yazeed, and Hasan and Husayn, the sons of Ali. **AO2** This is a relatively new area of the specification and candidates might approach the topic in various, equally valid ways, They are free to express their own opinions about the contributions made by each of the four but discussions are expected to consider other points of view. Candidates are likely to point out that Shi'a Muslims regard Ali as their first Imam but though they do not approve that he was passed over for twenty four years, they know about the spread of Islam. They, too, have a range of opinions about the effects of the policies of the other three Khalifahs. Scholars, of all religious persuasions or none, tend to regard 'Umar as significant not only for the spread of Islamic territory but for advising Abu Bakr to have the pieces of the Qur'an collected into one book and in his own reign encouraging its study. Candidates are likely to echo this view, though some might add the possibility that it was the results of 'Umar's policies which were the real cause of the downfall of his successor 'Uthman. Even encouraging study of the Qur'an had led to the existence of many local experts who resented the eventual appearance of an official book. Some candidates might consider that the official written version of the Qur'an was the real catalyst for the spread of Islam rather than the military Jihads. This might influence their assessment of the relative achievements of the Khalifahs.		

APPENDIX 1 – A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question • little relevant material • some concepts inaccurate • shows little knowledge of technical terms **L1**	1–3	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification **L1**
		Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate		
2	6–9	A basic attempt to address the question • knowledge limited and partially accurate • limited understanding • might address the general topic rather than the question directly • selection often inappropriate • limited use of technical terms **L2**	4–6	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification **L2**
		Communication: some clarity and organisation; easy to follow in parts – spelling, punctuation and grammar may be inadequate		
3	10–13	satisfactory attempt to address the question • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms **L3**	7–8	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified **L3**
		Communication: some clarity and organisation; easy to follow in parts – spelling, punctuation and grammar may be inadequate		
4	14–17	a good attempt to address the question • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate **L4**	9–11	a good attempt at using evidence to sustain an argument holistically • some successful and clear analysis • some effective use of evidence • views analysed and developed **L4**
		Communication: generally clear and organised; can be understood as a whole – spelling, punctuation and grammar good		
5	18–21	A very good/excellent attempt to address the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms **L5**	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints **L5**
		Communication: answer is well constructed and organised – easily understood; spelling, punctuation and grammar very good		

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