

# **Religious Studies A (World Religion(s))**

General Certificate of Secondary Education

Unit **B577**: Islam 1 (Beliefs, Special Days, Divisions and Interpretations)

## **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

The following annotations are available on SCORIS:

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	No benefit of doubt given
	Correct point
	Incorrect point
	Unclear
	Accurate language
	Attempts evaluation
	Development
	Irrelevant, a significant amount of material that does not answer the question
	Too vague

**Subject-specific Marking Instructions****General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed,, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

**Specific points**

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1	Weak, Satisfactory, Good
AO2	Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

## AO1 part (d) question

<p><b>Level 3</b> <b>5 – 6</b></p>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range and depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>
<p><b>Level 2</b> <b>3 – 4</b></p>	<p>A <b>satisfactory</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
<p><b>Level 1</b> <b>1 – 2</b></p>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>

## AO2 part (e) question

<p><b>Level 4</b> <b>10 – 12</b></p>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<p><b>Level 2</b> <b>4 – 6</b></p>	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<p><b>Level 3</b> <b>7 – 9</b></p>	<p>A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p><b>Level 1</b> <b>1 – 3</b></p>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Makkah</li> </ul> <p>Allow variant spelling.</p> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• When: 632 CE (or 11 Hijrah or at the age of 61/62)</li> <li>• Candidates may offer traditional dates 12th or 17th of Rabi' al-awwal.</li> <li>• Where: al-Madinah</li> </ul> <p>Allow variant spelling. (Yathrib)</p> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Departure; exit; emigration; flight (accept any equivalent eg journey etc.)</li> <li>• From Makkah</li> <li>• to al-Madinah (Yathrib)</li> <li>• 622CE (or the start of the Islamic calendar)</li> <li>• to escape persecution</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks – or any three valid features</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Responses might include the context in which Muhammad ﷺ was preaching and how those were ‘the days of ignorance’ when Makkah was the centre of polytheistic tribal traditions that were different from and antagonistic towards the special message of Muhammad ﷺ.</p> <p>Candidates might explain the content of the monotheistic message that Muhammad ﷺ was preaching about the one compassionate creator God.</p> <p>They might explain that the message of Muhammad ﷺ was special because it was a revelation.</p> <p>Candidates might explain that the Qur’an is believed to be the very words of Allah in Arabic.</p> <p>Explanations might include the concept of it being the final uncorrupted revelation, the original of which is in heaven.</p> <p>The response that the message was given by an angel (Jibril), therefore it was ‘special’ is worthy of credit.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Some candidates might argue, from the nature of God and as caretakers of creation, that believers should be pacifist and never fight anybody but to discuss with reference to Islam means that candidates are likely to be aware that Muhammad ﷺ was not a pacifist.</p> <p>Greater and Lesser Jihad are in the Core Beliefs in the specification and some candidates might include this aspect of Islam in their discussion.</p> <p>Some candidates might refer to past and present conflicts between, or within, the monotheistic religions when considering the 'anyone' in the question.</p> <p>Balanced discussions are likely to be those which show awareness that Islam is derived from two roots, one meaning 'submission' and the other 'peace'.</p>	12	Higher level responses will include clear reference to a compassionate God as well as to issues of non violence.

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Ramadan</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• From when they can tell the difference between a black and white thread by daylight until they cannot tell the difference. This traditional response based on Surah 2:187 is worth two marks.</li> </ul> <p><b>OR</b></p> <ul style="list-style-type: none"> <li>• Start at dawn</li> <li>• Stop at dusk/ sundown. (Shi'ah wait until sun has completely gone down).</li> </ul> <p><b>OR</b></p> <ul style="list-style-type: none"> <li>• Start after Suhur/Fajr</li> <li>• End before Iftar/Maghrib</li> </ul>	2	Morning and evening is NOT acceptable.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Eat</li> <li>• Drink</li> <li>• Have sexual relationships</li> <li>• Smoke</li> <li>• Swear</li> <li>• Chew gum</li> <li>• Nothing must pass the lips</li> <li>• Brushing teeth</li> <li>• Arguing</li> <li>• Backbiting</li> <li>• Gossip</li> <li>• Unkind thoughts</li> <li>• Some Muslims avoid swallowing saliva.</li> </ul> <p>One mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Explanations might include references to general religious reasons for fasting e.g. spiritual discipline, tradition etc.</p> <p>Responses are likely, however, to be rooted in Islam – and most candidates might begin by explaining that sawm is one of the Five Pillars.</p> <p>Therefore it is an act of ‘ibadah- sincere obedience, submission and worship.</p> <p>The Qur’an in Surah 2 says ‘fasting is prescribed ...that ye may learn self restraint’. The discipline is meant to help Muslims appreciate all that Allah has given.</p> <p>Muhammad ﷺ fasted so Muslims follow his example, the sunnah.</p> <p>Some might explain that Muhammad ﷺ linked this pillar with zakah and so Muslims are reminded to be grateful and to consider others in the ummah etc.</p> <p>Helps those fasting understand the experience of not having enough food during the rest of the year.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Responses are likely to discuss the issue with arguments based on what they have written about Ramadan and some might point out that the fast is followed by Id-ul-Fitr. Other festivals might also feature.</p> <p>Most candidates are likely to give reasons for the importance of both and then home in on which is the more important in Islam.</p> <p>Many are likely to consider for whom fasts and feasts are important; the individual or the local or worldwide ummah and some might simply conclude that all parts of Islam are equally important because Islam is designed by Allah to be a whole way of life.</p>	12	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Sunni</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Abu Bakr</li> <li>• 'Umar</li> <li>• 'Uthman</li> <li>• 'Ali</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• After the death of Muhammad ﷺ there was a dispute about who should lead the Muslims.</li> <li>• Some thought the successor should be <b>elected</b> (and they chose Abu Bakr).</li> <li>• The party of Ali (Shi'at Ali) thought Ali (cousin and son-in-law of Muhammad ﷺ) should have been the successor. (Part of the same <b>family line</b>).</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In their responses candidates might work through the Five Pillars explaining in each case the potential difficulties.</p> <p>In particular, difficulties concerning prayer times and fasting are likely to feature in some detail.</p> <p>General difficulties because of non-Muslim perceptions of Islam might be covered along with instances of stereotyping, bigotry and persecution. Candidates might specify the non-Muslim country though this is not essential.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>In discussion, responses might consider each of the pillars and any variations in the way Sunni and Shi'a practise them.</p> <p>Candidates might discuss whether the differences in performing Salah have any significance and might see the Hajj as a unifying factor.</p> <p>The fact that zakah is paid differently by Sunni and Shi'a in various situations and countries might be argued to be not really significant compared to the importance for all Muslims of the principle of giving zakah.</p> <p>As for Saum, candidates might point out that mourning Ali at Ramadan is done by some Sunni Muslims as well as Shi'a Muslims.</p> <p>The most controversial issue in discussions might be the fact that Shi'a Muslims add to the Shahadah.</p>	12	Responses which refer only to the general importance of the Pillars, rather than the way in which they are observed by Sunni and Shi'a Muslims, can only receive limited credit.
	<b>Total</b>	<b>48</b>	

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