

Religious Studies A (World Religion(s))

General Certificate of Secondary Education

Unit **B587**: Muslim Texts 1 (Qur'an)

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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Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	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, i.e. 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

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

AO2 part (e) question

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

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include Belief in:</p> <ul style="list-style-type: none"> • Allah • Angels • Last day / Judgment • The book / Qur'an • The Messengers / The Prophets <p>1 mark for answer</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pain or suffering • Adversity • Periods of Panic <p>One mark for each response</p>	2	For adversity, accept a valid interpretation of the word. Not accepting poverty.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • kin • orphans • needy • wayfarers • slaves (ransom of) • those who ask <p>One mark for each response</p>	3	Needy – accept poverty as an alternative. Kin – accept parents.

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>It is a way of communicating with Allah on a daily basis. Following the pillar of salah and remaining steadfast in payer helps a Muslim to keep focused on Allah, on Islam, on how they should live their life. Muslims also believe it is also the first thing asked about at Judgment as well as being the sign of a true Muslim. Prayer helps to keep the Muslim away from what is haram.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following:</p> <p>The five beliefs are in: Allah; Angels; Last day / Judgment; The book / Qur'an; The Messengers / Prophets. They are all important as the five beliefs mentioned in this surah are essential if you are to be called one of the righteous; one cannot pick and choose which one you wish to accept and which you do not. As they are in the Qur'an they are Allah's words so have to be obeyed. Without these beliefs, one cannot be a true Muslim. Some might go on to show how these beliefs are actually all interconnected – angels pass on Allah's word-in a book- to his messengers to enjoin people to live a righteous life so at the last day they will be judged favourably. Some might take the view that belief in Allah and therefore in his book/words is really basic as without this belief, the rest have no basis; therefore they are not equally important. Some might argue that holding some or any of these beliefs in the 21st century is either very difficult or just irrelevant!</p>	12	These are not to be confused with the 5 pillars

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shahadah / kalimah <p>One mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A son or daughter / children, • A father or a mother / parents / begetter • An equal, <p>One mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Absolute • Eternal • One / unique <p>One mark for each response</p>	3	Credit accurate interpretation/ definition of absolute/ eternal.
	(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>Muslims believe that Allah is utterly unique and no one can be likened to him (the sin of shirk). Nothing can be compared to Him and when referring to Him, a Muslim will often quote one of His 99 names: His qualities. He is the only One worthy of worship. He is alone and has neither partners nor equal. Muslims believe Allah has no son and this is one of the features that distinguishes Islam from Christianity. Muslims also believe that without Allah, nothing would exist as he is the creator and that everything is under His control.</p>	6	Looking for more than just a list.

Question		Answer	Mark	Guidance
	(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following:</p> <p>A Muslim (along with all theists) would strongly disagree with this statement. The creed (shahadah) stresses such a belief and is the corner stone of Islam; without a belief in Allah there is no Islam and no purpose to life. An atheist would give a very different stance; they would argue that we have grown up and god/religion is only superstition and so unnecessary in the 21st century; they would argue that science provides the answers now, not god/religion. Credit devotional responses but other points of view need to be discussed in order to move up the levels.</p>	12	
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Woman / women <p>One mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Forgiveness • Great reward <p>1 mark for each answer</p>	2	Credit reward. Paradise on its own is insufficient.

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • believing • devout • true • patient • constant • who humble themselves • give charity • who fast • guard their chastity • praise Allah <p>One mark for each response</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>The qualities being encouraged in this surah are the same as those encouraged in the Ummah and so encourage individual Muslims to come together as one.</p> <p>Praising Allah, fasting and giving to charity are central to all Muslims and so this teaching reinforces their importance and consequently the solidarity of the community. Muslims who try to be like the types mentioned in this surah will feel closer to other Muslims where ever they are so strengthening the local and worldwide Ummah</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following:</p> <p>Although prayer is one of the five pillars and therefore a very important aspect of Islam, some might say that praying alone is not enough; we are judged by our actions and intentions. How we live our lives is of great importance; Muslims are as a brotherhood and are therefore obliged to help each other when in distress or pain. Attitudes towards others (Muslim and non Muslim) are referred to many times in the Prophets' hadith. Others might say that worship can take many forms as well as just praying: reciting the Quran, learning it from memory, trying to follow the example of Muhammad, adhering to the five pillars. These are all ways worship can be done and are of great importance as they are fulfilling the requirements of being a true Muslim. Some might discuss the view that true worship involves following the Qur'an in the way of the Prophet (Sunnah) and that involves action as well as just prayer.</p>	12	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Head office
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Facsimile: 01223 552553

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