

Religious Studies A: (World Religion(s))

General Certificate of Secondary Education

Unit **B588**: Muslim Texts 2: Sunnah and Hadith

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
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	<p>No evidence submitted or response does not address the question.</p>

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 • Few, if any errors in spelling, grammar and punctuation 	<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 • There may be occasional errors in spelling, grammar and punctuation 	<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:</p> <ul style="list-style-type: none"> • His last pilgrimage / hajj <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Mecca /Makkah • Medina <p>One mark for each response</p>	2	Credit variant spellings
	(c)	<p>Responses might include</p> <p>Whoever accepts Muhammad ﷺ as his leader then Ali (is) also his leader/master / patron / mawla. (Oh God), love those who love him (Ali) and be hostile to those who are hostile to him.</p> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	<p>Credit any variation on this statement so long as the meaning is accurate</p> <p>Accept mullah / mawla</p>

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>This is a very important hadith for Shia' Muslims as the difference between the two accounts (Shia' and Sunni) is central to the Shia' belief that Muhammad ﷺ intended for Ali to succeed him as leader of the Muslim community. Explanation is likely to concentrate upon the word 'malwa' which is sometimes translated as 'master' and sometimes as 'beloved friend'-or as leader. Sunnis believe that Muhammad ﷺ was defending Ali, who had been accused of wrongdoing, by praising him and so was not nominating him as successor but rather defending him. Shia' Muslims believe that Muhammad ﷺ was pointing to Ali as his successor</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors</p> <p>Candidates might consider some of the following:</p> <p>As all Muslims believe in the Five Pillars and the Day of Judgment and the Qur'an, etc, it is very true. The differences are only minor so should not come in the way of being a true Muslim.</p> <p>Others might state that the differences really do matter, that is why they exist. History and the treatment of Ali and his offspring cannot be ignored. Others might argue that divisions only lead to conflict and that is not what Allah wants. Others might say that there are many ways to approach Allah and so long as one is truthful to Allah then whether you are a Sunni or Shia or Sufi, it makes no difference.</p>	12	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Aisha/ accept variations of spelling. • Mother of the believers <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include;</p> <ul style="list-style-type: none"> • What - Innovate, (make up something) do something that is not in agreement with Islam (Quran or Sunnah) • Why - as it will be rejected / not accepted by Allah <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • For guidance • To follow the way of the prophet • It is the Qur'an in action • To know what to do/avoid <p>1 mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Worship could be through prayer, reciting the Qur'an, living a life according to Allah's rules. Some candidates might refer back to part b) and say that if they do not worship properly, it may not be accepted by Allah. Some may refer to other hadith or quote the Qur'an as to the importance of doing prayer at the right time and in the right order. The Prophet was very precise on how prayer in particular was to be performed and Muslims try to emulate his example. As Allah is their God, their creator, Muslims would wish to worship Him correctly so will seek guidance when necessary</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>There are many views which could be expressed here: a Muslim has to worship in a particular way when it comes to prayer or else the prayer may not be acceptable to Allah. If brotherhood and the Ummah are important then worshipping at the same time, in the same way and to Allah, is paramount. Some may argue that women are often not encouraged to attend Mosque so perhaps praying with others is not all that important. Others may say that as long as you have the right intention then that is the most important thing as without Niyah, prayer is worthless</p> <p>Some may bring out the difference between public prayer /the pillar of duty -salah- and private prayer - dua. One is strictly ordered whereas the other is not. Can prayer from the heart ever be formulated? Some may refer to Sufi worship.</p>	12	References to the various rituals involved in prayer preparation and observance are creditable but must be related to the question and not just listed.

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> Allah <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> Salah /Prayer 3 or 5 times a day depending on if they are Shi'a or Sunni <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <p>In life and in the worship of Allah avoid anything you have doubts about for those things/actions you have no doubts over. E.g. In worship, only follow the rituals / actions you are sure of and know are approved by the Sunnah of The Holy Prophet; in life, if you are unsure of something (whether it is haram or halal), then avoid it.</p> <p>Statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>This hadith encourages Muslims to only do something which is permissible and proper if they are positive or certain of it as this will lead to tranquillity or happiness in this life (and in the Hereafter). It also encourages Muslims to avoid doing something if they have any doubts over whether it is the correct or right thing to do at that moment in time e.g. if they are not sure of how many ablution they have done, stick with the number they are certain of . If they have any doubt over a particular action, then do not do it. A Muslim should always be certain of what they are doing and try to avoid anything that may cause confusion or anxiety, particularly in worship.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The essence of a strong faith includes a measure of doubt; it prevents complacency. Some might argue how can you doubt when you have the Qur'an, the actual words of Allah to support you as well as the Sunnah of The Prophet who was visited by an angel and went into the heavens? Some might argue that doubt only happens if you begin to lose your way or do not keep up regular worship.</p> <p>More philosophical answers may refer to other religions and their founders and thinkers and how they view the issue of doubt. Some might argue that there were times when Muhammad doubted so perhaps it is not that bad to have doubts but then should you not always be certain? Some might argue that the world we live in encourages doubt and speculation as a good force!</p>	12	

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