

GCSE

Religious Studies A (World Religion(s))

Unit **B577**: Islam 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

Mark Scheme for June 2015

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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

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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/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

Level 4 10-12	<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>	Level 2 4-6	<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>
Level 3 7-9	<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>	Level 1 1-3	<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>
		Level 0 0	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <p>Jihad</p> <p>One mark for response.</p>	1	N.B.-Looking for the word Jihad, not lesser or greater Jihad.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shahadah – creed/statement or declaration of faith • Salah - prayer • Sawm - fast • Zakah - charity/almsgiving • Hajj - pilgrimage <p>One mark for each response.</p>	2	Accept English or Arabic names
	(c)	<p>Responses might include:</p> <p>Allah is: Creator, merciful, cherisher, magnificent, compassionate, Only One. Master of Day of Judgement</p> <p>One mark for each response.</p>	3	Accept any of the 99 names of Allah
	(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>It is a way to show submission to Allah as one is following His orders which in turn helps one to be a good Muslim and so enter Paradise. Muslims try to follow the example of The Prophet and since he performed all five pillars then so should all Muslims. It not only strengthens the faith of the individual Muslim but also of the Ummah as most of the pillars are done communally. Following the Five Pillars also means that Allah is never far from their thoughts. Reciting the Shahadah is a constant reminder of their basic beliefs; performing salah means Allah is never far from their thoughts nor the submission they owe Him; when fasting, Muslims are reminded of their duty to Allah and their willingness to totally submit; the giving of zakah is a reminder of a Muslim's</p>	6	

Question	Answer	Mark	Guidance
	<p>responsibility to assist their brothers and sisters and going on Hajj is a sign of great devotion and submission to Allah as well as strengthening the bonds of the world wide ummah. Whilst on hajj Muslims are also constantly reminded of Allah and past prophets through the remembrance of significant moments</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Some might argue that the main purpose of a Muslim's life is to follow the commands of Allah and in order to do that you have to believe; without belief the duties a Muslim performs lose their meaning. Why follow the Five Pillars if you do not believe in Allah and all his commands? The first pillar and foundation of Islam is belief in Allah and that Muhammad is his final messenger-without this belief one is not a true Muslim.</p> <p>Without belief in Allah then, the other beliefs in Islam have no foundation.</p> <p>Some candidates, however, might argue that belief in the Day of Judgement is really the most important belief a Muslim can have as it focuses their mind on the importance of believing in Allah and following his commands as stated in the Quran and exemplified in the Sunnah of The Prophet. Belief in Yawmuddin assumes that one believes in Allah as He will be the judge on that day.</p> <p>Some might argue that everything a Muslim does in their lives is to please Allah so that on the Day of Judgement they will be rewarded with paradise and not punished.</p> <p>Some might discuss the view that in times of distress or sorrow it is belief in Allah that really matters; comfort and strength comes from believing and trusting in Allah, not on the belief of a day far in the future,</p> <p>Others might argue from the standpoint that at the Day of Judgement, all are present before Allah whether you believe or not so believing in it and acting accordingly is the most important belief a Muslim can hold as there is no escaping the Day of Judgement</p> <p>Some may do a comparison with other beliefs in Islam like belief in Angels, in the holy book, in prophets and this should be credited where appropriate. Some might suggest that belief in a god or a day of judgement or an afterlife in any form is irrelevant and that what really matters is living a good life. .</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <p>Friday One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <p>Id - ul - Fitr Id - ul - Adha One mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Street processions, • homes and mosques are decorated, • food/charity distributed to the poor, • reciting stories about the life of Muhammad, • poetry readings on a similar theme • Special family meals. <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>As Salat -ul-Jumu'ah is the weekly communal prayer, it greatly helps to strengthen both the local and national Ummah which in turn makes a Muslim feel that they are part of both; it encourages a feeling of solidarity with fellow Muslims Attending Friday prayers also helps to keep Muslims in touch with local issues and national issues to do with the Muslim community. On an individual basis, it strengthens a Muslim's faith as they are following the example of Muhammad (the perfect Muslim) and the command of Allah, as stated in the Quran. As with all prayer it strengthens the relationship between the believer and God and encourages them to live the life of a good Muslim. Being in the presence of fellow believers may strengthen an individual Muslims faith and determination to follow the Sunnah of The Prophet.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Muslims the world over will celebrate the two major Ids: ul-Adha and ul-Fitr. These two festivals bring together the local and the world wide Ummah and unite Muslims wherever they are. They are also a time to remember those who have gone before as well as important moments/events in the faith's history. In this way, both major Ids are treated equally and shown to be of equal importance to Muslims as they are often seen as a way of encouraging the young to learn more about their faith as well as encouraging them (and others) to display their faith publically. They are also seen as strengthening not just the Ummah but an individual Muslim's closeness to Allah.</p> <p>However, these are not the only festivals in Islam and some might argue that this is where the disagreements come in. Many Muslims do not celebrate Mawlid an-Nabi because it is not mentioned in either the Qur'an or the Hadith and it was never celebrated by the early followers of Muhammad.</p> <p>Others might say that to follow the example of Muhammad and his unswerving obedience to Allah is what is important and that to celebrate his birthday might be seen as conflicting with that.</p> <p>Some might say that as Id-ul-Adha and Id-ul-Fitr are each connected to one of the Five Pillars then they are obviously more important than any other festival which Muslims may celebrate whether that be Mawlid an-Nabi or Ashurra. Also, these two major Ids were celebrated by The prophet so adding more weight to them than to other festivals.</p> <p>Some might concentrate upon the two major Ids and look at whether even they are of equal importance. Even though they are both connected to one of the five pillars, one is to do with sacrifice and the other is a reward, so can they be of equal importance?</p> <p>Some might argue that it would be difficult to treat all festival as of equal importance as some are either only celebrated by one section of the Muslim community or have different interpretations placed upon them</p> <p>Others might argue that as all the festivals are part of Islam they should be treated the same, even if not celebrated by all Muslims. They might also ask what it means to be of equal importance.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <p>Four</p> <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • That Ali as the rightful heir to Muhammad • Reject the first three caliphs • Belief in a hidden Iman (the Madhi) • Role of saints • The inclusion of a reference to Ali as the beloved of Allah in the shahadah <p>One mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Depicted in a negative light so trying to practise their faith could be met with opposition • Conflict with laws/cultural mores of the country • Lack of mosques/communal places of worship • Scarcity of halal food <p>One mark for each response.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Lower level responses may just list some of the characteristics of Sufism whilst some may make reference to general practises like regular prayers. Higher level responses will look at how these characteristics help Muslims to feel closer to Allah.</p> <p>Sufism is often seen as being far less concerned with materialism and worldliness and more concerned with mystical experience and developing the individual's relationship with God. This is often done through the use of dance,</p>	6	

Question	Answer	Mark	Guidance
	<p>music and reciting the names of Allah or of phrases in praise of Him. This is often done with the aid of prayer beads.</p> <p>Just like salah and personal prayer is a way of communicating with and praising of Allah, so the methods of Sufism may assist Muslims in getting closer to God. For some Muslims, music, dance or repetition/reciting of names is another way of being able to absorb oneself solely in the act of worship; achieving a mystical experience is for some a way to get closer to God.</p> <p>Music and dance use of prayer beads and reciting the names of Allah or phrases in praise of him</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>All major world religions have divisions of one sort or another and often these divisions have led to disagreements, disputes and even war. Yet the divisions still exist. Some might argue that it is human nature to disagree, particularly when it is over such important matters as belief in God, how one should live one's life and the possibility an afterlife.</p> <p>People may have similar beliefs but come from very different cultural backgrounds so may view things differently. This often leads to different practices and interpretations of the same basic beliefs; people feel more comfortable worshipping in a particular way or may have a different perspective on a historical event or religious belief.(Candidates may well give examples from Islam as well as other faiths.)</p> <p>However, some might say that if Muslims all believe in Allah, share the same basic beliefs and aim to follow the Sunnah of The Prophet (the perfect Muslim) then why should there be different interpretations, in fact how there can there be?</p> <p>Others might argue that it is human nature that people from different cultural backgrounds will always view things differently but that does not change the basic truth of the message. Some might argue that as long as there is no strife between believers then having different interpretations of Islam does no harm as</p>	12	

Question	Answer	Mark	Guidance
	<p>people see things differently and so long as the basic message remains the same. They might develop it further by saying that it is not only impossible to have only one true interpretation of Islam but do so may actually harm the unity of the ummah.</p> <p>Some candidates might ask that if there should be only one interpretation then which one would be chosen? Who would declare it is the right and true one?</p> <p>Some candidates might question the statement stating that it is impossible to have one true interpretation of anything and particularly when it comes to religious belief. Interpretation is subjective and who is say which one is correct?</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total	51	

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
Telephone: 01223 552552
Facsimile: 01223 552553

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