

GCSE

Religious Studies A: (World Religion(s))

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

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>

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <p>The Heart</p> <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <p>(i)-Halal -lawful (ii)-Haram- unlawful</p> <p>One mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <p>The lawful is clear and so is the unlawful. What falls in between is doubtful; matters about which people are unsure.</p> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	May accept reference to trying to avoid the doubtful.
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims try to follow the rules of Allah as laid down in the Qur'an and the example of Muhammad ﷺ as found in his sunnah. All these actions are considered to be lawful and so a Muslim will follow them in the hope of being righteous and so being judged accordingly on the Day of Judgement and gaining entrance to paradise. To do what is classed as haram or unlawful takes a Muslim away from the Right Path and so may prevent them from entering paradise. Even doing what is doubtful, according to this hadith, should be avoided as it may lead to doing what is unlawful and therefore against the wishes of Allah, not in accordance with the example of The Prophet and a possible bar to entering paradise.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>What a Muslim does in their life is based around their belief in Allah; without that belief they would not be a Muslim. How a Muslim behaves is directly linked to their beliefs in Allah and in Muhammad as His prophet. So what one believes is therefore more important than how they behave.</p> <p>The first step in becoming a Muslim is to assert a belief.</p> <p>Others might say that although we are influenced by our beliefs, whatever they may be, the important thing is how we act in everyday life. How someone puts their beliefs into practice is far more important than the belief; indeed, the belief may be worthless without an appropriate action.</p> <p>The example of Muhammad may be given here: Muslims believe that he was not only the final prophet who showed people how to live their lives according to the wishes of Allah but, according to Aisha, he was the Qur'an in action. Therefore, Muslims should look to his example and act accordingly.</p> <p>Examples may be given here: e.g. showing concern for others.</p> <p>Some candidates might argue that it is only by our actions that others really know us; we may believe one thing but behave in a very different manner. Behaviour, what we do in our everyday lives, is what is important, not just to the individual but those around them.</p> <p>Some might discuss that at Judgement Day, a Muslim is judged according to how they lived their lives and obeyed the commands of Allah and not just on what they believed. However, others might state that intention plays a crucial role in judgement, so if we intended to act in a righteous way according to Allah's wishes, then that counts in one's favour.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	Responses might include: Allah One mark for response.	1	
	(b)	Responses might include: Authority is based upon - Abu Hurayrah The narrator is - Bukhari One mark for each response.	2	
	(c)	Responses might include: By no more than following and giving priority to the religious obligations/duties laid on believers by Allah. This could include following the five pillars in a most sincere way Marks will be awarded for any combination of points, development and exemplification	3	Reference to doing additional works may gain some credit.
	(d)	Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: Some examples of how a Muslim might show their love for Allah may be credited, but to access the higher level response marks, candidates need to explain why. This hadith shows that if a Muslim only shows their love for Allah by simply keeping to the duties set by Allah then he will in turn be loved by Allah. To be loved by Allah is to be guided and protected by Him which in turn will help a believer to follow the right Path. Living in the way of Allah has its reward on the Day of Judgment. Consideration might be given to the idea that if you try to follow the Sunnah of The Prophet than you are showing love of Allah and that is what a Muslim should strive to do.	6	
	(e)	Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:	12	

Question		Answer	Mark	Guidance
		<p>Muslims believe that Allah can do anything, if he so wishes and some candidates might agree with the statement. However, they might discuss the view that although God may be able to give you whatever you ask, what you ask for should be righteous and acceptable to Allah. They might also raise the point that just because one asks does not mean that God will necessarily give.</p> <p>Muslims believe that we do not know the mind of Allah and whether he wishes to give whatever we ask of Him or not, is beyond our control and perhaps understanding.</p> <p>Others might discuss the view that if you follow the Five Pillars and accept all the beliefs of your faith then surely God should give you whatever you ask for as you are an obedient servant. But others might say that it still depends upon what you ask for.</p> <p>Some might ask why God should give you what ever ask for as it suggests that people are really just spoilt children demanding what they want from their parent and what parent would give their child whatever they asked for? Also, what if believers ask for evil things, should God still give them?</p> <p>Others might state that as God does not exist, to ask anything of Him is a waste of time and even if He did exist, surely people should try to achieve on their own merit rather than having to ask God for it!</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To get closer to god. • To be as good a Muslim as they can • Because Muhammad was the perfect Muslim <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Excessive questioning 	2	Credit any variation on the actual phrase so long as it accurately answers the

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> Disagreeing with their Prophets <p>One mark for each response.</p>		question
(c)	<p>Responses might include:</p> <p>Avoid what is forbidden and do what I have told you to do, as much as you can Marks will be awarded for any combination of points, development and exemplification</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims look to the sunnah of The Prophet to seek guidance on how to live an exemplary life according to the wishes of Allah. In trying to follow what Muhammad both said and did, a Muslim hopes to live a life that will be acceptable to Allah and benefit them on the Day of Judgement. In this hadith, Muhammad stresses how important it is to do what he has commanded them to do and to do it as best as they can. He also tells his followers to avoid what is forbidden, haram and reminds them of what happened to those who in previous times went against then teachings of their prophets.</p> <p>By following Muhammad’s instructions and example, a Muslim is striving to stay on the Right Path to paradise. Therefore, this hadith is very important in that it lays heavy emphasis on an order/command from the prophet to always strive to do what is right (halal) and avoid that which is haram. Examples pertaining to behaviour, dress attitude, may be given and developed.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islam accepts many prophets (some would say thousands) and indeed some twenty five are mentioned by name in the Qur’an- Adam, Nuh, Ibrahim, Musa and Isa to name a few. Islam shows great respect to these prophets; they believe that they all brought the same message re: the oneness of Allah and the call to worship Him. Some might discuss the issue that, although these prophets brought the same message and sought to turn the people towards Allah, their</p>	12	

Question	Answer	Mark	Guidance
	<p>messages were constantly distorted or lost and for that reason, Allah sent Muhammad as the last and final prophet, the Seal of the Prophets. This could mean that all the prophets are of equal importance as they were all doing the work of Allah and bringing the same message. Mention might be made of the respect shown to Judaism and Christianity and their followers as People of the Book.</p> <p>However, others might argue that the prophets are not equally important since Allah chose Muhammad to bring the final message that was not just to a particular nation in a particular time but to all mankind and for all time. That there will be no other prophet after Muhammad could be used to argue that he is the most important, therefore that all the prophets are not equally important. Other candidates might argue that only those mentioned in the Qur'an are really important – or at least more important than those not mentioned by name. Reference might be made to this hadith referring to previous prophets and the problems they encountered, not because they were wrong, or less important or at fault, but because people constantly questioned and contradicted them instead of listening to their message.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
	Total	51	

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