

# **Religious Studies A**

General Certificate of Secondary Education **B587**

Muslim Texts 1 – Qur'an

## **Mark Scheme for June 2010**

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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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## INSTRUCTIONS TO EXAMINERS

### 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

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1–2	<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>
Level 2 3–4	<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>
Level 3 5–6	<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>

## AO2 part (e) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1–3	A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question. <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> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
Level 2 4–6	A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question. <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> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
Level 3 7–9	A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question. <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> <li>• There may be occasional errors in spelling, grammar and punctuation</li> </ul>
Level 4 10–12	A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question. <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> <li>• Few, if any errors in spelling, grammar and punctuation</li> </ul>

Question	Answer	Mark	Rationale/Additional Guidance
Answer <b>TWO</b> questions (parts <u>a–e</u> should be answered for <b>each</b> question).			
<b>1</b>	<p><b>The Qur'an Surah 1:1-7 The Opening</b></p> <p>In the name of Allah, Most Gracious, Most Merciful...</p>		
	<p><b>(a) Give one thing this Surah says Allah is Master of.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Day of Judgement</li> </ul> <p>1 mark for answer</p>	<b>[1]</b>	
	<p><b>(b) Give two things Surah 1: 1-7 says we should ask from Allah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Aid / help / assistance / guidance</li> <li>• To show us the right (straight) path/to show us the way of those who do not go astray</li> </ul> <p>1 mark for each answer</p>	<b>[2]</b>	
	<p><b>(c) Explain what is meant by the phrase 'sustainer of the worlds'.</b></p> <p>Responses might include:</p> <p>Allah is both Creator and Sustainer of this world (1) and the World hereafter/ the world to come (2). Without Allah, neither would exist. (3) A statement (1), with development (2) or development and exemplification (3).</p>	<b>[3]</b>	Credit- maker and keeper of this world. Note -Sustainer on its own not enough for 1 mark

Question	Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain what the texts you have studied teach about the nature of Allah.</b></p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>He cherishes and sustains the world – nothing exists without Him. We are dependent upon Him; He is merciful and on His mercy we depend particularly on the Day of Judgement. He alone is worthy of worship and praise as He is one and unique. Surah 1; Surah 2:177; Surah 30:20-25 and Surah 112 could be quoted. Some candidates may develop what they have already mentioned in part (c) above.</p>	[6]	Note- Gracious and Merciful appears at the start of the question so do not credit unless further development / explanation is given.
(e)	<p><b>‘A Muslim’s duties are pointless without a belief in Allah.’ Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>Responses need to consider whether this statement is justified. Some candidates may argue the social duties of Islam are worthy whether you believe or not. Others may argue that the word Muslim means “one who submits to Allah” and that is why one behaves according to the Qur’an – Surah 2:177. Others may refer to fear of the Day of Judgment as a reason for following the way of Islam – but that depends upon belief in Allah. The question is not just referring to the five pillars but to other duties, eg social and family duties and higher response answers might reflect this.</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

Question	Answer	Mark	Rationale/Additional Guidance
2	<p><b>The Qur'an – Surah 88 The Overwhelming Event.</b></p> <p>“Has the story Reached thee, of The Overwhelming (Event)?</p>		
(a)	<p><b>What is another name for The Overwhelming Event mentioned in Surah 88?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Day of Judgement</li> <li>• The Final or Last Day</li> <li>• The Tremendous Day.</li> </ul> <p>1 mark for answer</p>	<b>[1]</b>	Credit - Day of Resurrection
(b)	<p><b>Give two descriptions of the Blazing Fire from Surah 88.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Drink is boiling hot</li> <li>• Food is bitter Dari</li> <li>• It will not satisfy their hunger nor nourish them.</li> </ul> <p>1 mark for each answer</p>	<b>[2]</b>	<p>Credit :</p> <ul style="list-style-type: none"> <li>- Given a drink from a boiling spring</li> <li>- poisonous thorny plant</li> </ul> <p>(Hot on its own, no mark)</p>

Question	Answer	Mark	Rationale/Additional Guidance
(c)	<p><b>State three differences between the fate of the righteous and the fate of the wicked in Surah 88.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Joyful faces not weary and humiliated</li> <li>• A garden and not a blazing fire</li> <li>• A (running) spring of bubbling water not boiling water</li> <li>• Cushions and rich carpets not labouring and struggling against the fires.</li> </ul> <p>1 mark for each answer</p>	<b>[3]</b>	
(d)	<p><b>Explain how the beliefs in this passage might strengthen a Muslim's faith.</b></p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Knowing the absolute certainty of Akhira may make a Muslim feel more confident in their own beliefs; encourages them to take their actions seriously; may strengthen the community as belief in Akhirah/Judgement is a shared belief amongst the Ummah; it is a central belief within Islam.</p>	<b>[6]</b>	

Question	Answer	Mark	Rationale/Additional Guidance
(e)	<p><b>'It is fear of the Day of Judgement, not love of Allah, that keeps a Muslim on the right path.'</b></p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates are open to agree or disagree but higher-level responses might include both aspects of the quote. Candidates might refer to constant recital of the name of Allah in all aspects of life so demonstrating love and respect not fear. May refer to the textual descriptions of the horrors of Hell. Some may discuss the connection between both love and fear – if they truly love Allah and act accordingly then fear has no place.</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

Question	Answer	Mark	Rationale/Additional Guidance
3	<p>(a) <b>What does the word Qur'an mean?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Recite</li> <li>• Recitation</li> <li>• To recite.</li> </ul> <p>1 mark for answer</p>	<b>[1]</b>	
	<p>(b) <b>Where did Muhammad ﷺ first receive the Qur'an and who spoke to him?</b></p> <p>Responses might include:</p> <p>Where...</p> <ul style="list-style-type: none"> <li>• Mount Hira</li> <li>• Hill of Light/cave</li> </ul> <p>Who...</p> <ul style="list-style-type: none"> <li>• An Angel</li> <li>• Jibra'il</li> <li>• Gabriel.</li> </ul> <p>1 mark for each answer</p>	<b>[2]</b>	Credit - Mount Nur as it is in some text books.

Question	Answer	Mark	Rationale/Additional Guidance
(c)	<p><b>State three ways in which Muhammad ﷺ reacted when he received a revelation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Shaking or trembling</li> <li>• Lay down and covered himself with coat or cloak</li> <li>• Became very hot even in cold conditions</li> <li>• Voice was sometimes clear/some times like a bell in his head</li> <li>• Sometimes he saw a vision eg Jibra'il.</li> </ul> <p>1 mark for each answer</p>	<b>[3]</b>	Credit references to first revelation and how he responded to it.

Question	Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain why the Qur'an is so important to all Muslims.</b></p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>It contains actual words of Allah/not Muhammad's own words and offers a complete way of life. It shows Muslims how to avoid hell/punishment in the world hereafter and is the basis of their beliefs as well as their lives.</p>	[6]	
(e)	<p><b>'The Qur'an should always remain in Arabic'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some may argue that as the direct words of Allah, a translation would lose or change the meaning; it avoids misunderstandings which could lead to confusion or splits within Islam. Others may argue if in mother tongue, more can understand it and so come to Islam. Some may mention that the study of it is often in one's mother tongue. Qur'an is in the form of a particular old style/ dialect so cannot always understand nuance. The Uthmanic version?</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

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