

# **Religious Studies A (World Religion(s))**

General Certificate of Secondary Education

Unit **B577**: Islam 1 (Beliefs, Special Days, Divisions and Interpretations)

## **Mark Scheme for June 2011**

---

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support which keep pace with the changing needs of today's society.

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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2011

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](mailto:publications@ocr.org.uk)

Question		Expected Answer	Mark	Rationale/Additional Guidance
1	(a)	<p><b>How many Pillars of Islam are there?</b></p> <p>Five</p> <p>1 mark for response</p>	[1]	Shia Muslims may say there are 6, but only credit if this is stated. Do not accept "6" on its own.
	(b)	<p><b>State the <u>two</u> main beliefs in the Shahadah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• That there is one God/belief in Allah</li> <li>• That Muhammad ﷺ is the messenger/prophet</li> </ul> <p>1 mark for each response.</p>	[2]	The names "Allah" and "Muhammad" on their own are not sufficient.
	(c)	<p><b>Describe what is meant by the Day of Judgement.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Good deeds are balanced against the bad on this day of reckoning</li> <li>• Qur'anic description of phenomena at the end of the world</li> <li>• Complete physical resurrection of bodies from graves</li> <li>• The dead are waiting in Barzakh till this last day</li> <li>• The fate of everyone will be decided for eternity in paradise or hell, etc.</li> </ul> <p><b>A statement one mark, with development two marks, and Exemplification/amplification three marks.</b></p>	[3]	<p>Credit references to Judgement Day taking place on the Plain of Arafat and Day of Judgement as "End of the world".</p> <p>Bear in mind that the dead and the <u>living</u> are judged.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain the importance of greater and lesser Jihad in the lives of Muslims.</b></p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might include some of the following:</p> <p>Candidates might begin by defining the word 'Jihad' as eg 'striving' or 'trying one's utmost' to defend the faith against enemies of Islam and to gain Allah's favour.</p> <p>Candidates might identify warfare as 'Lesser Jihad' and explain that it must meet certain criteria. They might elaborate on these criteria.</p> <p>They might go on to define 'Greater Jihad' which covers more spiritual endeavours such as establishing maruf (right) and removing munkar (evil) in society and struggling against evil in oneself.</p> <p>Some candidates might use further subdivisions and this is acceptable. Any division of Jihad is somewhat artificial as the text of the Qur'an flits from one type of Jihad to the other as they are both part of the whole concept.</p> <p>To address the question, explanations are likely to focus on the importance of Jihad in the lives of Muslims, including the spiritual dimension of fighting bad desires and intentions within oneself as part of living in submission to Allah.</p>	[6]	<p>Candidates need to address both forms of Jihad (though not necessarily in equal proportions) to achieve full marks.</p> <p>Some candidates have been taught that Greater = Holy War and should not be penalised.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p><b>‘The best way to show belief in God is by helping other people.’</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 include some of the following:</p> <p>Candidates might develop points made earlier in the structured question about ways in which belief in and submission to the will of Allah is demonstrated in Islam.</p> <p>Whilst acknowledging the virtue of being willing to sacrifice your life, some candidates might discuss the extent to which, or the situations in which, it might be considered ‘the best way’ or ‘not the best way’ of showing faith in Allah.</p> <p>Some candidates might refer to salah and to zakah whilst arguing in favour of ‘helping other people’ as the ‘best’ way to show belief in Allah.</p> <p>Some might consider intention to be the key to the best way(s) whilst others might try to balance the value of both faith and works in the all-encompassing pattern of Islam.</p>	[12]	<p>Although Zakah is obligatory, many centres teach Zakah as “charity” i.e. as a way to help other people and this should receive credit.</p>
	<b>Total:</b>	<b>[24]</b>	

Question		Expected Answer	Mark	Rationale/Additional Guidance
2	(a)	<p><b>What does the festival of Mawlid an-Nabi celebrate?</b></p> <ul style="list-style-type: none"> <li>• Birthday of Muhammad ﷺ / birthday of the Prophet</li> </ul> <p>1 mark for response</p>	[1]	
	(b)	<p><b>Name <u>two</u> other annual Muslim festivals.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Id-ul-Fitr</li> <li>• Id-ul- Adha</li> </ul> <p>1 mark for each response.</p>	[2]	Some candidates may offer “Ashurah” which may be viewed by some as a fast rather than a festival, but which should nevertheless be credited as a festival in this case.
	(c)	<p><b>What is the importance for Muslims of <u>one</u> of the annual festivals?</b></p> <p>eg Id-ul-Fitr:</p> <ul style="list-style-type: none"> <li>• is at the end of Ramadan</li> <li>• celebrates the successful keeping of the fast</li> <li>• by the individual and the community.</li> </ul> <p><b>A statement one mark, with development two marks, and Exemplification/amplification three marks.</b></p>	[3]	<p>Some candidates actually give the importance of Ramadan rather than Id ul Fitr, which should not be credited. However, if a clear link is established with Id ul Fitr, then it should be credited.</p> <p>Similarly, candidates who consider the importance of Id ul Adha should not be credited simply for making reference to features of the Hajj without making the link to Id ul Adha.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain the importance of Salat-ul-Jumu'ah for Muslims.</b></p> <p>Examiners should mark according to AO1 level descriptors</p> <p>Candidates might include some of the following:</p> <p><b>Candidates are likely to begin by explaining Salat-ul-Jumu'ah means prayers on Friday, the Day of Assembly, and all males are expected to attend prayers just after midday. Some might explain that females may but are not expected to attend but perform their usual zuhr prayers at home.</b></p> <p><b>The importance does not include it being a holy day nor a day of rest. Muslims go back to work afterwards. Religious activity is part of life and not separate from it. The most important point is that the Qur'an commands attendance on Salat –ul-Jumu'ah and, therefore, because they accept its authority, Muslims obey the Qur'an (information for markers: Surah 62:9-10). They are also following the Sunnah of the Prophet.</b></p> <p>Candidates might explain the importance for the local community eg having prayed together, there is a sense of unity, co-operation and singleness of purpose, etc. The khutbah sermon in the vernacular is followed by discussion of things which might affect the local community eg practical matters for the community or political issues which affect the whole Ummah.</p>		<p>For higher levels, candidates must show the specific <u>importance</u> of Salat ul Jumu'ah rather than the more generic importance of Salat alone.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p><b>'Religious services held every week are more important than annual festivals.'</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 include some of the following:</p> <p>In their discussion, candidates might continue using the example of Salat-ul-Jumu'ah, as a weekly religious service, and the specific annual festivals which they have referred to earlier in their response.</p> <p>They are free, however, to incorporate other Muslim festivals, or fasts such as Ashurah, and contrast other more frequent religious activities such as study in the madrassah.</p> <p>Some might use festivals in general or services (like local prayer meetings and house groups) from other faiths to make their points of view but must remember to refer to Islam at some point.</p> <p>The discussions are likely to consider for whom the services might be more important, the individual, the family, the local community or for the global Ummah and for what religious reasons.</p> <p>Some might argue that personal appreciation of practices in Islam might change as a believer ages, or might have some particular significance for an individual eg the connection with Hajj might make Id-ul-Adha special for a Hajji or Hajjah. Others might, for various theological reasons, support the opinion that all parts of Islam are equally significant.</p>	<b>[12]</b>	
	<b>Total:</b>	<b>[24]</b>	

Question		Expected Answer	Mark	Rationale/Additional Guidance
3	(a)	<p><b>In which country did Islam begin?</b></p> <ul style="list-style-type: none"> <li>• Arabia or Saudi Arabia.</li> </ul> <p>1 mark for response</p>	[1]	Do not accept "Saudi" on its own.
	(b)	<p><b>Name <u>two</u> cities which are holy to all Muslims.</b></p> <p>Responses might include:</p> <p>Accept variant spellings</p> <ul style="list-style-type: none"> <li>• Makkah</li> <li>• Madinah/Yathrib</li> <li>• Jerusalem/Al-Kuds</li> </ul> <p>1 mark for each response.</p>	[2]	
	(c)	<p><b>Give <u>three</u> examples of practices common to all Muslims which go back to the time of Muhammad ﷺ.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Expressing belief in one God</li> <li>• Practices regarding prayer</li> <li>• Paying zakah</li> <li>• Going on Hajj</li> <li>• Dressing modestly</li> <li>• Keeping Ramadan</li> <li>• Respecting other Muslims</li> <li>• Being the Ummah, etc.</li> </ul> <p>1 mark for each response.</p>	[3]	"Expressing belief in one God" - accept "saying of the Shahadah".

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain the reasons why the different Muslim groups are named Sunni and Shi'a.</b></p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Both Sunni and Shi'a should be addressed for full marks though not necessarily in equal proportions.</p> <p>Candidates might include some of the following:</p> <p>Candidates might begin with and gain credit for a brief summary of the situation at the time of the death of Muhammad ﷺ in 632CE before addressing the main thrust of the question.</p> <p>Muslims who accepted the elected successorship of Abu Bakr, Umar, Uthman and Ali after the Prophet called themselves Sunni because they followed the Sunnah, example, of the Prophet.</p> <p>Shi'at Ali means the party or followers who supported Ali, cousin and son-in-law (married to Fatimah), as the designated successor of Muhammad ﷺ. Ali became the fourth rightly guided Khalifah in 656 CE but is regarded as the first Imam by Shi'ites because Shi'a Islam does not recognise the validity of the first three.</p>	<b>[6]</b>	Question is about the reasons behind the names of the two groups rather than the more general differences between the two.

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p><b>'It is impossible to be a good Muslim in a non-Muslim country.'</b>  <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 include some of the following:</p> <p>Candidates might include evidence of the difficulties experienced when observing Muslim practices in a non-Muslim society, eg obtaining halal food, keeping the Five Pillars (especially pilgrimage, prayer and fasting), festivals (especially sacrifice at Id-ul-Adha), Salat-ul-Jumu'ah, etc.</p> <p>Persecution and prejudice and simple misunderstandings by non-Muslims might also feature.</p> <p>The influence of non-Muslims, secular society and the media on families and individuals might be considered</p> <p>Some discussions might consider the actual wording of the stimulus and might conclude that it is difficult but not impossible for various reasons. Some candidates might even argue that it is easy with the help of Allah, the Qur'an and Ummah.</p> <p>Consideration of what makes a 'good' Muslim might be another point of view in a balanced debate.</p>	<b>[12]</b>	<p>Candidates may also draw on experiences from school life (e.g. uniforms, prayer ablution and space for prayer, sports facilities, pressures during Ramadan, mixed sex schools) these should be credited.</p>
	<b>Total:</b>	<b>[24]</b>	
	<b>Paper Total</b>	<b>[48]</b>	

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

**OCR Customer Contact Centre**

**14 – 19 Qualifications (General)**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

**[www.ocr.org.uk](http://www.ocr.org.uk)**

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
**is a Company Limited by Guarantee**  
**Registered in England**  
**Registered Office; 1 Hills Road, Cambridge, CB1 2EU**  
**Registered Company Number: 3484466**  
**OCR is an exempt Charity**



**OCR (Oxford Cambridge and RSA Examinations)**  
**Head office**  
**Telephone: 01223 552552**  
**Facsimile: 01223 552553**