

Religious Studies A

General Certificate of Secondary Education **B577**

Islam 1 (Beliefs, Special Days, Divisions and Interpretations)

Mark Scheme for June 2010

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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AO1 part (d) question

Level 0 0	No evidence submitted or response does not address the question.
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 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 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

AO2 part (e) question

Level 0 0	No evidence submitted or response does not address the question.
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 • Errors of grammar, punctuation and spelling may be intrusive
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 • There may be errors in spelling, grammar and punctuation
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 • There may be occasional errors in spelling, grammar and punctuation
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 • Few, if any errors in spelling, grammar and punctuation

		Mark Scheme	Mark	Rationale/Additional Guidance
Answer any two questions, you must answer all parts (a-e) of the questions you choose.				
1	a	<p>What is the name Muslims use for God?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Allah</i> <p>1 mark for response.</p>	1	Only accept Allah.
1	b	<p>What is the meaning of the word ‘Muslim’?</p> <ul style="list-style-type: none"> • <i>One who has submitted to the will of Allah (or equivalent)</i> <p>2 mark for response. Allow 1 mark for general, but accurate, definition such as ‘follower of Islam’ or ‘follower of prophet Muhammad ﷺ or “servant of Allah”, etc.)</p>	2	<p>Credit in two parts:</p> <p>1 the attitude shown (obedience, submit/submission) 2 the direction the attitude is offered (Allah or will of Allah)</p> <p>credit can also be given for general accurate comment as already mentioned at 1 mark</p>
1	c	<p>Explain the importance of the Shahadah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Belief in Allah</i> • <i>Belief in Muhammad ﷺ as prophet</i> • <i>Development or additional response:</i> <i>eg. one of 5 pillars which is a declaration of faith (or creedal statement to become a Muslim)/ first and last thing said in a Muslim’s life.</i> <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>	3	<p><u>Not a description but an explanation.</u></p> <p>Examples of “development of an explanation”...</p> <ol style="list-style-type: none"> 1. expresses one’s belief in Allah as one God (1 mark) and Muhammad as his prophet (2 marks) and to be a Muslim you have to believe and follow this (3rd mark). 2. it is one of the five pillars of Islam (1 mark) which declares faith in Allah (2nd mark) and which all Muslim live by (3rd mark). <p>Only describing Shahadah as one of the 5 pillars is not sufficient for “development”. Shahadah as a Pillar <u>of faith</u> is the minimum acceptable as development.</p>

1	d	<p>Explain the meaning and importance of Muslim preparations for prayer.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Meaning and importance are likely to overlap and competent responses are likely to be those which make some reference to both, though not necessarily in equal proportions.</i></p> <p>Candidates might explain meaning or symbolism and/or importance of: <i>e.g. washing/ details of wudu/ covering head/ removing shoes/ facing Makkah</i> <i>but just repetitions of 'respect' should only receive credit once.</i></p> <p><i>Responses might refer also to spiritual preparations, the importance of intention and the necessity of purity in the presence of Allah.</i></p>	6	<p>Note: Meaning <u>and</u> importance must be addressed to gain level 3 marks.</p> <p>If only list is provided, maximum of level 1 (up to 2 marks) Reference to more than one kind of preparation (with carefully explained meaning and importance) is required for level3.</p> <p>Some candidate deserve credit for identifying features which may only be relevant for prayer with others (eg ensuing believers are standing shoulder to shoulder prior to prayer starting/there is an appropriate place for women) Most candidates will assume prayer is Salah, but credit clearly explained alternative times of prayer (eg du'a)</p> <p>Some candidates will read the question in terms of why prayer itself needs careful preparation and will offer a general understating of the importance of preparation rather than individual preparations<u>s</u>.</p> <p>This should be credited, but higher level responses will require reference to specific preparations as well</p>
1	e	<p>'Salah is the most important of the Five Pillars.'</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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Candidates might take the opportunity to identify The Five Pillars: Shahadah, Salah, Zakah, Hajj and Sawm. They are not expected to list them but lack of knowledge about the five might jeopardise</i></p>	12	<p>Candidates are not asked to agree or disagree but to discuss. A level 4 discussion will include a range of points of view, and within these there will be some subtle developments of these initial points of view.</p> <p>For example, in this question, candidates may explore the significance of prayer acknowledging that there are four other equally important pillars. Nevertheless, the frequency of prayer not only as a Pillar but within the other Pillars means that the perception could well be that prayer is the most significant. This implies that the candidate has the opportunity to challenge the question (What does "important" really mean?) Particularly able candidates might then develop this further by explaining that as long as the</p>

	<p><i>the validity of the arguments in the discussion.</i></p> <p><i>Some discussions might defend one of the other Pillars as a contender for 'most' important' e.g. some might argue for the overarching importance of Shahadah. (Some text books draw the declaration of faith as the roof over the other four pillars.)</i></p> <p><i>Arguments, at any level, might focus on the symbol of buildings and/or the chances of the structure falling down in the absence of one or more Pillars.</i></p> <p><i>Some candidates might conclude that the frequency of prayer gives it particular significance, others that each pillar is equally important or Allah would not have devised them nor would Muhammad ﷺ have followed them.</i></p>	<p>Niyyah is correct, a Muslim who is unwell and with limited funds would arguably not need to fulfil Hajj, Zakah or Ramadan but could still complete their prayers therefore making Salah the most important.</p>
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2	a	<p>In which country is Makkah?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Saudi Arabia</i> • <i>Accept: Arabia</i> <p>1 mark for response.</p>	1	Do not credit Saudi on its own.
2	b	<p>Give <u>two</u> reasons why Muslims go on pilgrimage to Makkah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>One of five pillars/ duty to go once in a lifetime etc.</i> • <i>Ibadah-act of submission, obedience and worship</i> • <i>Following example of Muhammad ﷺ</i> • <i>Muhammad ﷺ commanded it in last sermon;</i> • <i>To experience the unity of Ummah</i> • <i>See places associated with Ibrahim etc.</i> <p>1 mark for each response.</p>	2	<p>Credit may be given for:</p> <p>To visit the house of God (Baitullah)</p> <p>To walk around the Ka'ba/association with focus for prayer</p>
2	c	<p>How do Muslims prepare for pilgrimage to Makkah?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Some credit for practical preparations and providing for maintenance of family etc.</i> • <i>Declaring intention, niyyah, and prayer and spiritual preparations. Credit reciting Talbiyah.</i> • <i>Putting on ihram and being in state of ritual purity etc.</i> • <i>Prohibitions of ihram are creditworthy but not essential for full</i> 	3	<p>Credit may be given for discrete examples of preparation or two preparations with development of one of them or a fuller development of any one stage of the preparation (e.g. before the pilgrim leaves home or when the Pilgrim is arriving in Saudi Arabia.)</p>

		<p><i>marks.</i></p> <p>1 mark for each response or A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>		
2	d	<p>Explain the importance of what pilgrims do at Mina and at Mount Arafat.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Lower level 2 for addressing only one of (i) or (ii).</p> <p>Allow some credit for knowing what the pilgrims do. Most responses, however, are likely to focus on explanations of importance (or significance, or symbolism, or meaning) of what is done</p> <p>Candidates may consider some of the following:</p> <p>(i) At Mina <i>Credit reference to visiting Mina before going to Arafat if addressing question of importance.</i> <i>Explanations are likely to focus on the return to Mina and the significance of stoning the three pillars and of offering the sacrifice etc.</i></p> <p>(ii) At Mount Arafat <i>The pilgrims gather on the plain of Arafat, before the mount of Mercy, for the stand (wuquf) before Allah from noon to sunset.</i> Explanations of importance might include some of the following: <i>the stand is one of the four essential rites of Hajj in the Qur'an</i></p>	6	<p>Note: the question is about <u>importance</u> of what Pilgrims <u>do</u>. Higher level responses require both areas to be addressed although there may be more explanation provided for one than the other; some explanation is of course expected for both.</p> <p><i>but just repetitions of 'pray/prayer' should only receive credit <u>once</u>.</i></p> <p>At Mina, the unfurling (removal of Ihram and excess hair) may also be credited, not simply to mark the end of Hajj, but to acknowledge that the return to "everyday life" is in the context of the benefits of the Hajj.</p>

		<i>the site is where Muhammad ﷺ preached his last sermon and asked Allah to forgive the sins of believers; the site of Allah's forgiveness of Adam and Hawwa importance of repentance and forgiveness, prefigures Day of Judgement etc.</i>		
2	e	<p>'A pilgrimage is just an excuse for a holiday.'</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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Credit arguments using evidence from pilgrimage in general or from journeys to other sacred -or secular- sites.</i></p> <p><i>Discussions are likely to build on the information already given about the Hajj and the significance explained in the responses to the earlier parts of the structured question.</i></p> <p><i>Consideration of niyyah - intention - might feature because of the important part it plays in the practice of Islam.</i></p>	12	Candidates are not asked to agree or disagree but to discuss . A level 4 discussion will include a range of points of view, and within these there will be some subtle developments of these initial points of view.

3	a	<p>Give <u>one</u> belief about which all Muslims agree.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>there is one God; Tawhid</i> • <i>Muhammad ﷺ received messages from Allah;</i> • <i>Allah created everything; etc.</i> • <i>In his angels</i> • <i>In his prophets Rasulullah</i> • <i>In the last day</i> • <i>In life after death Akhirah</i> • <i>Everything good or bad is decided by Allah</i> • <i>Final day of Judgement Yawmuddin</i> <p>1 mark for response.</p>	1	<p>Candidates may express a belief in terms of one or more of the five pillars.</p>
3	b	<p>Give <u>two</u> practices which Shi'a Muslims do differently from most Sunni Muslims.</p> <p>Responses might include any two from:</p> <ul style="list-style-type: none"> • <i>Adding to the Shahadah, "Hazrat Ali is the friend of Allah";</i> • <i>Shi'a don't accept three righteous khalifahs before Ali;</i> • <i>Longer fast at Ramadan mourning death of Ali;</i> • <i>Prayer only three times a day;</i> • <i>Use block of mud from Karbala;</i> • <i>Ziyara -extra pilgrimages</i> • <i>Muta -temporary marriages etc.</i> <p>1 mark for each response.</p>	2	<p>Please note <u>practices</u> may be differently interpreted: the same practice may be undertaken in different ways or may be only practiced by one group. Both should be credited. Eg Events marking the death of Hussein at Ashura are practices only observed by Shi'a Muslims.</p>

3	c	<p>Describe what is meant by Sufism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Sufi Muslims emphasise mystical tradition</i> • <i>Name comes from ...[accept any feasible origin, woollen cloaks from 'suf' (wool in Arabic) or from 'sophia' (wisdom in Greek) etc.]</i> • <i>Sufis search for closeness to or union with Allah</i> • <i>via music, dance and poetry etc.</i> <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>	3	<p>Candidates may refer to Sufism as the smallest division within Islam. It is part of the mystical tradition that seeks unity/ relationship/ closeness to Allah through music, dance (whirling dervishes) poetry etc.</p> <p>Some candidates may refer to Sufism's aim to purify Islam from within, possibly expressing this in terms of a divide between the head (which uses ritual) and the heart (which uses emotional response).</p>
3	d	<p>Explain why some Muslims follow Sufism.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p><i>Reasons are likely to hinge on:</i></p> <p><i>Abandoning the desire for wealth, knowledge, etc.</i></p> <p><i>Seeking spiritual enlightenment and union (fana) with Allah, or following inspirational leaders (pirs or Shayks).</i></p> <p><i>Candidates might develop the response with examples such as:</i></p> <p><i>whirling dervishes seeking mystical frame of mind through sacred dance or solitary hermits practising asceticism or simply Muslims who search for the inner, spiritual life.</i></p> <p><i>Accept practices of fringe groups.</i></p> <p><i>Candidates might comment that these practices may seem like Shirk to some Muslims but many Sunni and Shi'a have been inspired by aspects of Sufism.</i></p> <p><i>Credit references to Rumi, Rabia and Al Ghazzali etc.</i></p>	6	<p>Experience of Allah/the divine more important than ritual.</p> <p>Candidates explain that Sufi Muslims prefer the "heart" to the "head" when it comes to reflecting on and living out faith.</p>

3	e	<p>‘There are more similarities than differences between Muslims.’</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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>There might be a number of equally valid approaches to this question.</i></p> <p><i>Candidates are free to come to any conclusion but the points of view considered should be based on accurate information about Islam.</i></p> <p><i>The specification includes ‘the main similarities and differences between Sunni, Shi’a and Sufi Islam’ and this might be the focus of some responses.</i></p> <p><i>Some candidates might develop points raised when they were addressing the earlier parts of this question.</i></p> <p><i>Some candidates might even challenge the question on the grounds that it is irrelevant what there are ‘more of’. They might argue that the belief in Allah, the dependence on the Qur’an and the existence of the solidarity of the worldwide Ummah are enough to make the differences of e.g. culture, organisation and practices insignificant.</i></p>	12	<p>Candidates are not asked to agree or disagree but to discuss. A level 4 discussion will include a range of points of view, and within these there will be some subtle developments of these initial points of view.</p>
		Total	[48]	

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