

Religious Studies

Advanced GCE

Unit **G588**: Islam

Mark Scheme for January 2011

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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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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

Band	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <i>a.c.i.q</i>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <i>v lit arg</i>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6-9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <i>b att</i>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <i>b att</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10-13	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <i>sat att</i>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <i>sust / just</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14-17	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <i>g att</i>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <i>g att</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18-21	A very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <i>vg/e att</i>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <i>vg/e att</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

- 1 'Without Abu Bakr, Islam would not have survived after the death of Muhammad ﷺ.'
Discuss. [35]

AO1 Candidates might start by explaining that Abu Bakr was one of the very first converts to Islam and the person whom Muhammad ﷺ had asked to lead the prayers during his final illness.

Responses might include a brief account of the death of Muhammad ﷺ in 632CE. During his final illness, the wives had agreed that Muhammad ﷺ should stay with his youngest wife, A'isha, daughter of Abu Bakr. When Muhammad ﷺ died, Fatimah his daughter and her husband 'Ali, cousin of Muhammad ﷺ, were also present.

When Abu Bakr heard the news of the death of the Prophet, he rushed to A'isha's quarters and then to the mosque to calm the Ummah. Candidates are likely to quote or paraphrase his words, 'If it is Muhammad ﷺ whom you worshipped, he is dead. But if you are servants of Allah, indeed He is the Ever Living One, the Eternal.'

Candidates are likely to explain that Abu Bakr was the first of the four Khalifahs and ruled for two years till he died (possibly poisoned) in 634CE. His achievements during those two years are likely to be significant in the discussions.

AO2 In the responses it might be pointed out that Muhammad ﷺ did not appoint a successor. The Companions of Muhammad ﷺ asked Abu Bakr to become their leader. The principle was meant to be democratic but Abu Bakr seems to have appointed his own successor, though of course it might be argued that Allah's choice of 'Umar was obvious to all.

Candidates might discuss the validity of the election of Abu Bakr and some might argue that 'Ali should have been the successor. Hopefully, candidates will try to provide a balanced discussion. The knowledge and understanding of the life of Abu Bakr is not meant to be comprehensive.

In addressing the question, candidates might consider the fact that the confederation of Arab tribes might have split after the death of Muhammad ﷺ and, though Abu Bakr was Khalifah only for a short time, the series of Ridda (heresy) wars stopped the Ummah fragmenting back into tribal factions.

Abu Bakr's generals brought other tribes from the Arabian peninsular under the sway of Islam and, by conquests further afield e.g. in Persia and Palestine, managed to unite the Arab army. On the whole, like Muhammad ﷺ, Abu Bakr treated conquered peoples mercifully and allowed equality of true believers in sharing the spoils of war. He led a very simple life himself.

One significant factor for the future of Islam was that Abu Bakr, at the advice of 'Umar, had all the pieces of the Qur'an collected from Hafsa's chest into one book.

2 To what extent are the differences between the various groups of Shi'a Muslims significant in Islam? [35]

AO1 Candidates are likely to begin by explaining the origins of Shi'a at 'Ali after the death of Muhammad ﷺ, then the split from Sunni Muslims. 'Ali, the fourth Khalifah, is considered to be the first by Shi'a Islam. Hassan and Hussein might be included in the introductory history.

Some credit might be given for differences between Sunni and Shi'a but, to address the question, the focus is on differences within Shi'a Islam. The specification refers particularly to the Seveners (Isma'ilis) and the Twelvers, followers of Muhammad-al-Mahdi (al-Muntazar) so reference to them should be included at some point of the response but there are many Shi'a groups or off shoots which might be mentioned and credited, including the Bahais.

Candidates are likely to explain about the Hidden Imam who is in occultation and different beliefs and practices found between the different Shi'a Muslim groups in different countries or in the UK.

AO2 There is likely to be a wide range of equally valid approaches to the extent of the significance of the perceived differences. Common features among Shi'a Muslims might be part of the discussion, especially the matter of Authority of the Imamate and the loyalty to ahl al bayt –the house of the Prophet, including Fatimah. Some candidates might feel these similarities outweigh the differences.

Discussions might consider the popularity of Shi'a Islam. Though it is smaller than Sunni Islam it spreads rapidly globally and has the ability to adapt to new situations because of the religious leaders who are able to interpret appropriate Muslim principles.

Some might argue, with examples, that the numerous ahadith kudsī, whose isnad traces back to 'Ali and are accepted by Shi'a Muslims, have led to variations in Islam that influence different beliefs and practices.

The majority of Shia Muslims are twelvers (Ithna 'Ashariya).

Seveners (Sab'iya) have had a chequered history since 762 CE and candidates are not expected to know their story in great detail. For information: There are two principal branches of Isma'ilis. The Musta'lians in the Yemen (and particularly strong in India); also the Nizaris who are found in Syria, Persia, Afghanistan, India and East Africa. Some of the Nizaris became Khojas under the rule of the Aga Khan. The fourth Aga Khan, the 49th Imam of the Nizaris, Prince Shah Karim al-Husayni, celebrated his fiftieth year as leader in 2008.

3 Assess the implications for Muslims of believing in the divine decree (al Qadr). [35]

AO1 Candidates might begin with some general introduction about Muslim monotheistic beliefs e.g. Allah is the designer and creator of the universe but the sole creator; Allah has no partner and no son etc.

Candidates might point out that Allah is not only the creator but the sustainer of the universe who rules and controls everything (as set AS text Surah 1 says). Candidates are also likely to need to explain about the Day of Judgement in that Muslims believe that Allah not only began the universe but Allah will end the universe.

In addressing the question, candidates might attempt to explain what is meant by 'the divine decree' (al Qadr) and good candidates are likely to be those which demonstrate

some understanding of the concept of Allah's complete and final control over history and destiny. Good responses might also comment on predestination and freewill.

Besides exploring ideas about the power and omnipotence of Allah, good candidates might attempt to explain beliefs about the character or nature of Allah and the significance of these beliefs for Muslims who place their whole trust in Allah (Tawakkul). Allah's decree might bring good or evil but all things take place as Allah decrees and Muslims believe Allah knows best. Candidates might comment on transcendence and immanence.

AO2 Candidates might use the fact that the first duty of a Muslim is to make the declaration of faith and that the Adhan is said at birth and death.

Candidates might consider the extent to which believing is more than cerebrally accepting theological statements and might acknowledge that, for Muslims, Islam is a way of life and faith includes total submission to the will of Allah and trust in divine providence.

In assessing the implications of belief in the divine decree, good discussions are likely to move beyond considering negative fatalism and fears of judgement to more positive aspects of religious spiritual experience. For example, by having faith in and accepting the will of Allah a believer might develop patience (sabr) and hope (rida) etc.

Good responses might explore the extent to which the belief that Allah created an orderly world helps Muslims deal with sadness, tragedy, happiness and joy and helps them feel that there is some ultimate meaning and purpose because Allah is behind all things, making them as they are.

4 'Ijtihad presents the greatest challenge to Shari'ah.' Discuss. [35]

AO1 Introductory explanations are likely to entail an analysis of the primary and secondary sources of authority in Islam as a basis for Muslim life.

Candidates are likely to explain that Shari'ah rules are derived from the Qur'an and Sunnah.

Candidates may demonstrate understanding that there is a distinction between Shari'ah rules based on revelation (wahy) and those known as fiqh which are based on human reason (aql).

Responses might develop the explanation to include Ijma' (consensus) and qiyas (analogy - a form of parallels and precedent) which provide rulings on areas of uncertainty, before turning the focus on to ijtihad.

Candidates might show understanding, implicitly or explicitly, that the word ijtihad technically means enterprise or intellectual exertion but it is only a means to consensus not an invitation to free thinking on the basis of conscience.

They might explain that, historically, after the first three centuries, fiqh became set with four main law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) using their accepted precedents. The law schools had come into being because of Ijtihad but 'the door was considered closed' for further original thinking until the twentieth century.

AO2 Some discussions will show awareness that the significance of Ijtihad lies in its potential to cope with times of change and how far the Ummah is prepared to use it. Muslim scholars debate whether the door is closed or open.

Candidates should try to come to a balanced view as far as it is possible and may interpret 'challenge' as threat or as positive impetus and might suggest other contenders for the role of 'greatest challenge'.

Discussion may take into account factors such as: in modern times all kinds of experts are consulted on matters which affect the Ummah and the future of Islam, not merely scholars of the Shari'ah.

For information: Shi'ah Muslims have a different attitude to Ijtihad because they have always accepted the ongoing authority of the Imamate and the right of the Imam to exercise Ijtihad. Since the occultation of the last Imam (according to the majority of Shi'ites) in 874 CE, Shi'ite jurists make decisions on his behalf.

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

OCR Customer Contact Centre

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Telephone: 01223 553998

Facsimile: 01223 552627

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