

Religious Studies A: World Religion(s)

General Certificate of Secondary Education **B578**

Islam 2 (Worship, Community and Family, Sacred Writings)

Mark Scheme for June 2010

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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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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 does the word ‘mosque’ mean? <i>Place of prostration.</i></p> <p>1 mark for response.</p>	1	
1	b	<p>How do Muslims, in Muslim countries, know when it is time to pray? Responses might include:</p> <ul style="list-style-type: none"> • <i>The call to prayer (the adhan) is given</i> • <i>Clocks</i> • <i>Prayer timetable</i> <p>1 mark for each response.</p>	2	
1	C	<p>Explain the meaning and purpose of a dome on a mosque. Both meaning and purpose should be addressed for the full marks. Responses might include:</p> <p><u>Meaning:</u></p> <ul style="list-style-type: none"> • <i>The dome represents the universe Allah created.</i> <p><u>Purpose:</u></p> <ul style="list-style-type: none"> • <i>Keeps mosque cool through circulation of air / enabling greater concentration during prayer</i> • <i>amplifies voice of imam / enabling sermon to be heard more clearly</i> • <i>An easily identifiable feature</i> <p>A statement 1 mark, with development 2 marks, and</p>	3	<p>Note: Meaning <u>and</u> purpose should be addressed to gain full marks. Maximum 2 marks for answering just about meaning <u>or</u> purpose.</p> <p>EG Dome symbolises universe (1st mark – meaning). Dome keeps Mosque cool (2nd mark - purpose) so worshippers can focus on their prayer (3rd mark - development).</p> <p>EG Dome reminds Muslims of Allah the creator (1st mark - meaning). Dome amplifies Imam’s voice (2nd mark - purpose) so all worshippers can follow the prayers/hear his sermon (3rd mark - development).</p> <p>Candidates may access 3 marks for a statement of meaning plus 2 separate statements of purpose.</p>

		Exemplification/amplification 3 marks.		
1	d	<p>Explain how and why the Mihrab and Qiblah are essential to the design of a mosque.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Some credit for identification of Mihrab and Qiblah but focus of the response should address 'how and why' these features are essential to the design.</i></p> <p><i>How and why might be dealt with separately or might overlap: Candidates might first describe explicitly how Muslims face the mihrab or they might simply launch into explaining that these are essential because the Mihrab is a niche in the Qiblah (direction) wall of the mosque that is designed to point towards Makkah. This is the direction all Muslims must face when they pray.</i></p> <p><i>Some candidates might develop the explanation to include reason(s) why Makkah is the place that Muslims have to face when praying.</i></p>	6	<p>Note: How and why must be addressed to gain higher level. Maximum low level 2 if just a description of features. Many students may interpret Qiblah as Qiblah wall.</p>
1	e	<p>'Allah is everywhere so Muslims do not need religious buildings.'</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>Most candidates will agree Allah is everywhere and some will point out that Islam makes allowances for travellers and those who</i></p>	12	<p>Note: Students are asked to discuss, not agree or disagree.</p> <p>Also note: an appropriate personal response is necessary to get beyond level 2.</p> <p>Some students may focus on social, educational and cultural uses of a Mosque. These may be credited if related to the question.</p>

	<p><i>cannot get to the mosque, including women who are allowed to pray at home on Salat-ul-Jumu'ah.</i></p> <p><i>Discussions are likely to include the command to meet together (Surah 62:9-10) and might argue that this and the community aspect of Islam constitute sufficient 'need' for religious buildings.</i></p> <p><i>Some might comment how communities in non-Muslim countries usually find it essential to pray together in converted houses until they manage to finance a purpose-built mosque.</i></p> <p><i>Worship means giving God his worth so some might thereby justify 'religious' buildings to glorify Allah. Others might say it is pointless to try to rival God's universe as the auditorium for worship but might still support the 'need' for a communal place of prostration. Some candidates might make the Ka'bah and 'open-air mosques' etc. relevant to the discussion.</i></p>		
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2	a	<p>What should be the first words that a Muslim baby hears? Responses might include:</p> <ul style="list-style-type: none"> • <i>The adhan/call to prayer.</i> • <i>Accept: Iqamah /command to rise and worship.</i> <p>1 mark for response.</p>	1	<p>Credit any of the first words<u>s</u> that might be used. EG Allahu Akbar, God is great(est).</p> <p>No credit for one word EG just Allah</p>
2	b	<p>Give <u>two</u> things that should be said just before or soon after the death of a Muslim. Responses might include:</p> <ul style="list-style-type: none"> • <i>The Shahadah or declaration of faith or kalimah (Arabic or English)</i> • <i>'To Allah we belong and to him is our return'(Surah2;156)</i> • <i>Al-Fatihah (Surah 1)</i> • <i>The words of Muhammad ﷺ 'Allah help me through the hardship and agony of death'</i> • <i>Family encouraging the dead Muslim to give the correct answers to Munkar and Nakir etc.</i> <p>1 mark for each response.</p>	2	<p>Note: Things that are said <u>not</u> done.</p>
2	c	<p>State <u>three</u> things that are done at a Muslim funeral. Responses might include:</p> <ul style="list-style-type: none"> • <i>Buried not created</i> • <i>Coffin/ but contact with earth</i> • <i>Body carried rather than transported</i> • <i>Salat ul Janaza and al Fatihah</i> • <i>Head towards Makkah</i> • <i>Body committed to ground with words of "In the name of Allah, (we bury) according to the way of the Prophet of Allah ...from the earth..."</i> • <i>Burial in shroud (possible cloth/Ihram from Hajj)</i> <p>1 mark for each response.</p>	3	<p>Note: The question is looking for funeral rituals <u>not</u> funeral preparations.</p>

2	d	<p>Explain how funeral rites reflect Muslim beliefs.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Candidates may develop some of the points raised in either parts b or c above. (EG why turn face to Makkah, beliefs in Paradise and Hell.)</i></p> <p><i>Responses are likely to include 2 angels and questions and/or Barzakh and bodily resurrection at Judgement Day.</i></p> <p><i>Candidates might explain that Muslims are buried, not cremated, because the body will be resurrected at the Day of Judgement.</i></p> <p><i>Note that some Muslims believe Hell is temporary and that Judgement Day happens at death by a sort of time warp. Accept scenarios about crossing bridges if they are made relevant to the question.</i></p> <p><i>Some candidates might call resurrection 're-incarnation'. Technically the word can be used in English (re-bodied in flesh) and may not simply be confusion with Hinduism so check what the understanding seems to be.</i></p>	6	<p>Note: Maximum low level 2 for an answer which has references to beliefs about life after death without linking to funeral rites.</p>
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2	e	<p>'Religious people should focus on this life not on rewards after death.'</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 are free to come to any conclusion; they might agree, disagree or try to come to some sort of compromise in their discussions.</i></p> <p><i>The points of view considered should be supported with evidence based on accurate information, particularly about Islam, and sensitive understanding of Muslim attitudes to life and death and the afterlife.</i></p>	12	<p>Note: Students are asked to <u>discuss</u>, not agree or disagree.</p> <p>Also note: an <u>appropriate personal response</u> is necessary to get beyond level 2.</p>
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3	a	<p>What are Ahadith?</p> <p><i>Sayings of Muhammad ﷺ or accounts of incidents from his life</i></p> <p><i>(Info: Ahadith is plural of hadith. Hadith means 'saying, news, statement, a report')</i></p> <p>1 mark for response.</p>	1	<p>Note: May credit words/teachings of Muhammad. ﷺ</p>
3	b	<p>What is the Sunnah?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>The practices, customs or traditions of Muhammad</i> • <i>The example of which Muslims seek to follow/emulate</i> <p>1 mark for each response</p>	2	
3	c	<p>Give <u>three</u> reasons why the Qur'an is important for Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Revelation to Muhammad ﷺ • By angel • Actual words of Allah • Final uncorrupted message etc. • Reference to practical application of teaching in daily life • Main source of Shari'ah law /etc. <p>1 mark for each response.</p>	3	<p>Note: Credit any appropriate reason given</p> <p>EG It is a guide to life It shows the path to Paradise</p>

3	d	<p>Explain why Muslims do not all use the same Ahadith.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p><i>Credit examples of using ahadith to complement instructions in the Qur'an (e.g. for finding out the actual times of prayer) which candidates might include to introduce the importance of preserving ahadith.</i></p> <p><i>Explanations are likely to focus on the fact that the source of each Hadith is crucial to its authority. Some are traced back to A'isha the youngest widow of Muhammad ﷺ or to his companions. Shi'a Muslims use ahadith that can be traced back to Ali.</i></p> <p><i>Each hadith has a chain of transmission; its Isnad. The chain was often oral transmission for a long time before being written down. The 'followers-on' of the companions and later generations of scholars and the methods of narration were and are scrutinised.</i></p> <p><i>Muslims classify ahadith as sound(sahih), good(hasan) or weak(da'if) depending on the links in the tradition. The first written collections were for legal purposes but became a subject for scholastic study and, for various reasons, Muslims have preferences about which to use.</i></p> <p><i>Credit references to names of collections such as those by al Bukhari (d.870) or Muslim (d.875) but these are not essential for full marks.</i></p>	6	
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3	e	<p>‘The Qur’an should be translated into all the languages in the world.’</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>Some candidates are likely to argue that translations might help to persuade potential reverts to accept Islam. Translations for study are likely to be seen as helpful, with the caveat that ideas can be changed or lost in translation. (Note that translations of the Qur’an, such as those used in examinations, are usually referred to as ‘interpretations’.) Discussion of key relevant facts (e.g. that the Qur’an, to Muslims, is the final revelation in Arabic and is the actual words of Allah) might lead candidates to conclude that, therefore, there is no real issue of translations for use in worship (though the Friday Khutbah is in the vernacular).</i></p>	12	<p>Note: Students are asked to <u>discuss</u>, not agree or disagree.</p> <p>Also note: an <u>appropriate personal response</u> is necessary to get beyond level 2.</p>
		Total	[48]	

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