

# **Religious Studies**

Advanced Subsidiary GCE

Unit **G578**: Islam

## **Mark Scheme for June 2013**

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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.

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

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## Annotations

Annotation	Meaning
	Level 1 to be used at the end of each part of the response in the margin.
	Level 2 to be used at the end of each part of the response in the margin.
	Level 3 to be used at the end of each part of the response in the margin.
	Level 4 to be used at the end of each part of the response in the margin.
	Level 5 to be used at the end of each part of the response in the margin.
	Highlight a section of the response that is irrelevant to the awarding of the mark.
	Print has been seen and noted, eg where part of an answer is at the end of the script.

## 12 Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

Note: A02 material in A01 answers must not be cross-credited and vice versa.

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

**AO2:** Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of

perspectives, and candidates' answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Indicative Content	Marks	Guidance
1 (a)	<p>Candidates are likely to use the opportunity to show knowledge of the wording of Surah 1, al-Fatihah, (any version or paraphrase).</p> <p>Most responses are likely to include key words and themes such as: one God; Creator and Sustainer; Ruler of the Day of Judgement; grace; mercy; obligation to follow the straight way of monotheistic worship; submission and obedient moral behaviour.</p> <p>Candidates might identify the first five verses of Surah 96 as the initial command from Jibrail to Muhammad ﷺ to 'proclaim in the name of thy Lord....' (or equivalent paraphrases of the 'Iqra' command).</p> <p>Some might point out that from the very start the message revealed to Muhammad ﷺ centres on Allah the Creator, which is the very heart of Islam, the monotheistic belief in the one compassionate creator God.</p> <p>Some candidates, having studied the compilation of the Qur'an, are likely to be aware that there was an interval or a break (fatra) before the next verses were revealed; but this is not essential for full marks. Candidates might explain that the focus is on human waywardness, turning away from the path and misleading others.</p> <p>Candidates might explain that this continues the theological content of Surah 1 and the challenge to respond in submission and adoration to Allah. Note: The words relating to grace in Surah 1 are connected with Allah but wrath is impersonal – ie those who go astray bring the wrath on themselves.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Consideration might be given to defining what is 'necessary' in order to be a Muslim before discussing the extent to which the statement is true.</p> <p>Some might refer to the Shahadah and what is necessary to first become a Muslim revert. Others might differentiate between becoming and being a Muslim in the sense of living a life following the straight path.</p> <p>Competent discussions are likely to be those which show thorough knowledge and understanding of the text and key concepts in Surah 1 and Surah 96.</p> <p>Discussions might consider not only beliefs but practices and some candidates might refer to the absence in the set texts of details such as the Five Pillars.</p>	10	

Question	Indicative Content	Marks	Guidance
2 (a)	<p>There might be a variety of approaches to this question but many candidates are likely to begin with Muhammad ﷺ reciting the revelations of the Qur'an, the words of Allah, and responses might explain the role of Muhammad ﷺ as the final messenger, the seal of the prophets.</p> <p>The focus of the response needs to be on the significance, importance and uniqueness of Muhammad ﷺ and these aspects are likely to overlap to some extent here and in subsequent parts of the explanations.</p> <p>Most might explain, with examples from the life of Muhammad ﷺ, the significance and importance of his dual role as Prophet and Statesman.</p> <p>The creation of the Ummah might be seen as particularly important and candidates might explain how the way of life in Madinah continues to be a blueprint for Muslims today. (Note that Surah 4 is not studied in detail until A2 and is not essential for a full response.)</p> <p>Candidates might explain how the Sunnah, the example of Muhammad ﷺ, is the second most important source of authority in Islam.</p> <p>Some aspects of the life and work of Muhammad ﷺ are easily identifiable as unique but candidates are free to use others in their explanations. This is an AO1 question so they do not need to justify the labels.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might deal with the social and political environment separately or together in their discussions.</p> <p>Responses might include historical and geographical factors that influenced the situation in Arabia. Candidates might explain the significance of the trade routes and the importance of Makkah.</p> <p>Discussions might include the religious influences on the region, particularly Jewish, Christian, Zoroastrian and Pagan.</p> <p>Candidates might also include tribal culture, family life and the general environment into which Muhammad ﷺ was born.</p> <p>When addressing the relative importance, or lack of it, of any of these factors, candidates are likely to refer back to material they were explaining about the life of Muhammad ﷺ in the first part of the question.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p>Some candidates might begin with a general introduction about salah as a Pillar of Islam.</p> <p>Others might launch straight into the response, equally effectively, by describing Friday prayers, when Muslims gather for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah.</p> <p>The importance, meaning or symbolism of significant features of prayer are relevant but competent scripts are likely to be those which concentrate on the distinctive features of Salat-ul-Jumu'ah. Candidates might explain that Friday is not a day of rest; and normal work and business carry on as usual before and after the time of prayer.</p> <p>Many responses are likely to address the question by exploring the importance in strengthening Ummah eg the Imam's sermon assesses the progress of the spiritual life of the community, teaches about the relevance of the faith to everyday life and informs about current events that affect the community etc.</p> <p>The Day of Assembly is done in obedience to the Qur'an (62:9-10) and candidates might put Salat-ul-Jumu'ah within the context of the other commands - prayer 5 times a day for the individual, local meeting every Friday, two ids, once in a lifetime experience the whole Ummah at Hajj.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>There are many possible approaches to this discussion and various potential conclusions but arguments need to be based on sound understanding of Islamic life and worship.</p> <p>Some candidates might agree with the statement and list as evidence all the difficulties and challenges experienced by Muslims trying to pray five times a day.</p> <p>Others might comment that Salah is regarded by many Muslim scholars as the most important and most rewarding of the practical pillars so it does not seem to be a challenge at all to believers and Allah helps them overcome their difficulties.</p> <p>Some responses might consider salah in relationship to the other Pillars of Islam when considering what might constitute the most difficult part of being a Muslim per se.</p> <p>Other discussions might home in on particular countries and reasons why practising any part of Islam is totally difficult and even dangerous.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p><b>AO1</b> Candidates are free to deal with structure and status together or separately but the better responses will use the information to address the wording of the question.</p> <p>Regarding structure, most candidates are likely at some point to explain that the compilation is not in chronological order and that the Surahs in the Qur'an are arranged according to length except Surah 1.</p> <p>Most candidates are likely to start with an introduction about Laylat-ul-Qadr when Jibril appeared and commanded Muhammad ﷺ, who could not read nor write, to 'recite'. They might give further details of how Muhammad ﷺ, received the revelations from 610 CE till 632 CE etc. In 631 CE, however, Muhammad ﷺ sorted the revelations into Suras (some by date and some by theme) but died before the 114 were sorted into chronological order.</p> <p>Some might include how Zayd ibn Thabit by order of Abu Bakr two years later compiled the official version of the Qur'an and how, in 652 CE, Uthman ordered another because of variants in circulation from professional reciters who had learnt the whole Qur'an from Muhammad ﷺ.</p> <p>All of these facts might also be utilised in support of the status that the Qur'an has for Muslims and why the Qur'an has a status of absolute authority in matters of law and theology for Muslims of all persuasions.</p> <p>Most candidates might explain the message the Qur'an contains about Allah, the one true God, the last judgement and the straight path to paradise. They might comment on the inimitability of the script and the effect it has on people.</p>	25	

Question	Indicative Content	Marks	Guidance
	Good responses are likely to show knowledge and understanding of the concept of revelation and make it clear that the authority is not just of Muhammad ﷺ, the last prophet but of the very words of Allah and that Muslims believe that earlier revelations of the eternal message became corrupted.		

Question	Indicative Content	Marks	Guidance
(b)	<p>Discussions might approach the stimulus in a variety of ways. Some candidates might respond mainly on historical grounds. eg about the role of the Qur'an in the life of Muhammad ﷺ, and this has some validity. Discussions might derive, also, from consideration of the role the Qur'an continues to play in all aspects of Muslim Life.</p> <p>Islam teaches that all stages of the collecting of the words of Allah into the Qur'an were under divine guidance and candidates might consider philosophically or practically the extent to which the revealed words of Allah are and need to be part of Islam. Candidates are free to refute the statement of course.</p> <p>In their discussions, however, some candidates might demonstrate a clear understanding of the significance of the concept of revelation for Muslims and of Muhammad ﷺ as the seal of the prophets.</p> <p>Responses might refer to the existence of earlier corrupted versions of the revelation to argue for the essential role of the final revelation of the Qur'an in the destiny of humankind. They might explain that the heavenly original is the 'mother of the book'; the authority is not just of Muhammad ﷺ the last prophet but the very words of Allah.</p> <p>Some candidates might argue that Allah promised to protect the Qur'an therefore without Allah the Qur'an and Islam would not have survived.</p>	10	

## APPENDIX 1

## AS Levels of Response

Level	Mark /25	AO1	Mark /10	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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms.</li> </ul> <b>L1</b>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification.</li> </ul> <b>L1</b>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6–10	a basic attempt to address the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>might address the general topic rather than the question directly</li> <li>limited use of technical terms.</li> </ul> <b>L2</b>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted with little justification.</li> </ul> <b>L2</b>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms.</li> </ul> <b>L3</b>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified.</li> </ul> <b>L3</b>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate.</li> </ul> <b>L4</b>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> <li>some effective use of evidence</li> <li>some successful and clear analysis</li> <li>considers more than one view point.</li> </ul> <b>L4</b>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms.</li> </ul> <b>L5</b>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints.</li> </ul> <b>L5</b>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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