

Religious Studies A: (World Religion(s))

General Certificate of Secondary Education

Unit **B588**: Muslim Texts 2: Sunnah and Hadith

Mark Scheme for June 2012

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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.

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1. Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	Too vague

For every additional object please insert a tick in the bottom right of the page to indicate that the material has been seen and considered.

2. Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

AO1 part (d) question

<p>Level 3 5–6</p>	<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/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.
<p>Level 2 3–4</p>	<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.
<p>Level 1 1–2</p>	<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.
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10–12</p>	<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. <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4–6</p>	<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. <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7–9</p>	<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. <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1–3</p>	<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. <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shahadah • Declaration of faith • The creed • Textual quote of the Shahadah <p>1 mark for response.</p>	1	Accept Kalimah as one variation refers to the Shahadah.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Mecca • Kab'ah. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Fast between dawn and dusk (may give prayer times) • Do extra prayers • Visit the mosque more frequently • Read all of the Qur'an over the month • Pay zakah • Try to be more pious. <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>They might state that as one of the five pillars it is a command of Allah, so following it is obeying His will. It may also be seen as following the sunnah of the Prophet. Others might say that through the performance of salah, a Muslim is always thinking of Allah and of his duty towards Him. It is also a symbol of the unity between the faithful, as well as a sign of piety which gives strength to follow the Straight Way.</p> <p>Some might refer to dua and the personal channel to God, as well as the comfort it might bring to the believer. Reference might be made to prayer as the essence of Islam, what separates a believer from a non believer.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>They might comment that Allah did not give an order or say that one was more important than another; Muslims should endeavour to complete all five. Others might refer to the conditions laid down for some of the pillars, for example: only give Zakat from savings; only go on Hajj if fit and able to do so; exemptions from fasting (could give examples).</p> <p>Others might say that even if there is no order of importance, shahadah is essential for the others. Some might discuss that looking at Muhammad's example will give us the answer. Others might make reference to Jihad as the sixth pillar.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Dhul Hijah (9th day) • 10 A.H. • (632 A.D.). <p>1 mark for response.</p>	1	<p>Accept Day of Arafat. Be aware text books can differ by a year or two on the exact date.</p>
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an • My Example (Sunnah). <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • this month • this day • this city • the life of every Muslim • the property of every Muslim. <p>1 mark for each response.</p>	3	<p>Actual reference is ...O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust.</p>

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Muslims are encouraged to pay special attention to the life and property of others and to avoid hurting their fellow Muslims. Reference to financial matters might encourage them to avoid partaking of interest in financial dealings and to be fair and honest in all their financial dealings.</p> <p>Men should treat women well and with respect as well as striving to follow the 5 pillars as well as they can.</p> <p>In respecting all in the ummah, Muslims should avoid adopting an attitude of racial/colour superiority. They are also encouraged to pass on the prophets final words to others.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Some candidates may argue The Prophet refers to all Muslims belonging to the one brotherhood/Ummah and so all are sons of Adam (and Eve). We are all humans: Islam therefore unites the human race under one banner – all are Muslims. Others may argue it means we are all of the same race, but Muslims are to treat fellow Muslims differently from non-Muslims “Learn that every Muslim is the brother of another Muslim” – excludes non-Muslims? Some might question the notion of actual descent from Adam and Eve and may be credited.</p> <p>Others may root their answer in the prophet’s last sermon and quote examples to support their stance.</p> <p>Some might discuss from a gender standpoint and refer to the duties of husband and wife.</p> <p>Others might suggest that how we think and act is what is important, not equality.</p> <p>Note: question does not say treated equally so candidates can argue we are all equal in the eyes of Allah but are treated differently, have different roles in society.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Hadith al-Thaqalayn’. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Qur’an • ‘Ahl al-Bayt’. <p>1 mark for response.</p>	2	May credit my family/his family in place of Ahl al-Bayt – people of the house.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Hussain • Hasayn • Ali • Fatimah. <p>1 mark for each response.</p>	3	Accept responses naming members of Muhammad’s immediate family, e.g. Abdullah but not ‘Mother’ etc.
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Shias use this hadith along with the hadith of the pond of Khum (amongst others) to support the claim that Ali and his descendents should be the leaders/caliphs of the Muslim community; it stresses the importance of the blood line from Muhammad ﷺ. Sunnis do not read it in the same light and do not believe it supports the claim that Shia’s make for Ali and his descendents.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>In the context of this question, some candidates might refer to the example of Muhammad ﷺ or to the importance of Ali. Some might develop the idea that although the Qur'an may well be the most important thing, we need examples/role models to help put the teachings of the Quran into practice.</p> <p>Others might agree with the statement and say that whether you are Sunni or shia makes no difference so long as you follow the teachings of Allah as found in the Qur'an.</p> <p>Others might say that it may be the most important but is everything in the Quran relevant in today's world? What happens when it clashes with the law of the land? Some might consider that the Quran is not always easy to understand and actually refers to a world totally different from the 21st century and so cannot always be followed.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	

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