

**GCE**

**Religious Studies**

Unit **G588**: Islam

Advanced GCE

**Mark Scheme for June 2015**

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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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## 1. Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

## 12. Subject-specific Marking Instructions

**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: AO2 material in AO1 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	Answer	Marks	Guidance
1	<p><b>AO1</b></p> <p>Text books refer to five or six or seven key beliefs of Iman, the faith. The number is not significant. The articles of belief itemised in the specification are: Allah, angels, scriptures, messengers, the last day, the divine decree. The specification includes study of 'beliefs about God: creator, judge and guide; tawhid'.</p> <p>Candidates are likely to explain that all the articles of belief can be grouped into three topics: Tawhid, Risalah and Akhirah. They might explain that Muslims believe life on earth is temporary whilst Akhirah is never ending and that all must be judged by Allah on Yawmuddin.</p> <p>Candidates might give a few graphic descriptions of the last day, and might explain the importance for Muslims of preparation for the Day of Judgement. Muslims are encouraged from the start of the Qur'an to follow the straight path to avoid 'wrath' at the last day.</p> <p>Responses might demonstrate some understanding that belief in Allah is the central, most important concept in Islam. Candidates might explain that Allah is the Lord of the beginning of things and the Lord of the End of things. Muslims accept that Allah has complete control over everything. Allah's role as Judge is one aspect of the Attributes or characteristics or Names of Allah.</p> <p><b>AO2</b></p> <p>The Bismillah at the start of al- Fatihah refers to Allah as Creator and Sustainer, Judge and Guide, full of grace and mercy. The shahadah is the first pillar and the Adhan is said at birth and death.</p> <p>Therefore, some candidates might argue for the empirical predominance of belief in Allah and Tawhid before</p>	35	

Question	Answer	Marks	Guidance
	<p>considering the least important article. Candidates are free to suggest any articles of belief as contenders for 'the least important' in their consideration of the extent to which belief in the last day qualifies for the description.</p> <p>Discussions might consider the extent to which Muslim life and teaching is and should be a preparation for Judgement. Some candidates might argue that too much concentration on the afterlife is not appropriate because, though this life is a test for Muslims, it is of value in its own right.</p> <p>Whether any one article might ever be considered to be less significant than the rest might be another area of discussion. Some candidates might see the articles as an inevitable unity, as intended by Allah's divine decree.</p>		

Question	Answer	Marks	Guidance
2	<p><b>AO1</b></p> <p>Candidates might begin by stating that Surah 4 is called al-Nisa (the women) and explaining the structure. The first part of Surah 4 deals with women, orphans, inheritance, marriage and family rights whilst the second part deals with the larger family of the Muslim community and internal disputes which arose at the start of Islam.</p> <p>Candidates might explain that scholars suggest that Surah 4 was revealed in Madinah and reflects the issues that arose in the fledgling community. The first part of Surah 4 might have been revealed in the third year after the battle of Uhud when there were many widows and orphans.</p> <p>Some candidates might draw on their background AS studies to compare Islamic reforms with the situation in pre-Islamic Arabia.</p> <p>The best responses are likely to be the ones which show familiarity with the actual texts, for example, concerning orphans and are able to explain the advice in 4:2-3 and in 127. Candidates might make reference to 4:10 and the fate of those who cheat orphans.</p> <p><b>AO2</b></p> <p>Candidates might give a general outline of Muslim duties and obligations to parents, relatives, neighbours, orphans and the needy etc. in order to support the statement.</p> <p>Candidates are likely to comment that Muhammad ﷺ cared about orphans because of his situation as a child.</p> <p>The better responses are likely to include teaching from Surah 4 and refer to the reforms which were designed to protect the rights of the weak and the vulnerable at the start of Islam.</p>	35	

Question	Answer	Marks	Guidance
	<p>At some stage in the discussion, candidates might point out the importance in Islam of each individual. Islam also emphasises that each individual is responsible for his or her actions.</p> <p>The best discussions are likely to be those which make reference to other themes in Surah 4 before trying to reach a balanced conclusion about the main concerns of Surah 4.</p>		

Question	Answer	Marks	Guidance
3	<p><b>AO1</b> The Five Pillars, Shahadah, Salah, Zakah, Sawm and Hajj, which were studied for the A/S specification, have some relevance and are worth credit but candidates are likely to move speedily on to take the opportunity to demonstrate their knowledge and understanding about Lesser and Greater Jihad.</p> <p>Candidates might define Jihad as ‘striving’ or ‘trying one’s utmost’ to defend the faith against enemies of Islam and to gain Allah’s favour. Candidates might explain that Jihad may involve physical battles. This is ‘Lesser Jihad’ and it must meet certain criteria, which candidates are likely to itemise.</p> <p>‘Greater Jihad’ covers more spiritual endeavours such as struggling against evil in oneself. Some candidates might use further subdivisions and this is acceptable. Candidates might make reference to Jihad at the time of Muhammad ﷺ and to events in later Islamic history which led to the distinction being made.</p> <p>N.B. Increasingly, some centres teach Lesser and Greater the other way round; and some of the media seem to be doing so. In fact, any division of Jihad is somewhat artificial as, for Islam, life is a unity and does not really have a dichotomy between the spiritual and the material.</p> <p><b>AO2</b> To assess the importance of Jihad in preserving the Islamic way of life, candidates might explain that Jihad is sometimes thought of as the sixth pillar of Islam.</p> <p>Candidates are likely to point out that, for some Muslims,</p>	35	

Question	Answer	Marks	Guidance
	<p>total commitment to Lesser Jihad makes them martyrs for the Islamic faith and, for all Muslims, Greater Jihad is inextricably part of Islamic life and includes observance of all the Five Pillars.</p> <p>Candidates are free in their discussions to come to any conclusion about the extent to which they perceive that all Muslims, some Muslims, individuals or groups of various persuasions or none, consider Jihad to be of importance in preserving the Islamic way of life.</p> <p>Good responses are likely to demonstrate some understanding of Jihad as part of the larger theological concept of living in submission and spiritually striving to preserve the Islamic way of life to establish peace, justice, the rule of Allah and the will of Allah for creation.</p>		
4	<p><b>AO1</b></p> <p>Some candidates might give introductory definitions on the lines of the terms in the glossary: 'Sunni are Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them) after MuhammadΔ. Shi'a ('followers') are Muslims who believe in the Imamah successorship of Ali (Radhi-Allahu-anhu - may Allah be pleased with him) and eleven of his most pious, knowledgeable descendants.'</p> <p>Other candidates might launch immediately into an account of different practices and/or beliefs e.g. about fasting, prayer times, zakah, etc. as well as generalisations and practices which are possibly local rather than usual differences.</p> <p>A variety of acceptable examples might be given when illustrating or explaining what candidates see as differences. E.g. Shi'a Muslims are not allowed to eat any</p>	35	

Question	Answer	Marks	Guidance
	<p>food prepared by Jews or Christians; they are also allowed to pretend to be either Sunnis or Christians (taqiyya) if this will prevent them from being persecuted and the lie will not be a sin; etc.</p> <p>Candidates are likely to point out that loyalty to the ahl-al-bayt – the house of the Prophet – is at the heart of Shi'a belief and practice. Responses are likely to include the leadership dispute that led to the original split. Some candidates might explain the importance of the Imamate for Shi'a Muslims with some reference to ziyara, minor pilgrimages to the tombs of the Imams, and extra festivals especially the commemoration of the martyrdom of Husayn during Muharram.</p> <p>Responses might also demonstrate awareness that Sunni Muslims regard themselves as true followers of the Sunnah and strict Sunni Muslims accuse Shi'a Muslims of bid'a (innovation), adding to Islam.</p> <p><b>AO2</b></p> <p>Some candidates might discuss whether practices, rather than beliefs, are the cause of division. Others, potentially equally successfully, might deal with it at the end.</p> <p>Candidates are likely to identify authority as one of the main issues and some may argue that it is a key issue affecting both practice and belief.</p> <p>The original divisive argument as to whether the leadership of the Ummah should be a family line or whether Muhammad ﷺ intended elections to take place as the Sunni believe is reflected in all aspects of belief and practice of both groups. Some discussions might refer to the dynasties in the later history of the Khalifahs and/or the political Khilafah.</p>		

Question	Answer	Marks	Guidance
	<p>Shi'a devotion to the ahl-al-bayt leads to beliefs and practices which may be argued to be significant differences of principle. E.g. some Shi'a Muslims include 'Hazrat Ali is the friend of Allah' in the Shahadah, they reject the authority of the first three Khalifahs and some believe there is secret knowledge hidden in the Qur'an passed down from Ali through the Imams who had special divine authority.</p> <p>In the conclusions, candidates may come to a wide variety of equally acceptable shades of opinion.</p>		

## APPENDIX 1 A2 LEVELS OF RESPONSE

Level	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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>L1</i></p>	1-3	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> <p style="text-align: right;"><i>L1</i></p>
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"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p style="text-align: right;"><i>L2</i></p>	4-6	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 but little justification</li> </ul> <p style="text-align: right;"><i>L2</i></p>
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"> <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> <p style="text-align: right;"><i>L3</i></p>	7-8	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> <p style="text-align: right;"><i>L3</i></p>
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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>L4</i></p>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <p style="text-align: right;"><i>L4</i></p>
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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L5</i></p>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <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> <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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