

GCE

Religious Studies

Unit **G588**: Islam

Advanced GCE

Mark Scheme for June 2016

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016

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.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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.

*

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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/Indicative content	Mark	Guidance
1	<p>Assess the importance of belief in angels for Muslim theology.</p> <p>AO1 Candidates might start by explaining that, according to Islam, angels were Allah’s first creation. They are messengers who have no free will and no physical bodies though they can take on human shape. The belief that angels were created from light is usually accepted by Islamic scholars though not mentioned in the Qur’an.</p> <p>Candidates might go on to explain that as they are sinless angels are able to enter the presence of Allah. It is for this reason that angels have been used to communicate Allah’s messages to prophets.</p> <p>Candidates might refer to the role of Jibra’il on Lailat ul Qadr and in the Ibrahim stories.</p> <p>Candidates might also mention other angelic beings who have significant roles. For example, Izra’il who takes souls to Barzakh, Mika’il who looks after al-Jannah and Israfil who will sound the trumpet on the Day of Judgement.</p> <p>Some candidates might also demonstrate an understanding of the importance of angels in practical terms to Muslims. This might include an explanation of the recording angels whom Muslims acknowledge five times a day at prayer.</p> <p>Candidates might also explain the existence of Iblis, the fallen angel, and the implications of his actions for human temptation.</p> <p>AO2 Candidates might discuss the idea that Angels (Mala’ikah) are one of the articles of belief usually included with books and messengers under Risalah – Prophethood. They might argue that as they are included in the articles of belief they are very important for Muslim theology.</p> <p>Some candidates might argue that as well as being an Article of Faith themselves angels are also directly involved with the other articles and as such are very important to Muslim theology.</p> <p>Candidates might argue that a belief in angels is fundamentally important to Muslim theology. They might discuss the role of angels as essential to the foundation of Islam, e.g. in the revelation to MuhammadΔ.</p> <p>Candidates might discuss the belief in recording angels as important for keeping Muslims on the ‘straight path’. Recording angels can be seen as a cautionary reminder of the day of Judgement.</p> <p>Some responses are likely to consider the extent to which belief in angels implies acceptance of a whole spiritual cosmos. This might include consideration of the role of Iblis, the fallen angel, in the explanation for the existence of</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>evil and the Qur'anic emphasis on the need for all Muslims to use freewill to submit to Allah and play their part in the destiny of creation.</p> <p>Other candidates, however, might argue that a belief in angels is not very important for Muslim theology. They might explain that Tawhid is the most important of the articles and as long as Muslims believe in Tawhid a belief in angels is not essential.</p>		
2	<p>'The beliefs and practices of Sufi Islam significantly differ from those of other Muslims.' Discuss.</p> <p>AO1 Some candidates might begin with a definition of Sufism or by explaining the origins of Sufism as a reaction to the wealth, decadence and lack of piety of the Umayyads.</p> <p>Candidates might explain that the aim of Sufism is to enter into a state known as hal where the sufi passes into Allah. They may refer to the role of Shaykhs or Pirs in achieving this state.</p> <p>Other candidates might explain how many Sufis engage in activities such as music and dancing as a way of achieving a mystical state. They might refer to groups like the Whirling Dervishes of Konya.</p> <p>Candidates might include some information about the history of Sufism and key figures such as al-Ghazali and Rumi with, perhaps, some appreciation of the contribution of Sufism to the spread of Islam and keeping it alive in times of persecution.</p> <p>Candidates might go on to refer to the existence of Sunni and Shi'a Islam before explaining the reasons for the emergence of Shi'a Islam.</p> <p>Some candidates might explain some of the main differences in the practices and beliefs of Sunni and Shi'a Muslims. For example, they might describe how Shi'a Muslims have a very different understanding of the nature of Imams compared to Sunni Muslims.</p> <p>AO2 Candidates might argue that as Sufism transcends the sectarian divisions of both Sunni and Shi'a Islam its beliefs and practices can't differ significantly from either branches.</p> <p>Some candidates might also conclude that variant religious practices can be swept aside in the face of the overarching common faith of the worldwide ummah in Allah and the prophethood of Muhammad.</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might discuss the fact that Shaykhs teach techniques (maqam) for achieving fana, such as repetitious poetry, music and dancing, which are seen as haram or makruh in Islam. They could argue that this makes Sufi practices significantly different from those of other Muslims.</p> <p>Candidates might discuss how Sufism tends to internalise and allegorise Islamic teachings. Some Muslims see this as distortion of the truth of Islam and this could be used to argue that the beliefs of Sufism differ significantly to those of other Muslims.</p> <p>Other candidates might discuss the fact that Shi'a Muslims believe that Imams have a semi-divine nature and some even believe that the Qur'an can be added to by the Imams. This could be used to argue that it is the beliefs of Shi'a Muslims that differ significantly from other Muslims and not those of Sufi Islam.</p>		
3	<p>'All Muslims need the Sunnah as much as they need the Qur'an.' Discuss.</p> <p>AO1 Candidates might begin with a definition of the Sunnah - the example of MuhammadΔ - including ahadith, sacred (qudsi) and prophetic, and sirah (biography).</p> <p>The criteria by which the authenticity of each hadith is guaranteed depends on the isnad, the chain of transmission. For example, Shi'a Muslims tend to accept only ahadith where the isnad traces back to 'Ali.</p> <p>Candidates might comment that MuhammadΔ himself made it clear which of his actions were intended as an example and which were simply his own personal way of doing things.</p> <p>Candidates might demonstrate an understanding of the Muslim concept of revelation of the Qur'an as the words of Allah. They might also explain that the Qur'an is regarded to be an earthly copy of a heavenly book and as such has absolute authority for Muslims.</p> <p>Some candidates might include an explanation of the relative importance of the sources of authority for Muslim ethics: e.g. Shari'ah, the sacred Islamic Law, is based on the Qur'an and on the Sunnah. Candidates might explain that other ways of making decisions- Ijima' (consensus) and Quiyas (comparisons) are based on the Qur'an and ahadith.</p> <p>Candidates might also explain that Muhammad Δ intended to form a community with no division between civil and religious law. The Shari'ah extends beyond ritual duties and embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal.</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>AO2 Candidates might argue that as the shahadah is a declaration of belief in both Allah and Muhammad pbuh, as the prophet of Allah, Muslims need the sunnah as much as they need the Qur'an.</p> <p>Some candidates might use Salah as a way of illustrating the importance of the sunnah as a secondary authority. The Qur'an tells Muslims when to pray, to face Makkah and to wash but gives no further details, so Muslims simply followed the example of what MuhammadΔ used to do.</p> <p>Candidates might argue that as there is debate about which ahadith are acceptable Muslims don't need the sunnah as much as they need the Qur'an. Ahadith can be classified as sahih (sound), hasan, (adequate), dai'if and saqim (weak and inferior).</p> <p>Candidates might also discuss the idea that individual Muslims may differ in the way that they use the sunnah. So it may be more appropriate to argue that Islam needs the sunnah as much as the Qur'an rather than all Muslims.</p>		
4	<p>'The Ummah has successfully faced the challenges to Muslim family and community values in the Western world.' Discuss.</p> <p>AO1 <i>Candidates might start by explaining that the ummah is the worldwide community of Muslims. This means that it refers to Muslims throughout the world and not just those in the west.</i></p> <p>Some candidates might explain how countries such as France, Britain and Germany have large Muslim communities. They may also explain that these communities are not necessarily homogenous – there may be cultural and/or sectarian differences amongst them.</p> <p>Candidates might describe how there are a number of challenges to Muslim and community values in the Western World. For example, the role of women is one area where Muslim and community values might be challenged. Women in the West are free to mix with men, to engage in sex before marriage and to live independently. For some Muslims this challenges Muslim teachings on issues like zina.</p> <p>Other candidates might describe some of the social and economic challenges that Muslim values face. There are, for example, halal food laws that need to be kept but halal food is not readily available everywhere. Riba is also not allowed in Islam and this may restrict Muslims when choosing banks or mortgages.</p> <p>These might include the influence of the media, peer pressure, temptations and aspirations e.g. to achieve wealth or fame, along with other materialistic excesses that might lead to 'shirk' or to being irresponsible khalifahs of Allah's world.</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>AO2 Candidates might argue that Islam is still a growing religion in the West and that there are well established Muslim communities in many Western countries. This would seem to suggest that the ummah has successfully faced the challenges to Muslim and community values.</p> <p>Candidates might also argue that Western countries have addressed some areas that might potentially cause problems for the ummah. For example, many places of work allow employees time off for religious festivals and prayer time. Some places of work and schools also have designated areas for prayer. This might lead them to argue that the ummah has successfully faced the challenges of Muslim and community values in the Western World.</p> <p>However, some candidates might argue that as some Muslims choose to leave the West to go and live in Muslim countries this shows that the ummah hasn't successfully faced all the challenges.</p> <p>Candidates might also discuss the idea that the Muslim communities in the West don't all speak with the same voice. The fact that the ummah is not united indicates that they haven't successfully addressed all the challenges.</p> <p>Some candidates might also discuss the idea that it is not just challenges to Muslim and community values in the Western world that faces the ummah. There may also be challenges from within the ummah.</p>		

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"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	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 <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"> 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 <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"> some analysis, but not successful views asserted but little justification <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"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	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 <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"> accurate knowledge good understanding good selection of material technical terms mostly accurate <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"> some successful and clear analysis some effective use of evidence views analysed and developed <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2016

