

**GCSE**

**Religious Studies A (World Religion(s))**

Unit **B587**: Muslim Texts 1 (Qur'an)

General Certificate of Secondary Education

**Mark Scheme for June 2016**

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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

A red square icon containing the white letters 'BP' in a bold, sans-serif font.

Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

**Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

**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, i.e. 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**

<b><i>High performance 3 marks</i></b>
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.
<b><i>Intermediate performance 2 marks</i></b>
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.
<b><i>Threshold performance 1 mark</i></b>
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

<b>Level 3</b> <b>5-6</b>	<p>A <b>good</b> answer to the question.  Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range and /or depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>
<b>Level 2</b> <b>3-4</b>	<p>A <b>satisfactory</b> answer to the question.  Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
<b>Level 1</b> <b>1-2</b>	<p>A <b>weak</b> attempt to answer the question.  Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>




## AO2 part (e) question

<p><b>Level 4</b> <b>10-12</b></p>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<p><b>Level 2</b> <b>4-6</b></p>	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<p><b>Level 3</b> <b>7-9</b></p>	<p>A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p><b>Level 1</b> <b>1-3</b></p>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>


## MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p><b>What title is given to this surah?</b> Responses might include:</p> <p><b>Purity</b> <b>Sincerity</b> <b>The purity of faith</b> <b>Al Ikhlas</b></p> <p>One mark for response.</p>	1	May accept variations in spelling.
	(b)	<p><b>(i) Name the person who received this surah.</b> <b>(ii) State the name of the city where this surah was received.</b> Responses might include:</p> <p><b>Who – Muhammad ﷺ</b> <b>Where – Mecca/Makkah</b></p> <p>One mark for each response.</p>	2	
	(c)	<p><b>How is Allah described in this surah?</b> Responses might include:</p> <p><b>He is Eternal and absolute. He is unique as none is like Him</b></p> <p>Marks will be rewarded for any combination of points, development and exemplification</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how Surah 112 might affect the life of a Muslim</b></p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p><b>This surah is a constant reminder what Muslims believe about Allah. Some candidates might start by explaining that Tawhid expresses the most important Muslim belief in Allah- that He is one, unique, no-one is like Him, He can have no equal. To liken anything to Allah is to commit shirk- an unforgiveable sin in Islam. As such, in everyday life a Muslim would always seek to avoid shirk; they would be careful how they speak of Allah. Belief in the uniqueness of Allah is fundamental to Islam; it stresses the supreme and absolute power of Allah and as such a believer might strive to remember Allah every day in prayer/praise. They may recite this surah daily. It might also encourage them to live according to Allah’s wishes and not to disobey Him.</b></p>	6	
(e)	<p><b>‘Images should never be used in worship.’</b></p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p><b>Some candidates might link this with Tawhid and develop the idea that having images could lead onto idolatry and to the sin of shirk. They may refer to the destruction of all images /idols by Muhammad pbuh when he entered the kabah after the capture of Mecca. Others might also state that it would be impossible to have images of Allah as not only would it be in breach of the doctrine of Tawhid but how would you present that which is beyond human understanding. Some candidates might point out that even having images of The Prophet could also lead to idolatry and people worshipping him rather than Allah. Some candidates might simply just state that as we do not know what either Allah or Muhammad pbuh looks like then how could we have images of them. Others might state that Allah is The Creator and creating any images may lead to the idea of usurping the role of Allah, which again is Shirk.</b></p>	12	

Question		Answer	Mark	Guidance
		<p>A differing view could be that images, whether in the form of paintings, statues, icons, etc. actually aid the worshipper in their worship. An image which attempts to depict a quality or attribute of God can often assist a believer in their act of worship by helping them to focus. They could refer to Roman Catholic churches with their many statues and paintings and use it to support either position: that of encouraging idolatry or as aids to worship.</p> <p>Some might argue that having statues and paintings in a place of worship is a positive thing as it helps to create an atmosphere conducive to worship as well as reminding them of certain aspects of their faith. Also, having images/statues of, for example, saints may encourage people to follow in their footsteps or the remembrance of their deeds might strengthen an individual's faith.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
2	(a)	<p><b>What is the first thing offered to Allah in this surah?</b> Responses might include:</p> <p><b>Praise</b></p> <p>One mark for response.</p>	1	May accept – 'All praise'
	(b)	<p><b>According to this surah, Allah is:</b> <b>(i) Most.....</b> <b>(ii) Most.....</b> Responses might include:</p> <p><b>(i) Most..... Gracious</b> <b>(ii) Most..... Merciful</b></p> <p>One mark for each response.</p>	2	


Question	Answer	Mark	Guidance
(c)	<p><b>List three things about those who have chosen the Straight Way, according to this surah</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <b>They will receive God's grace</b></li> <li>• <b>They will not feel the wrath of God (go against Him)</b></li> <li>• <b>They do not go astray (leave the way/path)</b></li> </ul> <p>One mark for each response.</p>	3	
(d)	<p><b>Explain why this surah is sometimes referred to as the 'Perfect Prayer.'</b></p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p><b>It contains the essence of what Muslims believe about the nature of Allah and their relationship to Him; it touches upon His attributes and man's submission to Him. The surah succinctly refers to Allah's power-'sustainer of the worlds'- as well as His closeness and concern- 'thine aid we seek...show us the straight way.'</b></p> <p><b>Through reciting this surah, the believer offers praise and worship to Allah and seeks His guidance, as well as affirming His power and control over all life and the hereafter.</b></p> <p><b>This prayer is repeated many times a day, is included in the Salat and is said at funerals. It sums up the nature of a Muslim's submission to Allah as well as asserting Allah's power and attributes. No prayer is complete without it.</b></p>	6	

Question	Answer	Mark	Guidance
(e)	<p><b>‘Submission to Allah is not as important as being a good person.</b></p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p><b>This statement could lend itself to many different outcomes depending upon how candidates interpret the words ‘submission’ and ‘good’. Some candidates might debate what is meant by being good: is it living a life based on moral / religious principles or one that follows the law of the land? What if the law of the land is in conflict with a religious law?</b></p> <p><b>Some might see no conflict and might question the statement saying that submission to the will of Allah actually leads to a good life based on moral and religious principles and therefore to being a good person.</b></p> <p><b>They might state that submitting to Allah and being a good person are one and the same; submission implies doing what is right by Allah, following the example of Muhammad pbuh and thereby leading a good life. They may further develop it by pointing out that Muslims believe we have two lives: the here and now (which is mortal) and the hereafter. As this life is only a test for the hereafter (which is an eternal life),it makes sense that we be a good person and lead a good live now through submission to Allah as that will lead to Paradise, not hell.</b></p> <p><b>Some could point out that while a Muslim might argue that the most important thing anyone can do is to submit to the will of Allah and live their life accordingly, to others it might seem an odd thing to do in a world dominated by secular thinking and materialism. They might argue that being good is helping people and following the law of the land whilst aiming for to have a good life in terms of material prosperity.</b></p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p><b>What is the Overwhelming Event?</b> Responses might include:</p> <p><b>The Day of Judgement</b> <b>The Final or Last Day</b> <b>The Tremendous Day</b></p> <p>One mark for response.</p>	1	May credit-'Day of Resurrection' and 'Day of Reckoning'
	(b)	<p><b>State two punishments that are mentioned in surah 88</b> Responses might include:</p> <p><b>Humiliated</b> <b>Hard labour</b> <b>Bitter dari for food</b> <b>Boiling hot water to drink</b> <b>Blazing fire</b></p> <p>One mark for each response.</p>	2	May accept 'Hellfire'
	(c)	<p><b>List three features of the garden mentioned in surah 88</b> Responses might include:</p> <p><b>No words of vanity</b> <b>A bubbling spring</b> <b>Thrones on high</b> <b>Goblets placed ready</b> <b>Cushions set out in rows</b> <b>Rich carpets spread out</b></p> <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how surah 88 might affect a Muslim's faith</b></p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p><b>Belief in Akhirah is a fundamental part of a Muslim's faith. Some might say that this surah confirms the existence of a life beyond the grave where all will be judged and either punished or rewarded accordingly. Consequently this surah could strengthen an individual's faith. They might develop it further stating that the accounts of humiliation and joy described in this surah would give a Muslim impetus to behave righteously, to follow the 'straight way' and to look to Muhammad's example for guidance.</b></p> <p><b>It might also encourage a Muslim to continue to believe in Allah and what He revealed in the Qur'an. Some candidates might make reference to some of the five pillars showing how a Muslim might be more careful in how they put them into practise.</b></p>	6	
(e)	<p><b>A loving God would never punish people.'</b></p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p><b>Some candidates might agree with the statement stating that loving someone does not involve punishing them. If God is truly loving and caring then why would he want to punish people? They might make reference to the punishments mentioned in the surah as something that a loving God would not contemplate. Candidates might link this statement to the belief in a day of judgement whilst others might link it to what happens to people in their daily lives.</b></p> <p><b>Some candidates might suggest that for most religions the idea of life after death lies at the core of their belief system. They could describe how Islam rests on the assumption/belief that Allah will have a day of reckoning when all, believer and non – believer, will be judged. Muslims believe that this life is only a precursor to what is to come, a testing ground for our beliefs and actions.</b></p>	12	



Question	Answer	Mark	Guidance
	<p>What happens to us after death and whether we are punished or not depends, therefore, upon how we behaved in this life. On that basis, it is not a loving God that punishes but rather people who bring the punishments upon themselves through their actions.</p> <p>Others might argue that punishment of some sort goes hand in hand with a loving God, just as a loving parent might sometimes punish their child in order to correct their behaviour and help them develop. In this instance, God could be seen as a loving parent trying to help his creation.</p> <p>Candidates might consider that although Islam teaches about the Final Reckoning and the various punishments that await some people, they may also stress that the punishments can be avoided. They could argue that the punishments are an incentive to behave accordingly and, as Allah is a loving God, He is really giving people the chance to avoid punishments in Akhirah.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.</p>	SPaG 3	
	<b>Total</b>	<b>51</b>	

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