OCR
Oxford Cambridge and RSA

GCE

Religious Studies

Unit **G578**: Islam

Advanced Subsidiary GCE

Mark Scheme for June 2014

Annotations

Annotation	Meaning
BP	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.
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
{highlighting mark}	Highlighting a section of the response that is irrelevant to the awarding of the mark.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

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			Indicative Content	Marks	Guidance
1	(a)		As an introduction, candidates are likely to identify the Shahadah as the First Pillar of Islam and, in their responses, might quote the declaration of faith, possibly including a transliteration of the Arabic words. Candidates might give details of the usage of the Shahadah e.g. the Shahadah and the adhan are the first and last words a Muslim hears etc. The declaration is sufficient to admit a person as a revert to Islam and some candidates are likely to demonstrate understanding of the credal function of the Shahadah and the beliefs it contains. Some might contrast these beliefs with those of the environment in which Islam was introduced. Some candidates might give a theological explanation of the monotheistic belief in Allah enshrined in the shahadah as well as a clear explanation of the role and status of Muhammad ﷺ.	25	
1	(b)		Most responses are likely to develop points made in the first half of the question and at some stage identify the Five Pillars: Shahadah, Salah, Zakah, Sawm and Hajj. Candidates might argue in favour of one or more individual Pillars as important to the spiritual growth of individual Muslims or as visible signs of a way of life and the unity, cohesion and solidarity of the Ummah. Some discussions might explore how far the Five Pillars are interlinked practices that cannot exist alone or the extent to which one might have an overarching all-embracing significance.	10	

Question			Indicative Content	Marks	Guidance
			Candidates might describe the Five Pillars as supporting a building which is the Faith of Islam. Candidates are free to come to any conclusion and some might suggest arguments in support of the pre-eminence of the declaration of faith.		N.B. Some text books have illustrations of all five as supporting pillars and others have four pillars and shahadah as the roof.
2	(a)		There might be a wide, varied and equally acceptable range of explanations as to the significance of the Night Journey in the life of Muhammadﷺ. Candidates might begin by placing the Night Journey to Jerusalem in the context of the life of Muhammadﷺ. It was the 10th year of his prophethood which was a year of sorrow because Khadijah and uncle Abu Talib died. He had also been abused and mocked by the people of Ta'if. Most candidates are likely to mention that the journey to Jerusalem was on a winged creature called Buraq. Accounts are likely to be quite detailed. For example, the ascent Al- Mi'raj to heaven included meeting all the prophets such as Adam, Ibrahim, Musa, Isa and Harun (Aaron). Many responses are likely to include the conversation that led to the practice of five times daily prayers which is a significant religious feature of Islamic worship. Some candidates might refer to the significance of Muhammadﷺ's visionary experiences as a sign of continuity with previous prophets, confirming his status as	25	

Question			Indicative Content	Marks	Guidance
			the final messenger of Allah.		
2	(b)		The specification includes Jewish, Christian, Zoroastrian and Pagan influences so any of these could feature in the discussions about how various factors might have led to or were reflected in the Night Journey religious experience.	10	
			Candidates might use details from the early life of Muhammad ﷺ. For example, an encounter with a person, such as Bahira, or incidents, such as the experience of being a shepherd boy, might have encouraged Muhammad ﷺ's meditative visionary nature.		
			Candidates might refer to the prophets of the Jews and to beliefs about Isa (Jesus) and the whole Paradise and Hell scenario and the tiers of the spiritual and material universe which are significant in Islam.		
			Discussions might also refer to the dualism of Zoroastrianism and the aversion of Muhammad ﷺ to the pagan practices in Makkah and the extent to which the city was a melting pot of all these religious ideas.		
3	(a)		Some candidates might give a description of preparations and movements and should be given credit but, to address the question, candidates should be attempting an explanation about significance.	25	
			Candidates are likely to include detailed accounts of actions before and during prayer, and some may focus on explanations of the significance of individual actions and of the rituals in general.		

Question			Indicative Content	Marks	Guidance
			Full responses should address the significance of both the preparations for salah and the prayer movements. Significance might include symbolism, meaning, importance etc.		Good responses will be fairly comprehensive e.g. explanations will be given of the significance of the movements within each rakah.
3	(b)		Responses are likely to begin with a definition of Niyyah / intention in Islam as a legally required state of intent, spoken out loud or in the person's mind, prior to all acts of devotion such as salah, Hajj or sawm. Candidates might quote examples of Muslims expressing intention, such as, 'I intend to put on Ihram for Hajj'. Some candidates may focus on the 'more' important in connection with intentions and actions might discuss situations where the effects are not the intended ones or where there are religious actions performed for hypocritical reasons etc. Candidates are free to come to any conclusion but balanced discussions are likely to be those based on accurate information.	10	
4	(a)		Candidates might begin by identifying the first five verses of Surah 96 as the initial command from Jibrail to Muhammadﷺ to 'proclaim in the name of thy Lord….' (or equivalent paraphrases of the 'Iqra' command). Some story telling of the incident in the cave on Mount Nur is inevitable and worth some credit. Candidates who focus on the teachings for Muslims in	25	

Question			Indicative Content	Marks	Guidance
			relation to the revelation and knowledge of Allah might use the opportunity to demonstrate familiarity with, and exegesis of, the actual set text. For example, candidates might point out that from the very start the message revealed to Muhammadﷺ centres on Allah the Creator, which is the very heart of Islam, the monotheistic belief in the one compassionate creator God. 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 last part of the surah is about the responses to the message. One main obstacle to the acceptance of the revelation is identified as human obstinacy and vanity whereby humans don't seem to know or refuse to face the truth that Allah sees and knows everything. Ultimately this will lead to punishment. The Surah ends with the challenge to bow in adoration and draw closer to Allah who, as in ayah 5, "Taught man that which he knew not".		
4	(b)		Discussions about the Qur'an as a new revelation might take a variety of directions though the best are likely to be those which are based on accurate facts and demonstrate understanding of the status of Muhammadﷺ and the authority of the Qur'an for Muslims. Some candidates might argue that the message was new to the contemporaries of Muhammadﷺ in that it was the start of Islam and a total contrast to the polytheism and	10	

Question			Indicative Content	Marks	Guidance
			animism of pre- Islamic Arabia. Others might use the fact that Muhammad ﷺ is known as the seal of the prophets and the revelation is called the final one to draw attention to the existence of previous revelations. Some candidates might the extent to which it can be described as a new revelation might be supported by information about the Quranic references to previous prophets and books before Muhammad ﷺ. The earlier revelations referred to in the Qur'an are the Sahifah to Ibraham, the Tawrah to Musa, the Zabur to Dawud and the Injil to Isa.		

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