

## Teacher Resource Bank

GCE Religious Studies

Unit K (RSS10) *World Religions 2: Islam*

June 2009 Examination Candidate Exemplar Work:

- Candidate A



2009 (June) Unit K *World Religions 2*

## Example of Candidate's Work from the Examination

## Candidate A

9 (a) Explain how the Qur'an is used as a source of law.

(30 marks)

AO1

## Candidate Response

9a	<p>The Qur'an is from God and it is used as a source of Law because there is instructions of rules and regulation from God. The law is called sharia law which is Islamic-law.</p> <p>We can see the Law is from God and there is reason for this law, as Muhammad has shown in the history and from his companions.</p> <p>The Sunnah are hadith of Muhammad is to show how he lived and the decision he took.</p> <p>for example the Qur'an commands the hands of a thief to be cut, this is a very harsh way of punishment, but in the history of Islam the Law has been implemented and show that in all of Islamic history only 60 hand were cut.</p> <p>This was only in certain situation if the person was stealing out of hunger, he will be forgiven because in the Qur'an is states 'the son of adam will be provided for three things food, shelter and clothing'.</p>
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They are practises from Muhammed which gives a clear interpretation of how and why the a ruling is done in a certain way.

The Hadith (tradition of the prophet) is to be shown as a source of law as well because in the Qur'an it states how 'If you follow the prophet Muhammed you follow God.'

Muslims believe that leadership of the ummah should be under one leader as there are narrations from Umar al bin al-Khattab a companion of the prophet said 'you can't put two heads of a sword in one shaft, this means you can't have two leaders, we know this because he was addressing it to the Ansar who were thinking about having two leaders of the Muslim community.'

The Qur'an is a guidance to the whole of mankind, that is why it is important for Muslims to follow this guidance for the life after death.

### Commentary

AO1 (30 marks)

The candidate had made an attempt to offer some reasoning for the aspects of the response they give. That said, there is little more than a summary of the key points. The response is rather limited in terms of breadth and depth. Clearly there is some understanding in evidence and most technical terms are used accurately as is the spelling. It would be good to see a lengthier and more detailed conclusion.

Level 3 (10 marks)

(b) 'The world has changed since the Qur'an was written, so the laws in the Qur'an also need to change.' Assess this claim.

(15 marks)

AO2

Candidate Response

96	for <sup>plan</sup>	against
* 21st century		* Qur'an is
change, <del>liberal</del>		a guidance from
One thousand four		God, so why
hundred years ago.		would you change
* Qur'an having more		
liberal and conservative	* if change	
view of ruling and	happens then	
sharia.	the book would	
	be man-altered	
	and will have	
	contradictions and	
	<del>errors</del> errors.	
<p>The Qur'an was written one thousand four hundred years ago. Some Orientalists believe the Qur'an should change so it can be perceived by the world.</p>		
<p>On the other hand the Qur'an is a guidance from God, so why would humans change it. When God knows His creation more than anyone, for example if you create something like a computer, you will know all of the mechanisms of the</p>		
<p>computer; the faults and strengths. So that's why God knows the creation of humans and <del>how</del> how <sup>they</sup> will live harmoniously peacefully.</p>		

On the other hand some people believe that the Quran should change to liberal ~~and~~ and conservative values, to be compatible with the 21st century.

However ~~the~~ if the Quran changed it would ~~lose~~ ~~the~~ be man written, so God has not ~~not~~ said it. So we know man is made for mistakes and limited so the book would be full of errors and contradictions.

In conclusion the Quran cannot be changed because it has been preserved for one thousand four hundred years. ~~It~~ Even God says in the Quran that it shall be preserved by God so that it remains the truth.

### Commentary

AO2 (15 marks)

Some evidence of planning in this answer to the evaluative statement. With only 12-13 minutes allocated for a part (b) response this has to be done effectively though answers are not expected to be long. There needs to be more breadth and depth to these arguments if the candidate is to score the higher levels.

**Level 4 (7 marks)**

10 (a) Explain the concept of Pillar in Islam.

(30 marks)

AO1

## Candidate Response

10a	<p>The concept of pillar in Islam is that there are five pillars which are Salah, Sawm, Shahadah, Zakah and Hajj.</p> <p>Salah is for five daily prayers which every muslim has to fulfil. Salah is for the remembrance of God. Salah is important to ask for forgiveness and <del>for</del> for our sins.</p> <p>Sawm is fasting in the month of Ramadan which <del>most</del> this month is <del>for</del> very sacred for muslims. This month is for complete worship and to understand what the poor people go through as we have advantage of so many things in our luxurious lives. In the Qur'an it states that 'fasting is for God'.</p> <p>Shahadah is declaration of faith which is 'there is no God but God and prophet Muhammad is his messenger' when people convert to Islam, this is what they say.</p> <p>Zakah is charity that muslims have to give annually to the poor. <del>They</del> muslims have to give 2.5 percent of their wealth.</p>
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Hajj is a holy place which Muslims regard as the house of God. Muslims have to make once in a life time trip to Hajj (mecca) and perform these worships.

The pillar is basically a obligation that Muslims have to perform.

Abu Hanifa a great scholar in Islam, said ~~that~~ here are the five pillars and on top of the five pillars is the Islamic Governance, and if this Islamic Governance is gone then the pillars will fall. ✓

### Commentary

AO1 (30 marks)

Approximately 25 minutes can be allocated to answering this question, including some thinking time. The candidate mentions the nature of the question in the opening lines but goes on to discuss each of the pillars rather than the concept of 'Pillar' in Islam. Obviously some of the material is implicitly credit worthy but the response does not really get above basic points and there is little exemplification of the nature of the concept of 'Pillar'. Only in the final paragraph does the candidate touch on the ideas of obligation and there is a nice touch at the end with the mention of an Islamic scholar but this could have been woven into a lengthier conclusion showing why the pillars of faith are called 'pillars' of faith in Islam.

**Level 3 (11 marks)**

10 (b) 'Following the Five Pillars is all that is necessary to be a good Muslim.' Assess this claim.

(15 marks)

AO2

Candidate Response

	Pran	
10b	for	against
	to be a	* not
	good muslim	all the guidance
	following the	is within the
	five pillars	five pillars
	is good.	e.g Hadith.
	Muslims humans	* pillars are
	are made for	regarded the
	mixture no one	top priority
	can be perfect	for all Muslims.
	in their religion	
	or just.	
	*	* perf near to
		perfection is
		muhammed for
		Muslims.
	Following the five pillars is necessary for a muslim to be a good muslim, because they are obligations.	
	But not all the guidance is in the five pillars, it is in the Quran and sunnah of muhammed. There is other ruling and regulation that muslims have to go to Obide by, from Quran and hadith.	
	On the other hand the pillars are regarded top priority to all muslims.	



	However humans are made for mistakes, so no one can be a perfect muslim. The only person near to <del>the</del> perfection is muhommad, as muslims believe he was rightly guided from god to be his messenger.
	In conclusion muslims can try there best to be <del>be</del> good muslims, but there should not be a limitation on just the five pillars. The Quran and sunnah is there for guidance, for mankind.

**Commentary**

AO2 (15 marks)

Approximately 12-13 minutes are allocated to this questions response including thinking time and the candidate has included a brief plan of their intended evaluative response. The response is clearly worthy of level 3 but no more. It is reasonably well focused in places but the opening paragraph does not start to answer the actual question set. That said, there is good reference made to the Qur'an and the sunnah but without too much exemplification. Some balance in the analysis in evidence as the candidate discusses that humans can make errors and the pillars of faith are not all the guidelines a Muslim needs to be good.

**Level 3 (5 marks)**