GCE

Religious Studies

Advanced Subsidiary GCE

Unit **G578:** Islam

Mark Scheme for June 2011

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.
Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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.

AS LEVELS OF RESPONSE – G571-G579

Band	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *a.c.i.q*	1-2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *v lit arg*
		Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate		
2	6-10	a basic attempt to address the question • knowledge limited and partially accurate • limited understanding • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms *b att*	3-4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted with little justification *b att*
		Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate		
3	11-15	satisfactory attempt to address the question • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms *sat att*	5-6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *sust / just*
		Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate		
4	16-20	a good attempt to address the question • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate *g att*	7-8	a good attempt to sustain an argument • some effective use of evidence • some successful and clear analysis • considers more than one view point *g att*
		Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good		
5	21-25	a very good / excellent attempt to address the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms *vg/e att*	9-10	A very good / excellent attempt to sustain an argument • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints *vg/e att*
		Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good		

1 (a) Explain the reasons why Muhammad and his followers migrated to al-Madinah. **[25]**

AO1 Candidates are likely to begin with the message Muhammad was preaching and the religious, political and economic reasons why the people of Makkah, therefore, turned against him. The hostility soon turned to persecution despite the protection offered by Abu Talib.

The background of pre-Islamic Arabia might be touched upon, including the religious traditions of the area and the importance of the Ka'bah.

Accounts might include details of the persecutions in Makkah and the fact that Muhammad had already sent 83 Muslims and their dependants to Abyssinia because their clans rejected them.

Candidates are likely to explain about the timely invitation from Yathrib and how the sequence of events set the scene for the eventual migration, al-Hijra, the exit, in 622 CE (1AH Anno Hegirae).

(b) 'The migration to al-Madinah was the most important event in the history of Islam.' Discuss. **[10]**

AO2 Candidates are likely to acknowledge the importance of al-Madinah for a variety of reasons including the establishment of the first mosque and the development of the concept of Ummah. Some might argue that Islam might never have been accepted if it had not found this safe haven.

Others might argue for the taking of the Ka'bah as more significant in that Makkah then became the centre of Islam.

Candidates are free to suggest any contender for 'most important event in the history of Islam' if they can support their views with evidence and some might discuss a number of key incidents such as the revelation of the Qur'an before coming to a conclusion.

As usual, there might be some candidates who consider all events ultimately to be significant, whether large or small, because they are all part of the fore-ordained pattern.

2 (a) Explain the theological significance of salah. **[25]**

AO1 Candidates might begin with an introduction about salah, outlining the part it plays in Muslim individual and community life as one of the Five Pillars and might take the opportunity to explain the specified times within which Fajr, Zuhr, Asr, Maghrib and Isha are performed.

Candidates might explain the religious meaning, symbolism and importance of preparations and procedures concerning prayer and might refer to the significance of Salat-ul-Jumu'ah.

To address the question fully, candidates are likely to explain in theological terms why salah is not only compulsory but essential as a positive act of Ibadah in a life of submission and worship. Candidates might consider the purpose of Allah in creating humankind and all created things.

Responses might include the Qur'anic commands concerning salah. Surah 96 is one of the set texts in the specification and it concludes with the exhortation to bow down in adoration. Candidates might include assorted ahadith about the practice and example of Muhammad 🕌 and this is creditworthy but not essential.

(b) **'All the Five Pillars are about salah.' Discuss.** **[10]**

AO2 Inevitably, there will be some working through the other four Pillars (shahadah, zakah, saum and hajj) of the Five Pillars making reference to salah and some candidates may do this very well if they keep the wording of the question in mind.

NB Some text books have illustrations of all five as supporting pillars but others have four pillars and shahadah as the roof which might lead some candidates to legitimately consider shahadah in a unique category in their arguments.

Candidates are likely to develop points about the theological significance of salah from earlier in the question to illustrate its importance and therefore the significance of its role in all the other pillars.

Some discussions might explore how far the Five Pillars are inter-linked practices of which none can exist alone.

3 **(a)** **Explain how Kalam is used in Islam to prove the existence of Allah.** **[25]**

AO1 Responses might begin with some sort of definition of Kalam. Kalam literally means speech (in the sense of utterance) in Arabic. Therefore it has come to mean either the Qur'an (Allah speaking the content of the Qur'an) or systematic theological argument (hence Mutakallim for theologian).

Candidates might explain that the Kalam Cosmological argument is similar to arguments from the existence of the universe to the existence of God in other related faiths. In Islam it dates back to mediaeval Muslim philosophers such as al-Ash'ari (873-935CE) and al-Ghazali (1058-1111CE) who justified the use of reasoned argument but were still conservative in its use to 'prove' matters of faith.

The logical structure of the Kalam cosmological argument might be outlined by candidates, starting with the statement that everything that has a beginning has a cause of its existence. It is the second premise, ie the universe has a beginning, which is crucial and some candidates might diverge to consider whether or not the universe might always have existed before continuing to explain the steps leading to the first cause.

(b) **'Kalam is not a sufficient basis for belief in Allah.' Discuss.** **[10]**

AO2 Candidates might concentrate on the Kalam argument they have explained in part (a) and suggest flaws in the logic used to prove the existence of God. They might argue these make the case insufficient as proof.

Others might take the statement more generally and might dismiss all types of theological 'proofs' as irrelevant in that all such issues depend on faith and need to be matters of belief, not scientifically proven. They might refer to the fact that even al-Ghazali thought there was no point in arguing someone into believing.

Some might argue for religious experience as the basis of belief and others might suggest the need for both reason and faith.

NB It is possible that a few candidates might take Kalam in its primary meaning as 'utterance' and interpret the question to be about the Qur'an. Muslims have debated whether the Speech of God was eternal or created. It is the orthodox belief that Allah has been speaking for ever that leads logically to the conviction that there is a heavenly original Qur'an. This might legitimately lead to the use of the revelation of the Qur'an as a 'proof' of the existence of Allah.

4 (a) Explain why mosques are important in Islam. [25]

AO1 Candidates might introduce the topic by explaining that according to the Qur'an and Muhammadﷺ Muslims can worship anywhere. The three conditions are: clean place, five times a day and face Makkah. However, the Qur'an recommends praying with other believers and Muslim men are expected to attend Salat-ul-Jumu'ah.

The mosque or masjid (place of prostration) is likely to be described but, to address the question, the emphasis might be on explaining the features essential for prayer eg facilities for purification, a clean place and the mihrab indicating the qiblah.

Some candidates are likely to take the opportunity to explain calligraphy, lack of images etc. in relationship to monotheistic worship. Purpose-built mosques and/or converted houses in non-Muslim countries might be included.

Some candidates might explain that the first thing a Muslim community does is to build a mosque just like Muhammadﷺ did at al-Madinah. The importance in terms of ummah might be a main part of the response and include the uses of the mosque, eg from teaching in the madrassah to holding funeral services etc, which make it central to the life of a Muslim community and of individual believers.

(b) To what extent are all people regarded as equal in Islam? [10]

AO2 Candidates are likely to link the idea of the equality of humans with believing in Allah as Creator. Responses might include a variety of aspects of equality such as gender, race and socio-economic status. A balanced discussion, however, needs to be based on accurate facts.

Candidates might quote from the Qur'an or ahadith or from the last sermon of Muhammadﷺ or simply explain that all believers are equally in subjection to the Creator.

Some might refer to the reforms that Muhammadﷺ brought to the community in al-Madinah. NB Candidates do not study the text of Surah 4 until the A2 course but they have some understanding of pre-Islamic Arabia and the environment in which Muhammadﷺ was born and the Islamic faith began.

Discussions are likely to use details from Muslim practices, especially the Five Pillars, eg all circling the Ka'bah, the economic levelling of zakah, being shoulder to shoulder during salah, fasting and feasting together and any other aspects of Muslim worship which symbolise the importance of equality in the Ummah.

'To what extent' this ideal of equality is a reality is for the candidate to discuss and decide.

Candidates might explain that an Imam is on the same level as other Muslims despite his role in Muslim worship. Some, however, might refer to the Imams of Shi'a Islam and their significant role though, like Muhammadﷺ himself, no individual ranks above others, except, arguably, in piety.

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