

Religious Studies A World Religion(s)

General Certificate of Secondary Education

Unit **B578**: Islam 2 (Worship, Community and Family, Sacred Writings)

Mark Scheme for June 2011

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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.

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Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

INSTRUCTIONS TO EXAMINERS**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

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, ie 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.

AO1 part (d) question

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

AO2 part (e) question

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

Question		Expected Answer	Mark	Rationale/Additional Guidance
1	(a)	<p>What is calligraphy?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Handwriting • Beautiful writing • Writing • Literal translation of the word [from Greek kallos (beauty)and graphia (writing)]. <p>One mark for response.</p>	[1]	Accept Arabic script used to decorate Mosque or to illustrate copies of Quran.
	(b)	<p>(i) What is a minbar?</p> <ul style="list-style-type: none"> • Rostrum, platform, dais, stand or any other recognisable description of steps where imam stands. one mark. <p>(ii) What is a minbar used for?</p> <p>It is the stand from which the imam delivers the khutbah or speech in the mosque or praying ground. one mark.</p>	[2]	<p>Can accept “like a pulpit” but not the word pulpit on its own.</p> <p>Some candidates may gain both marks within one of the responses.</p> <p>(NB Prayers are not led from the minbar.)</p>
	(c)	<p>Explain why a minaret is an important part of a mosque.</p> <p>The purpose of the minaret is so that the muezzin can be heard (in Muslim countries)/calling the believers to prayer (by reciting the Adhan)/five times a day.</p> <p>Accept also any sensible elaborations or comments about the tower being a landmark identifying the mosque etc.</p> <p>A statement one mark, with development two marks, and Exemplification/amplification three marks.</p>	[3]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p>Explain why there are no statues or pictures of Muhammad ﷺ in a mosque.</p> <p>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</p> <p>From the beginning Islam has been against idolatry. Denouncing idolatry was a key factor of Abraham's beliefs and of the preaching of the prophets. Making and worshipping graven images is forbidden in the Mosaic commandments.</p> <p>When Muhammad ﷺ rode into Makkah in 629 CE he destroyed the idols of wood and stone. Only Allah is to be worshipped and not even statues of Allah are to be made. Human hands would not do Allah justice and it would be disrespectful to try. People might be tempted to worship the images not what they represented.</p> <p>To make an image or picture or any representation of Muhammad ﷺ would be shirk as these representations could lead to idol worship.</p> <p>Credit comments about nobody knows what Muhammad ﷺ looked like and it would be disrespectful.</p>	[6]	<p>The question specifically asks about Muhammad not Allah.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p>'People do <u>not</u> need to have set times for prayer.' Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might include some of the following.</p> <p>Candidates might include creditworthy reference to prayer in other faiths but discussions also need to reflect accurate knowledge and sensitive understanding of the Islamic faith.</p> <p>Effective arguments are likely to be based on accurate knowledge about the times and routines for salah.</p> <p>Some might widen the scope of the discussion to include reference to du'a and private prayer.</p> <p>Candidates might place prayer in the context of the necessity of keeping the Five Pillars and/or following the sunnah of Muhammad ﷺ.</p> <p>Discussions might consider the value of having regular prayer times as opposed to the danger of religious practices becoming habitual and shallow.</p>	[12]	

Question		Expected Answer	Mark	Rationale/Additional Guidance
2	(a)	<p>What is the ummah?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Religious community • Community (of Muslims) (worldwide and/or local). <p>Nation of Islam.</p> <p>One mark for response.</p>	[1]	
	(b)	<p>State how Muslims give zakah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Two and a half per cent (one fortieth) of the net balance after essential bills have been paid • Given annually. <p>Credit those who interpret the question to include giving zakah just before Id ul Fitr or putting it in the box outside the mosque, etc.</p> <p>One mark for each of <u>two</u> relevant facts.</p>	[1]	<p>Check that answer is describing <u>HOW</u> it is given not to whom or why.</p> <p>Credit “given in humility” or “given in secret” or “given with sincere intention”.</p> <p>Zakah does not have to be given in monetary terms – eg can be livestock.</p>

Question	Expected Answer	Mark	Rationale/Additional Guidance
(c)	<p>Name <u>three</u> of the types of people who should receive zakah according to the Qur'an.</p> <p>The categories in Surah 9:60 are:</p> <ul style="list-style-type: none"> • the poor • the needy • those employed to administer the (funds) • for those whose hearts have been (recently) reconciled (to Truth) • those in bondage • those in debt • in the cause of Allah • for the wayfarer. • Scholars or teachers – to help them with further research and study 	[3]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p>Explain how zakah benefits both the giver and the person who receives it.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates might include some of the following:</p> <p>Both giver and recipient should be included but not necessarily in equal proportions.</p> <p>Candidates might try to show how zakah would help in practical ways the three types of people they have mentioned above. Explanations might include the more nebulous benefits such as restoring hope, faith and gratitude etc.</p> <p>As well as showing understanding of the positive aspects of being in receipt of alms, candidates might explain also the benefits to the giver. As well as being pleased that you can help someone, sincere compassionate giving frees the person from greed, selfishness, materialism and hypocrisy. This is true in any faith.</p> <p>In the context of Islam, zakah is an act of 'ibadah, duty and worship, and brings blessing as well as purifying the remainder of the possessions of the giver.</p>	[6]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p>'Family is more important than community to Muslims.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might include some of the following:</p> <p>Discussions might develop points made earlier in the structured question about the social welfare aspects of Islam.</p> <p>Some might try to balance this with the importance of family celebrations and rites of passage, particularly birth and death in Islam, and the importance of the extended family and care of the elderly.</p> <p>Other candidates might cite community activities eg festivals, fasts etc. to illustrate the solidarity and importance of the community. Candidates are free to interpret 'community' as the local Muslim community or/and the worldwide Ummah.</p> <p>Many candidates might be of the opinion that all parts of Islam are inter-related and family and community are equally important with the family being the basic cell, the Ummah in microcosm.</p>	[12]	

Question		Expected Answer	Mark	Rationale/Additional Guidance
3	(a)	<p>In what language was the Qur'an given?</p> <ul style="list-style-type: none"> Arabic. 	[1]	
	(b)	<p>State <u>two</u> reasons why the Qur'an is important for Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> It is a revelation Given to Muhammad ﷺ by an angel It is the very words of Allah A guide to the straight path Main source of Shari'ah law Helps to lead to paradise etc. <p>One mark for each of two responses.</p>	[2]	
	(c)	<p>Explain how Muslims show respect for the Qur'an.</p> <p>Explanations might include a variety of examples from silk cloths and highest shelves to use in worship and application of the teaching to daily life.</p> <p>Washing before touching it is likely to feature and the use of a kursi/stand.</p> <p>'How' might also include keeping it in the original Arabic, not translating it and taking extraordinary care with the calligraphy.</p> <p>Considering it the highest authority and basing the Shari'ah law on it might also be used by candidates.</p> <p>A statement one mark, with development two marks, and Exemplification/amplification three marks.</p>	[3]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p>Explain why Ahadith are important for Muslims.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates might include some of the following:</p> <p>Candidates might explain that the Sunnah is the example of Muhammad ﷺ, his sayings and actions, recorded in collections of Ahadith, each with an Isnad, the chain of transmission. Some collections are used as the basis of Shari'ah Law. Shi'a Muslims tend to hold Ahadith that came through Ali in particular high regard.</p> <p>Ahadith are a secondary source of authority but their importance for Muslims is enormous. The example of Muhammad ﷺ provides practical guidance for Muslim life. Credit examples.</p> <p>Candidates might quote last sermon of Muhammad ﷺ and give examples like the prayer movements to show that, though the Qur'an is the more important guide, both are complementary and Muslims believe Allah provided what was necessary for the Ummah.</p>	[6]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(e)	<p>Religions could not exist without holy books. Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might include some of the following:</p> <p>Credit sensible references to other faiths and their sacred literature in addressing the question. Candidates might refer to the spoken word through prophets and might suggest other ways people might have religious experiences.</p> <p>Discussions are likely to home in on why a book might be holy to some people and develop points made about the Qur'an and Ahadith earlier in the question.</p> <p>Candidates might discuss the concept of revelation and include the status and authority given by Muslims to the Qur'an.</p> <p>Candidates may see the question as about authority and consider what else religions might be based upon before coming to their final conclusion after a balanced discussion.</p>	[12]	

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

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Facsimile: 01223 552553

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