

Religious Studies A (World Religion(s))

General Certificate of Secondary Education

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

Mark Scheme for June 2013

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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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1. Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	Too vague

For every additional object please insert a tick in the bottom right of the page to indicate that the material has been seen and considered.

2. 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, 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.

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

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

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/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.
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 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 0 0	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question


<p>Level 4 10–12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <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. <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4–6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <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. <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7–9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <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. <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1–3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <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. <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> Arabic. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> a chapter in the Qur'an 114. <p>1 mark for each response.</p>	2	Not a 'part'.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> Revelation from an angel/Jibrail Written on scroll of fire Muhammad ﷺ was told to read/recite It was the first revelation to Muhammad ﷺ A statement of how Muhammad ﷺ felt. <p>1 mark for each response.</p>	3	May also credit descriptions of how Khadijah helped him. Do not credit visiting Waraq, as this came later.
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>It contains the actual words of Allah – a direct communication from God to man. It offers a guide as to how to live the life Allah wants; it offers the road to paradise.</p> <p>It is a revelation, the words of which have never changed since it was first communicated to Muhammad ﷺ via Jibril. It is also a unifying feature of Islam.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The Quran is the guide to life so reading or reciting it is essential, if you wish to know what Allah wants you to do. It is the way to paradise so you need to know its contents. Not all Muslims can speak/read Arabic so it may become an act of jihad.</p> <p>Some might argue that as long as you know its contents then reading it regularly is not that important, whilst others might say that regular reference (or reading it) may keep the message alive.</p> <p>Some might discuss from the view of the listener as listening/hearing it spoken is important. The role of hafiz may be commented upon and how much of an honour it is to be a hafiz!</p> <p>Some may suggest that to be able to recite the words of Allah is indeed of great importance but surely the meaning is of greater value!</p> <p>The Qur'an offers Muslims the way to paradise and that is only possible if you understand the meaning of the words being recited.</p> <p>If separated from a copy of the Quran then being able to recite it becomes more important as it is Allah's words and they are a guide to living.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	


Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> Fatihah or The opening. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> the Worlds the Day of Judgement. <p>1 mark for each response.</p>	2	World (singular) not acceptable as it is referring to this world and the next (the hereafter)
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> Salah Dua Reading the Qur'an learning Qur'an by memory (Hafiz) following the Qur'an following five pillars dress modestly fighting evil. <p>1 mark for each response.</p>	3	Credit may be given for reference to: The Straight way/ path; following / fulfilling the wishes or commands of Allah

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Some might start by defining the phrase as meaning the way to paradise, the path that Allah has shown us in the Qur'an and in Muhammad's ﷺ life (sunnah). It allows Muslims to attain Allah's pleasure and grace and avoids His displeasure or even His wrath. It is the way to lead a good life and prevents a Muslim from going astray as well as allowing them to follow the example of Muhammad ﷺ.</p> <p>As Muslims believe that Allah is Lord of the Day of Judgement and they do not wish to go to hell then following the straight way is essential.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Belief in and submission to Allah is at the core of Islam. Islam means submission to Allah and Muslim means one who submits to His will, so it really is all that matters, as without it, nothing else in the religion makes sense. Others might argue that behaviour, how you act, is extremely important and that submission to Allah has to be shown in action both devotionally and in everyday life. Belief on its own is not enough.</p> <p>Muslims have to obey Allah, not just believe in Him. They show submission through following the 5 pillars and using the sunnah of Muhammad ﷺ as a guide to such submission.</p> <p>Some might refer to intention behind action and doing things solely for the purpose of pleasing Allah, which would suggest that belief and submission to Allah is all that matters. Some could mention that the shahadah also makes reference to Muhammad ﷺ and go on to look at the role of Muhammad ﷺ and his sunnah in a Muslim's life.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> the overwhelming event al ghashiyah. <p>1 mark for response.</p>	1	Credit The Event or The Overwhelming
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> punish them/torment them with a mighty Punishment/with the greatest torment. entering a blazing fire and have to drink boiling hot water they will have no food but dhan, a bitter plant that is neither nourishing nor fattening to the body <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <p>The surah refers to the garden as being a place where no words of vanity are heard but a bubbling stream with thrones raised on high, rows of cushions and rich carpets spread out. Goblets will be placed ready for use.</p> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	Notes - refer only to the description of the garden found in this Surah (not other descriptions found elsewhere or in other Surahs).

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Belief in life after death is a crucial aspect of Islam; Muslims believe that this life is a test for the hereafter so belief in it would have a dramatic effect. How they live their lives will determine what happens after death and so they will try to live a life according to the principles of Islam and in the steps of the sunnah of the Prophet. It may reduce their fear of death so living a more fruitful life and it might encourage some to seek converts (reverts) so saving others from punishment.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>This could be approached from a secular as well as religious standpoint. Many secularists would argue that once we die all that was us dies as well. A particular religious stance may be offered to counter this. Some might argue that belief in akhirah and yawmuddin is an essential part of being a Muslim: judgment day and the life hereafter.</p> <p>Some candidates might argue that Muslims would say that it is in the Qur'an, which is Allah's actual words, so cannot be denied. Others might argue that even if the statement is true, how would that affect one's life? Belief in judgement day (when Allah decides a person's fate) is based upon ones actions and intentions in this life so the hope of/belief in a life after death is crucial or central to Islam as it is to some other faiths.</p> <p>If you agree with the statement, some might argue that it encourages one to live for the moment whilst others might say that, agree or disagree, it affects our perspective on life.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	3	

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