

**GCE**

**Religious Studies**

Unit **G578**: Islam

Advanced Subsidiary GCE

**Mark Scheme for June 2015**

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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 one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## 12. 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		Answer	Marks	Guidance
1	(a)	<p>Candidates might begin with an introduction defining a mosque as a masjid - place of prostration and some might add an historical dimension concerning Muhammad ﷺ and his camel in Madinah in 622 C.E.</p> <p>Candidates are free to make reference to particular case studies of the architecture and design of mosques they know or have visited. They might contrast mosques in Muslim and non-Muslim countries and in different climates etc.</p> <p>To address the question, responses are likely to go beyond describing interior and/or exterior features to explaining usage in worship and any religious importance, symbolism or meaning including the significance of the Qiblah.</p> <p>Candidates might include providing rooms for teaching and conducting rites of passage etc. as meeting the needs of the local Muslim community is theologically significant in that Islam is a total way of life for the Ummah.</p>	25	
1	(b)	<p>Candidates might begin by justifying the importance of the teaching role of the Imam. Responses are likely to include some reference to the madrassah where Muslims learn to read the Qur'an in Arabic.</p> <p>Balanced responses are likely to consider the relative importance of other parts of the role of being an Imam such as presiding over festivals etc. and supporting the spiritual needs of the community. Candidates might give</p>	10	

Question	Answer	Marks	Guidance
	<p>details of responsibilities of the Imam in particular Muslim communities they know or have visited.</p> <p>In addressing the question, discussions are likely to make it clear that all Muslims are equal in the sight of Allah and that the role of the Imam is not that of a priest nor of any hierarchical structure. It is, however, integral to the functioning of the Ummah and the application of Muslim ethics and Qur'anic teaching. How far teaching about the Qur'an is the most important role of the Imam is for the candidate to decide and justify.</p> <p>'Imam' means 'in the front' and some candidates might suggest that the most important role is when the Imam is standing at the front, facing the qiblah, leading the prayers in the mosque particularly on Friday, including giving the khutbah based on Qur'anic teaching which is applied to everyday life. Some responses might consider that this shows that all the aspects of the role are potentially equally important as together they make the whole just like in other aspects of Islam.</p> <p>Candidates are likely to comment on the learning and qualities expected of an Imam and that this is based on centuries of Islamic scholarship as well as the Qur'anic emphasis on 'ilm' (knowledge). Candidates might explain that the importance of the pursuit of knowledge for every Muslim is essential to a just society and education is regarded as particularly important in relating Islam to contemporary world issues.</p> <p>Candidates may refer to the Shi'ah Muslim use of the word 'Imam' and this is acceptable but not essential.</p>		

Question		Answer	Marks	Guidance
2	(a)	<p>Most candidates might start with an introductory description of zakah as one of the Five Pillars and explain that payment of zakah is compulsory, usually two and a half per cent of surplus income paid annually.</p> <p>Many responses are likely to include further details about how zakah is collected and distributed in Muslim and non-Muslim countries and make some connection with Muslim beliefs about ummah and about fair economic systems.</p> <p>To address the actual question, candidates might clarify that, though zakah is not an act of charity but a compulsory payment, it is an act of ibadah, obedience and worship.</p> <p>Keeping the Five Pillars is part of worshipping Allah. In the case of zakah, the rules reflect Muslim beliefs about wealth, stewardship, equality, sharing and the practical application of faith. Candidates might explain that zakah is one of the basic economic principles in a Muslim state for social welfare and fair distribution of wealth whilst economy based on interest is forbidden.</p> <p>Good responses are likely to explain that 'Islam' means submission and obedience, so every aspect of being a Muslim is acceptance of Allah's commands.</p> <p>Some candidates might even explain that the whole of Nature has rhythms and patterns which are obeying the Law of Allah. Humans, however, have freewill to choose to obey.</p>	25	
2	(b)	Candidates might use the opportunity to outline all the Five Pillars but the best responses are likely to be those which	10	

Question	Answer	Marks	Guidance	
	<p>focus on the wording of the question.</p> <p>Like all of the Five Pillars, zakah is an act of ibadah, worship and obedience. Candidates are free to come to any conclusion about 'the extent' and 'the most practical' in considering any of the Five Pillars as long as their arguments are based on accurate knowledge and understanding.</p> <p>Responses might emphasise the practical value of zakah in strengthening Ummah. For example, the collection and distribution of zakah might strengthen both the giver and the recipient, paying zakah encourages honesty and keeps wealth from association with greed and selfishness and Muslims as individuals and as a worldwide community are regarded as trustees because all wealth belongs to Allah.</p> <p>Discussions are also likely to point out that Ummah is strengthened not merely in practical provision but also in the extent to which a pillar contributes to the concept of spiritual unity and cohesive communal solidarity.</p>			
3	(a)	<p>Candidates are likely to begin with the message Muhammad ﷺ 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.</p> <p>The background of pre-Islamic Arabia might be touched upon, including the religious traditions of the area and the importance of the Ka'bah.</p> <p>Accounts might include details of the persecutions in</p>	25	

Question	Answer	Marks	Guidance
	<p>Makkah and the fact that Muhammad ﷺ had already sent 83 Muslims and their dependants to Abyssinia because their clans rejected them.</p> <p>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).</p>		
3	<p>(b)</p> <p>Candidates are likely to acknowledge that al-Madinah was important for a variety of reasons including the establishment of the first mosque and the development of the concept of Ummah.</p> <p>Candidates might argue that Islam would never have survived if Muhammad ﷺ and his followers had not found this safe haven.</p> <p>Many responses might regard Muhammad ﷺ's years in Makkah as the foundation of his life as the Prophet of Islam and cite evidence from his experiences, even as far back as childhood. Candidates might include marriage to Khadijah and the reputation Muhammad ﷺ acquired as an honest truthful tradesman and any experience that helped Muhammad ﷺ to become a wise politician as well as a prophet.</p> <p>The first revelation of the Qur'an is likely to feature in good responses because of its importance for the role of Muhammad ﷺ as prophet and ultimately for the whole future of Islam.</p> <p>Discussions might try to balance the importance for Islam</p>	10	

Question		Answer	Marks	Guidance
		of both places before coming to a decision. 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.		
4	(a)	<p>Candidates might begin by giving some information about Surah 1 as the opening chapter, al-Fatihah, of the Qur'an. Reference to the revelation to Muhammad ﷺ might be made relevant to the question.</p> <p>Surah 1 is a set text in the specification. Good responses are likely to use the opportunity to show knowledge of the wording (any version or paraphrase of the seven ayat).</p> <p>Responses are likely to include explanations of the basic theological ideas in Surah 1: e.g. that there is one God, Allah, Most Gracious and Most Merciful, who is Creator and Sustainer and the Master of the Day of Judgement etc.</p> <p>To address the actual question, the better responses will put these beliefs in the context of the relationship between Allah and his people. Candidates might provide some analysis of the text such as the significance of Allah being Sustainer as well as the Creator. Allah cherishes and cares about his creation. Surah 1 acknowledges the obligation on the part of Muslims to monotheism and moral behaviour which is the straight way of Islam, achievable under God's guidance.</p> <p>Note that the words relating to grace in Surah 1 are related to Allah but wrath is impersonal. Those who go astray bring wrath on themselves.</p>	25	

Question		Answer	Marks	Guidance
4	(b)	<p>Candidates are likely to refer back to the religious ideas and theological beliefs expressed in Surah 1 which they have covered in the first part of the question.</p> <p>Some candidates might point out that Surah 1 does not contain the Five Pillars which are key religious practices in Islam.</p> <p>Responses might focus on the term 'only' in the stimulus quotation though 'to what extent' also needs to be considered.</p> <p>The best responses might try to set the discussion within the larger context of the relationship of faith and works in Islam.</p> <p>The focus of Islam and the Qur'an is Allah and the religious ideas of Surah 1 include beliefs about Allah but the whole plea of the Opening is that the believers will be shown the straight way.</p>	10	<b>This response is likely to be very one sided due to the nature of the question. (Candidates can be given up to 8 marks for a one sided response if it is done well).</b>

## APPENDIX 1 AS LEVELS OF RESPONSE

Level	Mark /25	AO1	Mark /10	AO2
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1–5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>L1</i></p>	<b>1–2</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> <li>• views asserted with no justification</li> </ul> <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
<b>2</b>	<b>6–10</b>	A basic attempt to address the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• might address the general topic rather than the question directly</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p style="text-align: right;"><i>L2</i></p>	<b>3–4</b>	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but little justification</li> </ul> <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
<b>3</b>	<b>11–15</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L3</i></p>	<b>5–6</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> <li>• views asserted but not fully justified</li> </ul> <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
<b>4</b>	<b>16–20</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>L4</i></p>	<b>7–8</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• some effective use of evidence</li> <li>• views analysed and developed</li> </ul> <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
<b>5</b>	<b>21–25</b>	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L5</i></p>	<b>9–10</b>	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• uses a range of evidence</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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