

GCE

Religious Studies

Unit **G578**: Islam

Advanced Subsidiary GCE

Mark Scheme for June 2017

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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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These are the annotations, (including abbreviations), including those used in scoris, which are used when marking

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.

Question	Answer/Indicative content	Mark	Guidance
1 (a)	<p>Explain how Muhammad's pbuh upbringing prepared him for the roles of prophet and statesman.</p> <p>Candidates might start by explaining that, while he was born in the city of Makkah, Muhammad pbuh spent the first few years of his life being brought up in the country. This meant that he was a healthy and contented child - giving him a good foundation for his future roles of prophet and statesman.</p> <p>Candidates might also explain that Muhammad pbuh was orphaned at the age of 6, having lost his father as a baby and then later his mother. This may have given him the ability to empathise with the more vulnerable members of society – a skill he could employ in his roles of prophet and statesman.</p> <p>Other candidates might describe the religious background in Pre-Islamic Arabia during Muhammad's pbuh time. Polytheism was the predominant belief in Makkah, however, there was a supreme God known as Allah. He would, therefore, have been familiar with the message Allah revealed to him.</p> <p>Some candidates might explain that monotheism was present in a variety of forms in Pre-Islamic Arabia. There was a Jewish community in Yathrib, as well as Christian and Zoroastrian influences, that Muhammad pbuh may have come into contact with. They may go on to explain that this familiarity with monotheism may have prepared him to accept the revelations from Allah.</p> <p>Some candidates might explain that his early career in the trading caravan, first with his uncle Abu Talib and then for his wife Khadijah, enabled him to develop a number of</p>	25	

Question		Answer/Indicative content	Mark	Guidance
1	(b)	<p>skills and qualities that would prove useful for his role of statesman.</p> <p>To what extent is it true to say that Khadijah was the main reason for Muhammad's pbuh success as a prophet.</p> <p>Candidates might argue that Khadijah employed Muhammad pbuh as a merchant and that this equipped him with many of the skills and qualities he later used as a prophet. For this reason you could say that Khadijah was the main reason for his success as a prophet.</p> <p>Some candidates might discuss the fact that Khadijah's cousin Waraqa was a Christian. This gave her experience of monotheism and may have been one of the reasons why she was so supportive of Muhammad pbuh after he received the first revelation. They may argue that Khadijah's support is what gave Muhammad pbuh the confidence to spread Allah's message. To a large extent she was responsible for his success as a prophet.</p> <p>Other candidates might argue that Muhammad pbuh would have been successful as a prophet even without Khadijah. He went on trips with his uncle, Abu Talib, where he came into contact with a Christian monk, Bahira. His grandfather was also a hanif so he was familiar with monotheism and this contributed to his success as a prophet.</p>	10	
2	(a)	<p>Explain how the idea of causation is used to prove Allah's existence.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
(b)	<p>Candidates might start by explaining that religious truth is different from other types of truth such as scientific and mathematical. They might go on to explain that the existence of Allah can't be proven empirically, however, there are a variety of different ways that Muslims might use to prove the existence of Allah.</p> <p>Some candidates might explain that causation deals with the nature of cause and effect. They may go on to explain that human understanding of natural laws suggests that for every action or event that happens a prior cause is necessary.</p> <p>Candidates might use the Kalam argument as an example of proof of Allah's existence based on the idea of causation. They may also describe how the Kalam argument is based on empirical knowledge with a priori understandings.</p> <p>Candidates might also explain that the Kalam argument is based on the idea that the universe has a beginning in time. The argument states that everything that has a beginning of its existence also needs a cause for its existence. The Kalam argument says that the universe needs a cause and that the most logical cause is Allah.</p> <p>Some candidates might explain that the Kalam argument is a cosmological argument for the existence of Allah, dating back to the time of the Arab philosopher al-Ghazali. It was made popular again by the philosopher William Lane Craig.</p> <p>'The Kalam argument is not the best evidence for the existence of Allah.' Discuss.</p>	10	

Question	Answer/Indicative content	Mark	Guidance
3 (a)	<p>Candidates might discuss the idea that all things in nature do seem to follow the law of cause and effect. Therefore, the argument that the universe has a beginning in time appears logical. So it could be argued that the Kalam argument is actually good evidence of Allah's existence.</p> <p>Other candidates might agree with the quote and argue that there are better forms of evidence for Allah's existence. For example, religious experiences are more personal for those involved and because of this they could be considered more convincing.</p> <p>Candidates might also discuss the fact that some scientists are beginning to question whether everything is subject to the laws of cause and effect. If this is the case then the Kalam argument may not be the best evidence for the existence of Allah.</p> <p>Some candidates might refer to the idea of infinite regression in order to argue against the quote. For many people the idea of infinite regression is logically coherent. For this reason it could be argued that the Kalam argument is the best evidence for the existence of Allah.</p> <p>Explain the theological significance of the different types of Muslim prayer.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might start by explaining that it is prayer through prayer that Muslims can communicate directly with Allah. They might go on to explain that there are three types of prayer – daily salat, du'a and Salat-ul-Jumu'ah prayers.</p> <p>Candidates may explain that daily salat makes up one of the Five Pillars of Islam. They might go on to explain that it is theologically significant because it is compulsory for all Muslims to do. Without performing daily salat you are not considered a Muslim.</p> <p>Some candidates might also explain that daily salat is theologically significant because by performing it Muslims are following the Sunnah of the Prophet. It was Muhammad <small>pbuh</small> who agreed the number of prayers that Muslims need to perform.</p> <p>Candidates might describe Jumu'ah prayers as the Friday congregational prayers that should be attended by Muslim men. They might explain that Jumu'ah prayers are held in the mosque and include a khutbah delivered by the imam.</p> <p>Some candidates might explain that Jumu'ah prayers are theologically significant for a number of reasons. One being that it emphasises the concept of ummah and brotherhood. It is also an opportunity for those attending to learn from the imam which helps individuals with greater jihad.</p> <p>Candidates might also describe du'a prayers as voluntary prayers undertaken by Muslims. These are theologically</p>		

Question		Answer/Indicative content	Mark	Guidance
	(b)	<p>significant because it shows an individual's commitment to the concept of Tawhid.</p> <p>To what extent is it true to say that daily salat is the most important type of prayer for Muslims?</p> <p>Candidates might argue that all Muslims have to perform daily salat. Daily salat is one of the pillars that makes someone a Muslim. In comparison du'a is optional and women don't have to attend Jumu'ah prayers so, for that reason, daily salat must be the most important type of prayer.</p> <p>Other candidates might argue that daily salat is the most important type of prayer because by performing daily salat Muslims are following the sunnah of the Prophet. (It was during Israt al-Miraj (the night journey) that Muhammad <small>pbuh</small> agreed on the number of prayers that Muslims need to make.)</p> <p>On the other hand, some candidates might argue that du'a prayers are the most important type of prayer. The voluntary nature of these prayers means it takes a greater level of commitment and demonstrates greater jihad to a larger extent.</p> <p>Candidates might also argue that Jumu'ah prayers could be argued to be the most important type of prayer. They could argue that Jumu'ah prayers keep Muslims in touch with the ummah. It could also be argued that the khutbah helps to keep Muslims on the straight path.</p>	10	
4	(a)	<p>Explain what Surahs 1 and 96 teach about Allah's relationship with humans.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might start by describing the background to Surah 1 and Surah 96. Surah 1, al-Fatihah, is the first surah in the Qur'an and Surah 96, al-Alaq, was the first revelation that Muhammad <small>pbuh</small> received.</p> <p>Candidates might explain that Surah 1 and Surah 96 both teach that Allah is the creator and sustainer of the universe. This means that everything comes from Allah and will ultimately return to Him and this obviously includes humans.</p> <p>Some candidates might also explain that Surah 1 describes Allah as infinitely compassionate and merciful. They might go on to describe how this compassion is further illustrated in both surahs. In Surah 1 it refers to Allah as a guide for humankind and in Surah 96 it talks of Him showing us 'the straight path'.</p> <p>Candidates might also explain that Allah is described as a judge in both surahs. Surah 96 warns Muslims that if they ignore Allah He will punish them. This shows that not all humans will receive the same treatment on the day of judgement.</p> <p>Some candidates might explain that both surahs emphasise the concept of tawhid – the oneness of Allah. Surah 1 states that Allah alone should be worshipped and this idea is echoed in surah 96. This means that all humans should worship Allah.</p> <p>Candidates might also explain that in Surah 1 we are told that Allah is the source of all knowledge. There are a number of implications for this idea which include the view</p>		

Question	Answer/Indicative content	Mark	Guidance
(b)	<p>that all humans should seek knowledge and follow Allah's commandments.</p> <p>'Surah 1 is of greater importance to Muslims than Surah 96.' Discuss.</p> <p>Candidates might argue that Surah 1 is of greater importance to Muslims because of its position as the opening chapter in the Qur'an. For some this is a sufficient reason to give it a greater level of importance than Surah 96.</p> <p>On the other hand, some candidates might argue that Surah 96 was the first revelation and as such could be viewed as more important than Surah 1. It is following this first revelation that Muhammad's ^{pbuh} prophethood commenced.</p> <p>Candidates might also argue that Surah 1 is repeated during prayer and in fact validates salat. For this reason it could be seen to be more important than Surah 96.</p> <p>Some candidates might argue that in Surah 96 we see how Muhammad ^{pbuh} was told to 'read' in the name of Allah. This shows that he was just reciting Allah's words and as such it demonstrates the authority of the Qur'an. For this reason Surah 96 could be seen to be more important than Surah 1.</p>	10	

APPENDIX 1 AS LEVELS OF RESPONSE

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <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				
2	6–10	a basic attempt to address the question <ul style="list-style-type: none"> 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 <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification <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				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <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				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <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				
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <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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