

GCSE

Religious Studies A (World Religion(s))

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

General Certificate of Secondary Education

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.

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Annotations

| | |
|---|--|
|  | Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response. |
|---|--|

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

| SPaG mark awarded | Mark if candidate eligible for one third (eg grammar only) | Mark if candidate eligible for two thirds (eg grammar and punctuation only) |
|-------------------|--|---|
| 0 | 0 | 0 |
| 1 | 0 | 1 |
| 2 | 1 | 1 |
| 3 | 1 | 2 |
| 4 | 1 | 3 |
| 5 | 2 | 3 |
| 6 | 2 | 4 |
| 7 | 2 | 5 |
| 8 | 3 | 5 |
| 9 | 3 | 6 |

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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

| | | | |
|--------------------------------|---|------------------------------|---|
| Level 4 10-12 | <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> | Level 2 4-6 | <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> |
| Level 3 7-9 | <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> | Level 1 1-3 | <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> |
| | | Level 0 0 | No evidence submitted or response does not address the question. |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|--|
| 1 | (a) | <p>Responses might include:</p> <p>To turn your faces east or west</p> <p>One mark for response.</p> | 1 | May accept references to formality or ritual. |
| | (b) | <p>Responses might include:</p> <p>Believe:-</p> <ul style="list-style-type: none"> • In Allah • The last day • In angels • The book • The messengers/The prophets <p>One mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • In pain or suffering • In adversity • Through all periods of panic <p>One mark for each response.</p> | 3 | May accept interpretations or examples of these three situations. |
| | (d) | <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Surah 2:177 places great emphasis on giving to others out of love for Allah; it is seen as a righteous act and sign of those who are God fearing. It is therefore of great importance to give charity, particularly out of love for Allah and not for self esteem. It is seen as a sign of being God-fearing and of righteousness. The Prophet was famed for his generosity towards his family, fellow Muslims, strangers, and guests. Muslims seek to follow his example as they believe him to be the perfect Muslim. (Some examples might be given and may be credited) Charity (or alms giving) is also one of the 5 pillars- zakah- so following it is to follow the command of Allah</p> | 6 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The first of the Five Pillars contains the Muslim creed which states that they believe in Allah. It is hoped that the first word a child hears and the last word a dying Muslim hears, is ‘Allah’. Belief in Allah runs throughout every aspect of Islam and a Muslim’s life. So belief in Allah is of great importance, but then so is the belief that Muhammad ﷺ is the final prophet, the Seal of the Prophets. Muslims try to live according to their belief in Allah but also in the footsteps of Muhammad.</p> <p>Some might argue that although belief in Allah is an absolute essential, a Muslim must also live his /her life according to the wishes and commands of Allah as mentioned in the Qur’an and as shown in the life of The Prophet.</p> <p>On the Day of Judgement, it is not just what one believes but a Muslim’s actions that are judged; hence a believer will also look to the life of Muhammad to see how to put into practice the belief that they have in Allah.</p> <p>Some might argue that belief in Allah is more important than anything else because it is the basis for everything a Muslim tries to do in life; it governs all aspects of Islam. Surely then, nothing else is as important as belief in Allah, but does that mean that nothing else in Islam is important? Is belief in Allah a justification for doing bad deeds? How one behaves and acts in life, some might argue, are either as important as a belief in Allah or a necessary part of belief in Allah.</p> <p>Some candidates might compare belief in Allah to other basic beliefs in Islam such as belief in Angels or the Day of Judgement and decide that although belief in Allah is the basis of Islam, the other beliefs cannot be ignored. Can one belief ever be more important than another?</p> | 12 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid. | SPaG 3 | |
| 2 (a) | Responses might include: Men One mark for response. | 1 | |
| (b) | Responses might include: <ul style="list-style-type: none"> • Forgiveness • Great reward One mark for each response. | 2 | |
| (c) | Responses might include: <ul style="list-style-type: none"> -Patient / constant -Humble. -give charity -Fast -Guard their chastity One mark for each response. | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The virtues mentioned in Surah 33:35 are the qualities shown by a devout Muslim. Through displaying these qualities in everyday life, a Muslim is assured of Allah's reward. The surah stresses the point that if a Muslim lives a life as Allah would want i.e. being devout, patient and humble then they will be forgiven by Allah. It also suggests that following the pillars of prayer (praise), charity and fasting will also be rewarded. Finally, those who are chaste, whether men or women, Allah will also reward. This surah therefore strengthens an individual's faith by reassuring them of both Allah's reward and his forgiveness if they follow his basic commands.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>To praise Allah through prayer and worship is an essential aspect of Islam and some might say the most crucial element in a Muslim's life. One of the Five Pillars, Salah, is regular and daily worship of Allah, so maybe it is the most important thing a Muslim can do; it is what separates them from a non-believer so is the sign of a true Muslim. But is it all that is needed?</p> <p>Others might make reference to the fact that Salah is only one of the Five Pillars and all must be adhered to in order to be considered a true Muslim. If they cannot be fulfilled, like hajj (which has certain preconditions) then the sincere intention to do so is still required.</p> <p>However, others might argue that not everyone can give zakah, they may be a receiver. Also, fasting is not encouraged below a certain age and if someone is ill where as going hajj is conditional on being physically and financially able to do so. Does that mean that one is not a true Muslim if they are unable to do one of the five pillars?</p> <p>Other candidates might argue that to be a true Muslim you have to not only follow the five pillars and accept the basic beliefs of Islam but also follow the example of Muhammad. Islam is a way of life which involves complete submission to the will of Allah and that means you cannot pick and choose what to believe or what to do; you have to follow every aspect of Islam to be considered a true Muslim.</p> <p>Some might state that as long as you try your best and your intention is sincere, then that is all that is needed to be a true Muslim, as Allah knows what is in your heart.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|----------|
| 3 | (a) | <p>Responses might include:</p> <p>lightning</p> <p>One mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Heaven • earth <p>One mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <p>Allah commands, in the Qur'an, how Muslims should live their lives. Through following the five pillars and looking to the example of Muhammad, Muslims show their obedience and submission to Allah.</p> <p>Marks will be awarded for any combination of points, development and exemplification</p> | 3 | |
| | (d) | <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>The signs show the creative power of Allah; he creates men and women from dust as well as the heavens and earth and all aspects of nature. Our daily patterns, such as waking and sleeping, are also governed by the will of Allah. All that exists is by His command and His only. Everything that exists does so only because of Allah and his creative powers. Candidates may refer to all the signs in general or may take specific ones and explain how they show Allah's power. Both approaches may be credited.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (e) | <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>The theory of evolution is so all pervading that to contradict it might seem illogical. Scientists would say that they have enough evidence to show not just the immense age of the planet but indeed the entire universe and also that all life, including animals and people, has gradually changed/evolved over vast periods of time. Some might argue that this theory rules out any idea of a creator god being responsible for creation; it was not created, it just happened!</p> <p>However, some might take issue by what is meant by created; does it mean that at one point of time a creator created all that exists or could it mean that a creator set in motion the process that is now known as evolution? Some may use the Qur'an to support their belief that the order in which scientists claim the world came into being is indeed mentioned in the Qur'an so supporting their belief that god is responsible for creation .</p> <p>Some might take the view that evolution is just a theory which may in time be overturned by other theories; but the belief that God made the world, was responsible for the creation of all that is, never changes. They could point to the Signs of Allah's creative power as shown in Surah30:20-25 as proof that god is responsible for all creation.</p> <p>Some candidates might take the view that at the heart of many religions is the belief in a loving god who is both creator and master of all that is. Without that basic assumption then they may ask why submit to a god who is not responsible for creation, for all life as we know it? Is it possible to believe in Allah without also accepting that He is responsible for creation? A fundamental belief in Islam is that Allah controls everything which would suggest that He must also be responsible for creation.</p> <p>Others might say that what really matters is not how the world came into being or who /what is responsible for it but that we believe in Allah and live our lives in accordance with his commands. We cannot envisage the power of Allah so pondering upon how the world was created/ came into being or who (if anyone) is responsible for it, is of no help.</p> <p>What really matters is to live a life according to His commands and in the way of Muhammad, in preparation for Judgement Day.</p> | 12 | |

| Question | Answer | Mark | Guidance |
|---|--|-----------|----------|
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid. | SPaG 3 | |
| | Total | 51 | |

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