

GCE

Religious Studies

Unit **G578**: Islam

Advanced Subsidiary GCE

Mark Scheme for June 2016

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016

	Answer/Indicative content	Mark	Guidance
1a	<p>Candidates are likely to begin by recounting the story of Muhammad's revelation on Mount Hira. They may discuss the specific characteristics for which he was chosen and the relevance of these for his role of seal of the prophets.</p> <p>Competent explanations will set this information in the context of earlier revelations which are referred to in the Qur'an – the Sahifah, Tawrah, Zabur and Injil. Islam teaches that these revelations to previous prophets became distorted so all stages of the collecting of the words of Allah into the Qur'an were under divine guidance.</p> <p>Candidates will probably discuss the recording and collection of the revelations with reference to Zayd Bin Thabit as scribe through to the placing of them in Hafsa's chest. They are likely to continue up to 'Uthman going on to explain the significance having one authorised version.</p> <p>Good responses are also likely to make the distinction between the Qur'an as an earthly copy of the heavenly original 'Umm al-Kitaab'; the authority is not just of Muhammad the last prophet but of the very words of Allah. The inimitability of the Arabic text is considered to be proof of its divine authorship; the miracle which confirms the role of Muhammad and the veracity of Islam. They may also make reference to the Qur'an being the only miracle Muhammad brought.</p>	25	

	Answer/Indicative content	Mark	Guidance
1b	<p>Discussions might take a variety of equally valid directions as candidates develop points made in their responses to the first part of the question.</p> <p>Note that candidates do not study Surah 4 until the A2 specification. Some, however, may use information about events at al-Madinah gleaned from their study of the life of MuhammadΔ.</p> <p>Most responses are likely to consider, at some point, not only 'to what extent' but also to whom it might 'matter' and why. For example, the location might give the revelation particular significance to the recipient, or to future readers and students searching to understand sacred texts.</p> <p>Some candidates, however, might legitimately argue that, ultimately, such questions are irrelevant when 'revelations' happen.</p>	10	
2a	<p>While responses may vary depending on the aspects of the Hajj candidates choose to highlight most are likely to focus on a number of common significances.</p> <p>Candidates may choose to discuss the concept of the Hajj as a whole picking up on links with the other four pillars. Alternatively candidates might structure their response to follow the route of the Hajj identifying the places visited with some explanation of the significance of each for Muslim life and the Ummah. Better responses, however, are liable to do a combination of the two.</p>	25	<p>Information for markers about the route:</p> <p>Day one: at Makkah, the pilgrims visit the Great Mosque and walk round the Ka'bah seven times anticlockwise. They walk briskly seven times between the hills of Safa and Marwah, then they travel to Mina where they camp.</p> <p>Day two: before sunrise they go to the plain of Arafat for the stand before Allah on the Mount of Mercy. After sunset, the pilgrims go to Muzdalifah where they collect stones.</p> <p>Day three: in the morning they return to Mina and throw stones at three pillars.</p>

		Answer/Indicative content	Mark	Guidance
2b		<p>Candidates are likely to begin by recounting the story of Muhammad's revelation on Mount Hira. They may discuss the specific characteristics for which he was chosen and the relevance of these for his role of seal of the prophets.</p> <p>Competent explanations will set this information in the context of earlier revelations which are referred to in the Qur'an – the Sahifah, Tawrah, Zabur and Injil. Islam teaches that these revelations to previous prophets.</p> <p>Candidates might build on the material they provided about the Hajj in part (a) of this question to emphasize the unique religious significance of Hajj for Muslims as individuals and as the Ummah.</p> <p>Discussions are likely to include the spiritual value of the five daily prayers for the individual and for Islam as a whole.</p> <p>Candidates are free to argue in favour of the stimulus statement or against it or to attempt to balance the evidence. Many are likely to point out that these are two of the Five Pillars of Islam and their purpose as a whole is not simply to encourage discipline. Each pillar in its own way has a role in a Muslim's spiritual development and awareness in a changing world of Allah who never changes. Each one reaffirms the equality of believers and the continuity of the faith.</p>	10	<p>The pilgrimage ends with animal sacrifice.</p> <p>After returning for a final circle of the Ka'bah, the pilgrims go home or visit al-Madinah.</p>

	Answer/Indicative content	Mark	Guidance
3a	<p>Candidates do not have to deal with both religions equally but must discuss both to some extent.</p> <p>They might start by explaining Zoroastrianism was the predominant religion in Persia and that it had a number of influences on Pre-Islamic Arabia. It's belief in Monotheism contrasted with the heavily polytheistic nature of Pre-Islamic society and may have had an effect on Hanifism. It also had established practices such as fasting.</p> <p>Candidates may demonstrate their knowledge of the history of Judaism in Pre-Islamic Arabia from as early as 590BCE. With subsequent migrations in 2CE.</p> <p>Competent responses may acknowledge that there were few Jews in Makkah itself, however, there were a number of clans established in the Hijaz. They may comment specifically on the presence of Jewish clans in Madinah in relation to the hijra and the success of the Muslim community there.</p> <p>They may also make reference to the monotheistic beliefs of the religion.</p>	25	
3b	<p>Candidates might refer back to information from the first part of the question to support their arguments. To address the question, candidates are likely to focus on 'to what extent' so discussions might take a variety of equally valid directions though they all need to be based on accurate facts.</p> <p>Some might make a case for the message of Islam being a totally new beginning based on the fact that it was a revelation to MuhammadΔ on the Night of Power.</p> <p>Others might use the fact that MuhammadΔ is known as the seal of the prophets and the revelation is called the final one to draw attention to previous revelations. It could be argued, however, that</p>	10	

	Answer/Indicative content	Mark	Guidance
4a	<p>though it was in the same line as earlier revelations, the message had become totally corrupted or lost so the religious environment had very little potential impact.</p> <p>In their responses, some candidates might discuss features of Judaism and Christianity that MuhammadΔ seems to have encountered and that Khadijah's cousin, Waraqa, was a Christian. They might also refer to the Hanifs who were Arab mystical thinkers disillusioned with polytheism.</p> <p>Candidates might begin with an introduction defining a mosque as a masjid - place of prostration and some might add a historical dimension concerning Muhammad Δ and his camel in Madinah in 622 C.E. when the fledgling Muslim community had fled from Makkah.</p> <p>The theological concepts of Shirk and Tawhid need to be explained. They may discuss the idea that the word Allah has no plurals in Arabic and the fact that shirk is the greatest sin a Muslim can commit.</p> <p>Candidates are likely to refer to the polytheistic influences in Pre-Islamic Arabia and refer to the number of idols housed in the Ka'bah. To address the question, responses may focus on the choice of geometric design and Arabic calligraphy. They are likely to explain that these are used instead of any pictures of either MuhammadΔ or humans. The belief being that using representational art may result in committing shirk.</p> <p>Some may also discuss the significance of the choice of calligraphy and how it can be used to remind worshippers of the nature of Allah.</p>	25	

	Answer/Indicative content	Mark	Guidance
4b	<p>Candidates are free to make reference to particular case studies of mosques they know or have visited.</p> <p>Ultimately, worship is the whole purpose of a mosque. To address the extent to which the architecture and design are important in achieving this purpose is the thrust of the question.</p> <p>As one of the Five Pillars, Prayer, in a clean place, facing Makkah, five times a day, is fard, obligatory.</p> <p>Some candidates might point out that Muslims can worship Allah anywhere even in a desert and are permitted to use sand instead of water for wudu ablutions. Therefore, it might be argued that mosques are not essential.</p> <p>Some candidates may know relevant quotations from the Qur'an or various aHadith to this effect.</p> <p>To balance the discussion, candidates are likely to refer back to and develop what they have written in response to the first part of the question. The whole procedure of worship even in the simplest building adapted as a mosque is rich with symbolism, the design and artefacts are used in the practicalities of worship and also support and influence the beliefs of the worshippers.</p>	10	

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

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2016

