OCR
Oxford Cambridge and RSA

GCSE

Religious Studies A: (World Religion(s))

Unit **B588:** Muslim Texts 2: Sunnah and Hadith

General Certificate of Secondary Education

Mark Scheme for June 2016

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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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Annotations

BP	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.

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, i.e. 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

High performance 3 marks
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.
Intermediate performance 2 marks
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.
Threshold performance 1 mark
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**	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question. • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and /or 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**	A **satisfactory** answer to the question. Candidates will demonstrate some understanding of the question. • 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**	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. • 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**	**No evidence submitted or response does not address the question.**

AO2 part (e) question

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

MARK SCHEME

Question			Answer	Mark	Guidance
1	(a)		**Who heard Muhammad speak this hadith?** Responses might include: **Umar bin al-Khattab / Umar** One mark for response.	1	Need more than just- 'commander of the faithful'
	(b)		**Name the two narrators who collected this hadith**. Responses might include: **(i)- Bukhari** **(ii)- Muslim** One mark for each response.	2	
	(c)		**List three reasons for hijrah mentioned in this hadith** Responses might include: **(i)- For Allah (and his messenger)** **(ii)- For worldly gain** **(iii)-For a wife** One mark for each response.	3	
	(d)		**Explain what this hadith teaches about the importance of intention** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: **For any act to be acceptable to Allah, the intention behind it is of great importance. If someone ends up doing wrong but the intention behind their action was to do right, then it may be acceptable to Allah, but if the action, even if correct, was done for the wrong reason, it is unacceptable. This makes intention extremely important for Muslims as it will have consequences on the Day of Judgement. Some candidates might also develop the idea that intention separates true believers from hypocrites. They could also stress that worship should be done, not out of habit but for the right intention (to praise Allah) in order for it to be acceptable. Some may refer to the example of the hijrah as found in this hadith. They might refer to the hadith.**	6	

Question			Answer	Mark	Guidance
	(e)		**Ahadith are just as important as the Quran for Muslims** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: **Some candidates might start with a brief definition of both ahadith and the Quran and credit should be given for this.** **Candidates might then go on to state that as the Quran contains Allah's actual words then it can never be just as equal to ahadith but always above it in importance.** **Accounts of the deeds and words of a Muslim, even if they are those of Muhammad, can never be as important as the actual words of God.** **However, some might argue that as Muhammad is believed to be the 'perfect person', the 'Quran in action', then the accounts of what he said and did are of extreme importance. Believers may look to the Quran for Allah's words but to the hadith to see them in action.** **Reference may be made by some candidates to the Shariah and that its basis is both the sunnah of The Prophet and the Quran and the basis of the sunnah is the ahadith. Therefore the two are of great importance. However, some may point to the belief that the Quran is the primary source of authority for the shariah and the sunnah secondary. So no matter how important the ahadith may be, they can never be as important as the Quran.** **Others might say that although the hadith of the Prophet may never be as important as the Quran it will always be extremely important to Muslims as it offers them guidance on how to live according to Allah's wishes as well as helping them to understand the Quran.**	12	
			Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question			Answer	Mark	Guidance
2	(a)		**What word in this hadith is used to describe his 'beloved one'?** Responses might include: **Fragrant (one).** One mark for response.	1	
	(b)		**According to this hadith,** **(i) what should a believer leave……** **(ii) what should they leave it for?.....** Responses might include: **(i)-That which makes them doubt/ does not concern them** **(ii)-That which does not make them doubt** One mark for each response.	2	
	(c)		**List three things that take place during salah** Responses might include: **(i)- Ritual washing** **(ii)-Facing Mecca** **(iii)- performing rakahs** **(iv)- concentrating upon Allah** **(v)- Following Muhammad's example in praying** One mark for each response.	3	

Question			Answer	Mark	Guidance
	(d)		**Explain how this hadith might help a Muslim in their daily life** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: **This particular hadith stresses upon only doing those actions about which a Muslim is certain by avoiding those which cause doubt or uncertainty. It therefore helps a Muslim by indicating that in any actions they undertake, including worship, if they are unsure about whether what they are doing is correct or might not be acceptable to Allah, and then they should leave it. If they have any doubts as to whether it is the right thing, then they should also avoid it. Some could state that by following the advice in this hadith and only doing what is permissible, what is halal, and then they will find peace of mind knowing they are doing what is right. Examples which may be given could include praying in the right manner and at the right time.**	6	
	(e)		**Religious belief is just a matter of opinion** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: **Candidates might well agree with this statement and declare that whatever people believe it is really only a matter of opinion and one persons belief is just as valid as someone else's.** **They may argue that as belief is not based on facts and actual events then it can only be an opinion and so on this basis everyone's opinion is as valid as everyone else's; there are no superior or correct views.** **Some might compare religious beliefs with other beliefs like political beliefs and say that while these do change over time, religious beliefs are constant. Others might say that religious beliefs are very similar to other beliefs and change as people's understanding changes but would argue that does not make them just matters of opinion.** **Others might argue that some belief may well be a matter of opinion but not religious beliefs as thee are based on faith and conviction. Some might argue they are also based on facts as well.**	12	

Question			Answer	Mark	Guidance
			Some candidates might develop the idea that religions like Islam Judaism and Christianity are based on the lives of real people with real events. These faiths are based in history and are not just matters of opinion. They could argue that beliefs based on religions which have been revealed cannot just be opinions as God is real and God revealed certain truths to the prophets. **A Muslim perspective might be that Muhammad had revelations from Allah that were very real and that the Quran contains all the real and actual words of God. As Islamic beliefs are based on the Quran then they cannot just be a matter of opinion; they do not change or become redundant as time passes an ideas change.** **Some might say that it does matter if religious beliefs are just matters of opinion so long as they help people to lead good lives.**		
			Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
3	(a)		**What does this hadith warn against?** Responses might include: **Innovation** One mark for response.	1	
	(b)		**Name the person on whose authority this hadith is based** **(i)….** **(ii) What title is often given to this person?** Responses might include: **(i) – A'ishah / Aisha /Aishah** **(ii)- Mother of the Believers / Faithfull** One mark for each response.	2	Note that there are various spellings to this name which may be credited

Question			Answer	Mark	Guidance
	(c)		**State three ways in which Muslims use the Sunnah** Responses might include: **The positions used in prayer.** **How they greet fellow Muslims** **How they behave towards others people** **As a guide to life** One mark for each response.	3	Need to state more than just ' when' in order to gain credit
	(d)		**Explain why it is important for a Muslim to follow this hadith** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: **It is very important for Muslims to follow the instructions of Allah correctly and to look to the example of Muhammad to gain guidance. It is not appropriate to change or amend the words of Allah or the guidance of The Prophet in any way.** **This hadith stresses that in matters of religion; there should be no innovation, no changing or addition. And if they are, they will not be accepted by Allah.** **In his final sermon, Muhammad declared that none would come after him and that he left his Sunnah and the Qur'an and if these were followed, then a Muslim will not go astray.** **For a Muslim therefore, this hadith stresses that they should follow the faith as ordained by Allah in the Quran and should look to the guidance of Muhammad as found in his Sunnah.'**	6	

Question			Answer	Mark	Guidance
	(e)		**Muslims should always worship in the same way** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: **As Islam is a way of live sent down from Allah and expressed through Muhammad and innovation is discouraged, some candidates therefore may agree with this statement and quote from al-Nawawi's hadith as justification. They may argue that Muhammad said he left behind two things, his Sunnah (example) and the Qur'an and these should not be altered in any way. As the Sunnah shows Muslims how to pray then they should all follow The Prophets' example and not deviate or invent new ways of doing things. Others might develop this further stating that Muhammad told his followers to watch him as he prayed and do likewise, as he is the perfect example for Muslims to follow, then doing so is very important. By all following the same practice, unity is not just shown but developed and strengthened. Seeing others pray as you pray may encourage worshippers in their worship.** **Reference might be made to this hadith, and the suggestion that innovation, especially in worship, could lead to prayers not being accepted by Allah.** **However, other candidates might disagree with the statement. They may develop the idea that as religion is about a personal relationship with god, it does not matter how you pray but that you pray. How you pray is not as important as the sincerity of your prayer. Following others might just be an act of conformity rather than of worship.** **Some might analyse the word worship and question whether it is to do with the physical acts/rituals of worship or the prayers that are said. Some might discuss the point that not only how you worship but the intention behind the worship is also of importance; you have to pray for the right reason as well as in the right way.** **Some candidates might argue that as long as you are sincere in your devotion it does not matter where or when you worship, so long as you do worship; believing in Allah and worshipping Him is all that really matters. What if all the conditions laid down for worship cannot be met? Does that make the worship ineffective or unacceptable to God?**	12	

Question	Answer	Mark	Guidance
	Other candidates might respond by stating that how you behave is far more important than how you worship as in the end you will be judged by what you do as well as what you believe and how you worshipped.		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	Total	**51**	

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