

GCSE

Religious Studies A: (World Religion(s))

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

General Certificate of Secondary Education

Mark Scheme for June 2017

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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

We do not annotate Religious Studies scripts.

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.

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

<i>High performance 3 marks</i>
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.
<i>Intermediate performance 2 marks</i>
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.
<i>Threshold performance 1 mark</i>
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.

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:

- 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.
- 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.
- 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- 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 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	<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	No evidence submitted or response does not address the question.

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	<p>No evidence submitted or response does not address the question.</p>

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>What is meant by the term ‘Ahl al- Bayt’?</p> <p>Responses might include: Muhammad’s ﷺ family / His household /People of the house.</p> <p>One mark for response.</p>	1	
	(b)	<p>In this hadith, what two things did Muhammad say Allah wished to do?</p> <p>Responses might include: (i) Take away any dirt/filth or impurities (ii) Purify you/make you free of impurities.</p> <p>(One mark for each response.</p>	2	
	(c)	<p>Name the daughter, the son-in-law and one grandson of Muhammad who were under the cloak.</p> <p>Responses might include: (i)- Daughter - Fatima. (ii)- Son-in-law - Ali (iii)- Grandson- Hussein or Hassan</p> <p>One mark for each response.</p>	3	
	(d)	<p>Explain why Shia Muslims interpret this hadith differently from Sunni Muslims.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Shias believe this hadith is the basis for the leadership of the Ummah being from Muhammad’s close family; in fact, from his progeny via Ali and Fatimah, his daughter. In this hadith, Shias believe Muhammad brought his close family i.e. his daughter, son-in-law and two grandsons together and asked Allah to purify them. They take this, along with Surah 33.33 on purification, to show that the leaders of the Ummah should come from Muhammad’s household (his family) i.e. Ali, Fatimah and their offspring.</p>	6	


Question		Answer	Mark	Guidance
	(e)	<p>'Divisions within a religion are a good thing.'</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Some might look at the history of Islam and disagree as so many wars and conflicts have occurred between Sunnis and Shias; they could refer to the recent history of some Muslim groups wanting to eliminate all Shias because they view them as heretical. Candidates might make reference to the history of Christianity and all the wars that have occurred during the past 500 years between Catholics and Protestants (some may refer to the recent conflict in Ireland).</p> <p>Others might agree with statement saying that divisions allow for people to express their beliefs through their local culture/customs. Examples may be given from the slightly different ways that Muslims might practice their faith across the world. This allows people to feel more comfortable in their faith. Some might site the thousands of different Christian denominations who, although they might worship differently and place different emphasis on certain aspects of their faith, still see themselves and others as part of the world wide Christian church. Reference might be made to the fact the Muslims in Britain may well dress differently and worship slightly differently from Muslims in other parts of the world but still see all Muslims as part of the universal Ummah.</p> <p>A secularist may also strongly disagree with the statement stressing that religion itself seems to breed conflict and particularly so when it contains divisions.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
2	(a)	<p>Give the name of the person who questioned Muhammad.</p> <p>Responses might include: Jibrail/ Gabriel</p> <p>One mark for response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p>(i) On whose authority is this hadith based? (ii) Name the person who narrated this hadith?</p> <p>Responses might include: (i) Umar (ii) Muslim</p> <p>One mark for each response.</p>	2	
(c)	<p>Describe the appearance of the person who spoke to Muhammad ﷺ</p> <p>Responses might include: His clothes were exceedingly white while his hair was said to be exceedingly black. Also, although he had travelled there were no signs of travel upon him.</p> <p>Marks will be awarded for any combination of points, development and exemplification</p>	3	
(d)	<p>Explain why following the Five Pillars might be important to a Muslim.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>They are the essence of the outward display of what Islam is all about; unless someone believes in the shahadah then they are not truly a Muslim. Prayer is what separates a Muslim from others, so says another hadith. Those who believe in the shahadah should follow Muhammad's example and give charity and try to perform the two religious duties of fasting and hajj, as long as they are able to do so. Following the five pillars marks a person out as being a Muslim. Also, from a believer's point of view, they may also help them to access heaven as they are following the requirements of faith as laid down in the Qur'an, so are following Allah's words! They are a way of showing their devotion to Allah.</p>	6	

Question		Answer	Mark	Guidance
	(e)	<p>'It is impossible to believe in Angels.'</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Candidates might argue that, from a Muslim viewpoint, this is incorrect as one of the Articles of Faith is belief in angels. They may develop this point further by referring to the Muslim belief that it was the angel Jibrail who first communicated the Qur'an to Muhammad and that angels monitor believers' every deed in a book that is presented at the day of judgement. They might also refer to the band of angels who assisted the Muslims at the battle of Badr.</p> <p>Others might dismiss the stereotyped view of angels and argue that the word angel means messenger and that a lot of the images of angels that have built over the generations are only cultural additions that blur matters.</p> <p>However, they might add that the belief in angels cuts across religious boundaries and appears in texts of many religions right across the world and throughout history so maybe they do exist but just not in the form associated with popular images.</p> <p>Some candidates might agree with the statement stating that, in the modern secular age which depends so much upon the empirical nature of science, belief in such creatures is far-fetched and belongs to another age. They may further state that they were a way for people in the past to try and describe how they might have received messages from the gods. They may go on to state that as so many people nowadays class themselves as agnostic or atheist then the notion of angels existing in any form at all becomes rather difficult to uphold.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
3	(a)	<p>Who did Muhammad tell his listeners to 'beware of'?</p> <p>Responses might include: Satan</p> <p>One mark for response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p>Name the two things Muhammad said should be treated as a sacred trust</p> <p>Responses might include: (i) the life of every Muslim (ii) the property of every Muslim</p> <p>One mark for each response.</p>	2	
(c)	<p>List three things Muhammad said in his last sermon which should be regarded as sacred.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • this month • this day • this city <p>One mark for each response.</p>	3	
(d)	<p>Explain how the teachings in this sermon might help a Muslim to combat discrimination.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Candidates might answer this from the point of racial / ethnic or gender discrimination. They could make reference to the point Muhammad makes about there being no superiority between Arab and non-Arab nor between white and black; could believers argue that what differentiates people is neither colour nor tribal affiliation but how they behave. The Prophet says piety and doing good works is what makes a difference. Reference might also be made to Muhammad stating that men and women both have rights over each other. Some candidates may also refer to Muhammad's statement that all Muslims are brothers to each other so constituting one brotherhood and this also implies no discrimination on grounds of colour, ethnicity or gender.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘How a person acts is more important than what they believe.’</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Candidates might make direct reference to the Last Sermon where Muhammad states that what separates people is their piety and good actions. He goes on to say that the life and property of all Muslims should be treated with great respect and as Muslims are brothers to each other no favour should be shown to some simply because of their skin colour or whether they are an Arab or not. This could be interpreted to mean that a Muslim should behave in a good and respectful manner towards their fellow Muslim. However, it could be argued that what makes someone a Muslim is their belief in the shahadah; what guides their behaviour is their belief, so actions and belief are linked; one needs the other. One is not more important than the other.</p> <p>In his Last Sermon, Muhammad goes on to warn his followers to avoid injustices as one day they will face Allah and will have to answer for their deeds. However, he also tells them that he leaves the Qur’an and his example (Sunnah) for them to follow. This might imply that a Muslim has to believe in what is stated in the Qur’an and what Muhammad told them as well as to behave according to the guidelines laid down in the Qur’an and the example set by Muhammad. So belief and behaviour are equally important.</p> <p>Other candidates may well discuss what is meant by important and argue that actions are very important to believers in an afterlife or a Day of Judgement. Out of fear of God or of what they believe may happen to them after death, believers will see their behaviour as being extremely important, from a selfish standpoint. However, here a person’s behaviour is more important because of what they believe.</p> <p>A non-believer may well take a similar standpoint but for a very different reason; behaving well might make them feel good. They feel they are behaving like a good person and that may be important to them. Others could argue that belief may be important but it does not necessarily have to be religious. Believing in doing good for its own sake, because you believe it is the right thing to do, may be just as valid as doing good for a religious reason.</p>	12	

Question	Answer	Mark	Guidance
	A different approach could be to say that actions are at the end of the day the most important and people may well have some strange and even unpleasant beliefs but still act in a good way towards others; are people not judged on what they do rather than what they believe? Though others could say that some beliefs may lead to very unpleasant actions so maybe beliefs are more important as they could have a very negative effect on someone's actions.		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
	• Total	51	

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