

**GCSE**

**Religious Studies A (World Religion(s))**

Unit **B578**: Islam 2

(Worship, Community and Family, Sacred Writings)

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 <b>must</b> 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.
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## 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

<b>Level 3</b> <b>5-6</b>	<p>A <b>good</b> answer to the question.  Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range/depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>
<b>Level 2</b> <b>3-4</b>	<p>A <b>satisfactory</b> answer to the question.  Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
<b>Level 1</b> <b>1-2</b>	<p>A <b>weak</b> attempt to answer the question.  Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

## AO2 part (e) question

<b>Level 4</b> <b>10-12</b>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<b>Level 2</b> <b>4-6</b>	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<b>Level 3</b> <b>7-9</b>	<p>A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<b>Level 1</b> <b>1-3</b>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

Question		Answer	Mark	Guidance
1	(a)	Responses might include: <b>The direction to the kabah in Makkah.</b>  One mark for response.	1	<b>Qiblah wall is not enough for a mark as it only repeats the question.</b> <b>Answer must refer to <u>direction</u>.</b>
	(b)	Responses might include: <ul style="list-style-type: none"> <li>• <b>Leads the Friday prayers.</b></li> <li>• <b>Gives a sermon –kuthba- at Friday prayers.</b></li> <li>• <b>May perform the role of muezzin</b></li> </ul> One mark for each response.	2	<b>Note: the question says “roles <u>during worship</u>”.</b>
	(c)	Responses might include:  <b>Ritually wash.</b> <b>Face in the right direction (towards the kabah.)</b> <b>Remove their shoes.</b> <b>Cleanse their mind/thoughts.</b> <b>Make Niyyah (intention).</b> <b>Look for a clean place.</b> <b>Use of a prayer mat.</b>  One mark for each response.	3	<b>Only one mark for Ritual wash</b> <b>Accept cover head or wear hijab, dress modestly</b>  <b>Note: ‘<u>before</u>’ worship</b>
	(d)	Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:  <b>There are no images of any sort of Allah or Muhammad ﷺ as it could lead to shirk, the greatest sin in Islam. This could lead to Muslims making idols (which they see as wrong) which in turn could lead to elevating Muhammad to a status other than that of The Prophet, and that would also be wrong, as it could lead to a distortion of the belief in Tawhid.</b>	6	

Question	Answer	Mark	Guidance
	<p>Having statues and pictures of Allah could also lead to idolatry and a move away from the belief in Tawhid, and nothing should detract from the oneness of Allah.</p> <p>Some might say another reason for having no statues or images of any sort in a mosque is that they may distract the worshipper from the true purpose of prayer –to have sole focus on Allah and not on any statue or picture</p> <p>Some might say there are very obvious reasons for having no statues or images of Allah and Muhammad; we do not know what they look like and it is not possible to depict the greatness of Allah</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p><b>Regular public communal worship helps to bind the Muslim community–ummah-together as well as encouraging and strengthening the individual’s faith. Worshipping with others encourages Muslims to practise their faith. Prayer is strongly encouraged in Islam and salat-ul-Jumah is particularly encouraged. As well as following a command from Allah, Muslims who pray together in public are also following the example of Muhammad. One of the Five Pillars is Salah; regular daily prayers performed, if possible, together. Some could argue that such prayer is what separates a Muslim from others.</b></p> <p><b>However, some might discuss that personal prayer-dua-is a way for an individual to get closer to Allah; it is a means by which a Muslim can develop a more personal relationship with God.</b></p> <p><b>Private prayer is also encouraged after Salah.</b></p> <p><b>Some might discuss that both are important; public formal prayer as a way to follow the commands of Allah and the example of Muhammad as well as a visible sign of the unity and strength of Islam, while dua is the way to strengthen an individual Muslim’s personal relationship with Allah. Some might argue that both are essential to be a strong Muslim</b></p>	12	
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include: <b>Aqd Nikah.</b></p> <p>One mark for response.</p>	1	<b>Accept Nikah on its own</b>
	(b)	<p>Responses might include:</p> <p><b>(i)-The Adhan-Call to prayer -whispered into right ear. The Iqamah- Command to rise and worship-whispered into left ear. Allahu Akbar / God is Great are the first words the baby hears.</b></p> <p><b>(ii)-Prayers for the dead are said (Salat-ul-Janaza). The body is placed in the ground-no coffin. The head is set facing Makkah.</b></p> <p>One mark for each response.</p>	2	<p><b>May also accept: Aqiqah or any aspect of it e.g. Naming child Circumcision Animal sacrifice Tahnik</b></p> <p><b>N.B. <u>at</u> the funeral</b></p>
	(c)	<p>Responses might include:</p> <p><b>The giving of zakah is a sign of brotherhood which unites the Muslim community. The giver is freed from selfishness and the poor are helped. The spreading and distribution of wealth makes for a fairer society</b></p> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	<b>Note: 'one way' is highlighted.</b>
	(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p><b>The family unit is the bedrock of Islam providing the basis for rearing children in the Islamic tradition. Muslims are encouraged to marry and have children who are then raised as Muslims through the guidance and example of their parents. Muslims parents are expected to raise their children in the way of Islam so following the example of The Prophet, as well as ensuring the continuation of the faith. For a Muslim, Islam is not just a way of life, ordained by Allah and exemplified by Muhammad, it is the way to paradise and, as parents, they are obliged to point their children in the right direction and bring them up as Muslim.</b></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><b>Some could agree with the statement by asking what the relevance is as the child is not aware of such rituals being performed. They could argue that they have no practical use and may raise the point that such rituals are really only of value to others.</b></p> <p><b>Some might state that the rituals have obvious relevance to the parents and close relatives of the baby as they are celebrating a gift, a blessing from God. Others might argue that their importance lies in the community as a way of welcoming new members into the ummah.</b></p> <p><b>The birth rituals may be seen as a way of publically announcing the arrival of a new member of the family and also the wider Muslim community. It could also be argued that it symbolises the start of a child's life as a Muslim as the father will whisper the Adhan into the child's ear so the first word they will hear is Allah.</b></p> <p><b>Candidates may also refer to ritual such as Tahnik which is associated with a custom of The Prophet.</b></p> <p><b>Reference may be made to Aqiqah- the announcing of the child's name which welcomes it into both the family and the community, whilst for some it might be the way of expressing hope in the future character of the child.</b></p> <p><b>Prayers are offered for the child's future health and Allah's' blessing.</b></p> <p><b>Some candidates might also make reference to the ritual of washing and /or shaving the baby's head as well as to the offering of money to the poor ; the child's first symbolic act of charity as well as a way to say thank you to Allah for the child.</b></p> <p><b>Some candidates might elaborate on the religious significance of the name given to the child.</b></p> <p><b>Others might argue that rituals are important as they are a way of symbolically expressing our beliefs and hopes for an individual and that these are best shown through rites of passage. Rituals at birth are also a way of showing the importance of the individual.</b></p> <p><b>Some might refer to other rituals e.g. funeral, in support of their argument.</b></p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <p><b>Muhammad.</b></p> <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <b>Oneness of Allah,</b></li> <li>• <b>Judgement,</b></li> <li>• <b>Prophet hood</b></li> </ul> <p>One mark for each response.</p>	2	<p><b>Accept the “role” of Muhammad but not the life of.</b></p> <p><b>Accept the creation of/ respect for an ethical/just society</b></p>
	(c)	<p>Responses might include:</p> <p><b>Reciting/reading it.</b></p> <p><b>Memorising it.</b></p> <p><b>Following its rules.</b></p> <p><b>Keeping it covered.</b></p> <p><b>No book in a room higher than it.</b></p> <p><b>Never casually discarded.</b></p> <p><b>Not eating or talking in the presence of it while being read.</b></p> <p>One mark for each response.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p><b>The sunnah is the tradition of Muhammad – what he said and did in his lifetime- and is found in the hadith. Muslims believe that Muhammad was the perfect Muslim, he was the Qur’an in action; he showed the way to fulfil Allah’s commands in order for a Muslim to achieve paradise on the Day of Judgement. In his last sermon, the Prophet told his followers that he was leaving two things behind to guide them: the Qur’an and his example-the sunnah.</b></p>	6	<p><b>Some credit may be given for description of the Sunnah.</b></p>

Question	Answer	Mark	Guidance
	<p>Therefore, when faced with any difficulty or an issue about which they are unsure, Muslims will look to the sunnah to see what Muhammad did or said; they look at how he lived and use it as a guide to help them live their lives as Allah would wish. Also, in the Quran, Muhammad is referred to as a fine example of conduct for Muslims to follow.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p><b>Some might disagree with the statement suggesting that, as Islam is based on the revelations Muhammad received over a number of years and that these are contained only within the Qur'an, then how could it exist? Without a record of these revelations, how would Muslims know what to do or what Allah said to The Prophet? How would they know even if Allah exists? Islam is based on the Qur'an and without it, Islam would not exist.</b></p> <p><b>However, others might say that in his last sermon, The Prophet left behind two things to guide Muslims, the Qur'an and his sunnah; the sunnah of The Prophet, as recorded in ahadith, shows Muslims how to live a life in accordance with Allah's wishes. Also, the ahadith contain sacred hadith (qudsi) – communications from Allah expressed in Muhammad's words.</b></p> <p><b>Some could debate from the standpoint of whether we are talking about a physical book or the actual content- if there was no book they could argue that we have hafiz who know all the Qur'an from memory and who can /do pass it on to others. This is a tradition going back to the days of The Prophet himself when he would repeat to his companions what had been said to him through revelation and they would remember and pass on to others.</b></p> <p><b>Others might argue that Islam is a 'Religion of the Book', so without the book there is no religion. Muhammad's example might not be enough as we also need the book – the record of the actual revelations from Allah. Others could argue that Muhammad's life was the Qur'an in action so even if the Qur'an did not exist or was lost, one could see it in practice by referring to the sunnah, and perhaps that is all that is needed.</b></p>	12	

Question	Answer	Mark	Guidance
	<b>Some might argue that Islam could exist without the Qur'an but that it would not be in the form it is today; the book is a reference point, a fixed position that all Muslims can refer to and that without it there would be confusion</b>		
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