

**GCSE (9–1)**

**Religious Studies**

**J625/02: Islam Beliefs and teachings & Practices**

General Certificate of Secondary Education

**Mark Scheme for Autumn 2021**

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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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## 1. Annotations

<b>BP</b>	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.
<b>SEEN</b>	Noted

## 2. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. 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

- b. 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.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. 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.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

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; it does not provide 'correct' answers, 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

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.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, 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 'good' according to the generic levels of response, 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;
- the quality of Spelling, Punctuation and Grammar must never be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However, this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content		Marks	Guidance
1 (a)	<p><b>Describe <u>one</u> of the roles of Allah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Creator: Allah created the universe and everything in it, as the first cause behind creation; nothing would exist without Allah</li> <li>• Sustainer: Allah is said to send rain, provide food and sustenance, and provide for all human needs</li> <li>• Judge: It is Allah who will decide the fate of people on the Day of Judgement by weighing up their good and bad deeds</li> <li>• Guide: Allah provides guidance through sending holy books, such as the Qur'an, to warn people away from wrongdoing and guide them to the straight path of righteousness</li> </ul> <p>Accept other relevant examples.</p>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.	
(b)	<p><b>Outline the role of Israfil, according to Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A servant of God</li> <li>• The angel of the Last Judgement</li> <li>• Announces the Day of Judgement by blowing the trumpet</li> <li>• Israfil's first blast of the trumpet will destroy everything</li> <li>• Israfil's second blast will bring every dead body back to life</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.	
(c)	<p><b>Describe what some Muslims believe about Akhirah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It refers to the afterlife or the hereafter; it is the belief in life after death</li> <li>• It may include the state of Barzakh – a place of waiting after death before Judgement</li> <li>• There is a judgement by Allah on the Day of Judgement determining where each individual will go</li> <li>• This may be to heaven/ Paradise/ Jannah or to Hell/ Fire/ Jahannam.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.	

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit.</p>

Question	Indicative content	Mark s	Guidance
(d)	<p><b>Describe Muslim beliefs about martyrdom.</b></p> <p>Learners might consider some of the following:</p> <p>Martyrdom describes people killed for their beliefs or in pursuit of a cause. Many Muslims believe that a person killed whilst working for the cause of Islam may be considered a martyr. Martyrs are thought to be rewarded by going straight to heaven. A martyr might be someone who struggles in a non-violent way, such as a person who is persecuted for their faith, but still does not give up practising Islam. A martyr might also be someone who dies whilst fighting for Islam.</p> <p>The Qur'an 2:190 states "Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors"; this suggests that defending Islam against those who threaten it is a virtuous action. It also relates to the idea of jihad, which can include fighting a war in the name of Islam. There are many conditions for this, including that it should be defensive and as a last resort. Muslims killed in such a war might be considered martyrs, as was the case with the companions of the Prophet (pbuh) who were killed fighting the pagans. The status comes from the fact that they were killed fighting in defence of Islam, and not for personal gain, money or status.</p> <p>Most Muslims define martyrdom as when someone else kills a Muslim; suicide attacks are seen by many Muslims as the opposite of martyrdom: an act of betrayal of Islam and committing a crime against humanity. This is true for all but a small number of extremists who might carry out such attacks.</p> <p>In a sense, giving up wealth and status and concentrating on God in daily life might be seen as a form of martyrdom by some Muslims, such as Sufis. The main struggle they face is against the personal ego and to fight and free oneself of selfish and worldly desires makes a Muslim a martyr from worldliness.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>"Muslims will never agree about the issue of free will."</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>The concept of human freedom, or free will, means that humans are free to choose their actions. The choices shape their life and therefore influence their ultimate destination in the afterlife. For some Muslims the freedom to choose exists because life is a test from Allah to see if they are obedient to Allah's teachings. They will be judged on the choices that they make.</p> <p>Predestination is generally considered to be an opposite to free will. It means that Allah already knows what everyone's fate will be. This could be because Allah knows the choices they will make before they have made them, or it could be because they are not actually free to choose at all as Allah has already chosen.</p> <p>Muslim attitudes towards the issue of human freedom vary between these two positions. Some, such as Shia Muslims, allow for the possibility that a Muslim can change their fate by their actions, whereas others, particularly Sunni Muslims, emphasise that God has predetermined everything in advance. It is possible to philosophically reconcile both positions, or to consider that them as not necessarily in conflict.</p> <p>AO2:</p> <p>Some Muslims emphasise predestination, which is one of the main beliefs in Islam. They say that, before time began, Allah made a tablet on which is written the destiny of all people. Since this suggests all actions are predetermined there is no room for genuinely free will. However, it is possible</p>	<p>15</p> <p>3</p> <p>12</p> <p>AO1</p> <p>AO2</p> <p>3</p> <p>SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>to argue that while Allah knows the choices in advance the individual person does not; their experience is one of having free choice as it is only Allah who knows the outcome ahead of time.</p> <p>The Qur'an outlines the story of Adam and how he was sent to earth after eating the forbidden fruit, where he was ordered to be a custodian of the world. This story is understood by many Muslims as indicating that Adam and his children, who formed the whole human race, were given freedom of action. Today, many Muslims believe that they should obey God's commands as a test of faith but they remain free to disregard them and take the consequences of doing so. This would mean human beings can influence their ultimate fate, in apparent opposition to belief in predestination. There are verses in the Qur'an supporting this, for example: "Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants" (surah 41:46).</p> <p>The Mu'tazilite Muslim view is that human beings have total free will to perform actions and influence their own destiny. They argue that there must be clear separation between an unseen God and human beings, so Allah cannot determine what people think or do. Many Muslims reject this view and regard it as incompatible with mainstream Muslim teachings, but the Mutazilah did influence Shi'a beliefs and the views of some Muslims.</p> <p>Many Muslims take the position that Allah has predestined everything but that Allah has also given humans free will. These two are possible simultaneously because Allah knows the outcome of the choice but does not force or create it; it is foreknowledge rather than an exercise in control. Furthermore, some Shia Muslims agree with predestination but hold out the possibility that an all-compassionate God could change his pre-written plan as an act of mercy if a Muslim who had committed evil actions really changed their ways. This another attempt to reconcile the different viewpoints.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Give <u>three</u> movements undertaken by Muslims during prayer.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Hands are raised (takbir)</li> <li>• Standing (qiyam)</li> <li>• Bowing (ruku)</li> <li>• Prostrating (sujood/ sajdah)</li> <li>• Sitting (tashahhud)</li> <li>• Turning from side to side (tasleem/ salam)</li> </ul>	3 AO1	1 mark for each response.
(b)	<p><b>Describe how <u>one</u> form of alms is distributed by Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Zakat is a form of alms paid on 2.5% of profit or a proportion of gold or crops. It may be distributed by mosques, Muslim charities or by the governments of Muslim countries. It is given to the poor, the ill, soldiers, students, widows and others in need.</li> <li>• Khums is an additional payment made by Shia Muslims. This is distributed by a religious scholar who ensures that it is distributed correctly. It can be given to religious schools (Madrassah), the poor and Imams.</li> <li>• Sadaqah are additional, voluntary acts of charity which can take many different forms. Muslim might voluntarily give money to charity, food to a neighbour or time and attention to a friend in need.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
(c)	<p><b>Outline the meaning of tabarra for Shi'a Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Expressing disassociation from and/or hatred of evil</li> <li>• Distancing oneself from the enemies of Allah and/or the enemies of Muhammad (pbuh)</li> <li>• For Shia, this can also mean disassociation from some who opposed their leaders during the first Fitna or division, such as Aisha and Muawiya</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit.</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe different experiences for Muslims observing Sawm in Muslim and non-Muslim countries.</b></p> <p>Learners might consider some of the following:</p> <p>Sawm is the practice of fasting between dawn and dusk, throughout the Muslim month of Ramadan. Muslims do not eat, drink, swear, engage in sexual relations or ill-speaking during the hours of fasting. The command to fast is not specific to any country or place: those are the requirements for Muslims throughout the world. Muslims are asked to focus their mind on Allah, so they do not need to know what others around them are doing and whether others are fasting or not.</p> <p>Nevertheless, a Muslim's experience of fasting in a Muslim country may be affected by the community they live in. In a Muslim country, most people may be fasting and so you might not see people eating or drinking in public. Shops may open at different times, often staying closed in the morning and being at their busiest in the evening. Large shared meals, called iftars, may be held to which Muslims invite each other, or join the meals organised by mosques. This helps bring Muslims together to share the experience of Ramadan. The call to prayer may be heard in public, announcing the start of fasting and then the end of fasting aloud for all to hear.</p> <p>In a non-Muslim country or community, an individual Muslim may find sawm more of a personal experience. Others around may be eating and drinking as normal, so to keep a fast may be more of a personal test of faith. Work may carry on as normal, so Muslims have to make an extra effort to get up early in addition to completing their normal working hours. The time for eating may be during working hours in the winter, so they might need to arrange a special break in order to eat their iftar meal. The timings of fasting are a matter of debate in non-Muslim northern countries, which make adjustments during the long hours of daylight in summer time.</p> <p>The experience of fasting in non-Muslim countries may include community iftars where Muslim community organisations and mosques are able to organise them. For some Muslims, the experience of sawm in a non-Muslim country is an opportunity to teach others about their faith and invite non-Muslims to join them for an iftar, helping to foster good community relations.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"><li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li><li>• Response may be simplistic, purely descriptive and/or very brief</li><li>• No attempt to offer judgement on the issue in the stimulus</li></ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e) "The most meaningful acts of worship for Muslims are private."	<p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Muslims may pray the five daily prayers, salah, either in public or in private. After those prayers, or at other times, requests are made in the form of du'a prayers, which may be said publicly but more often privately. Salah prayers are said as they are a command from Prophet Muhammad (pbuh) which adult Muslims are expected to fulfil.</p> <p>Muslims may cup their hands upwards towards Allah and say under their breath personal requests, about any issue they are facing, such as guidance in life, for marriage or careers, or comfort when facing difficulty.</p> <p>Other actions such as the Hajj pilgrimage may also be considered an act of worship, as might any action undertaken with the intention to dedicate it to Allah, be that in public or private.</p> <p>AO2: It could be argued that for something to be meaningful it must mean something to an individual. Prayer can be a heartfelt experience which brings a Muslim closer to Allah. To pray alone might help to deepen that relationship. The five daily prayers include fajr, at dawn, and isha, after dark and these can be difficult whilst managing work and family life. Therefore, making an effort to pray in private to keep up these prayers, on time, might be a sign of deep personal commitment and so considered more meaningful.</p> <p>The Qur'an 2:186 states "when My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My</p>	<b>15</b> <b>3</b> <b>AO1</b> <b>12</b> <b>AO2</b> <b>3</b> <b>SPaG</b> <b>(↗)</b>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>call, and believe in Me: That they may walk in the right way". This seems to describe du'a prayers, said in private, assuring Muslims that Allah will hear such prayers. Du'a prayers might be considered more meaningful when said alone. Requests for prayer may be read out in public, in a mosque, but personal requests, such as guidance about marriage or family matters may be too private to be asked aloud. The act of sharing these most personal issues with God could be said to be the most meaningful form of worship.</p> <p>However, many Muslims believe that it is better to pray the five salah prayers together in a mosque, rather than to pray alone. This is because of a hadith tradition in which Muhammad (pbuh) suggested that praying salah in congregation attracted twenty-seven times more reward. Prayer in a mosque enables Muslims to meet others and feel strengthened by being part of the Ummah, the one worldwide community. A sense of equality regardless of race, wealth or background can be gained by lining up in public prayers, shoulder to shoulder, all equal together. This can make the experience more meaningful than praying alone.</p> <p>Prophet Muhammad (pbuh) prayed in public and in private. He led prayers at his mosque in Madinah, encouraging Muslims to join him in public worship and developing a strong sense of community. At other times he prayed privately, particularly in times of difficulty when he asked God for guidance through private, du'a prayers. This could be taken as evidence that neither public nor private is more meaningful: both have a place for Muslims depending on the situation.</p> <p>Candidates might discuss the word 'meaningful' and what that might mean to different Muslims. It could be argued that different forms of prayer, in different contexts, have individual meaning to different believers and so it depends on someone's life experiences which is more meaningful.</p>		

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