

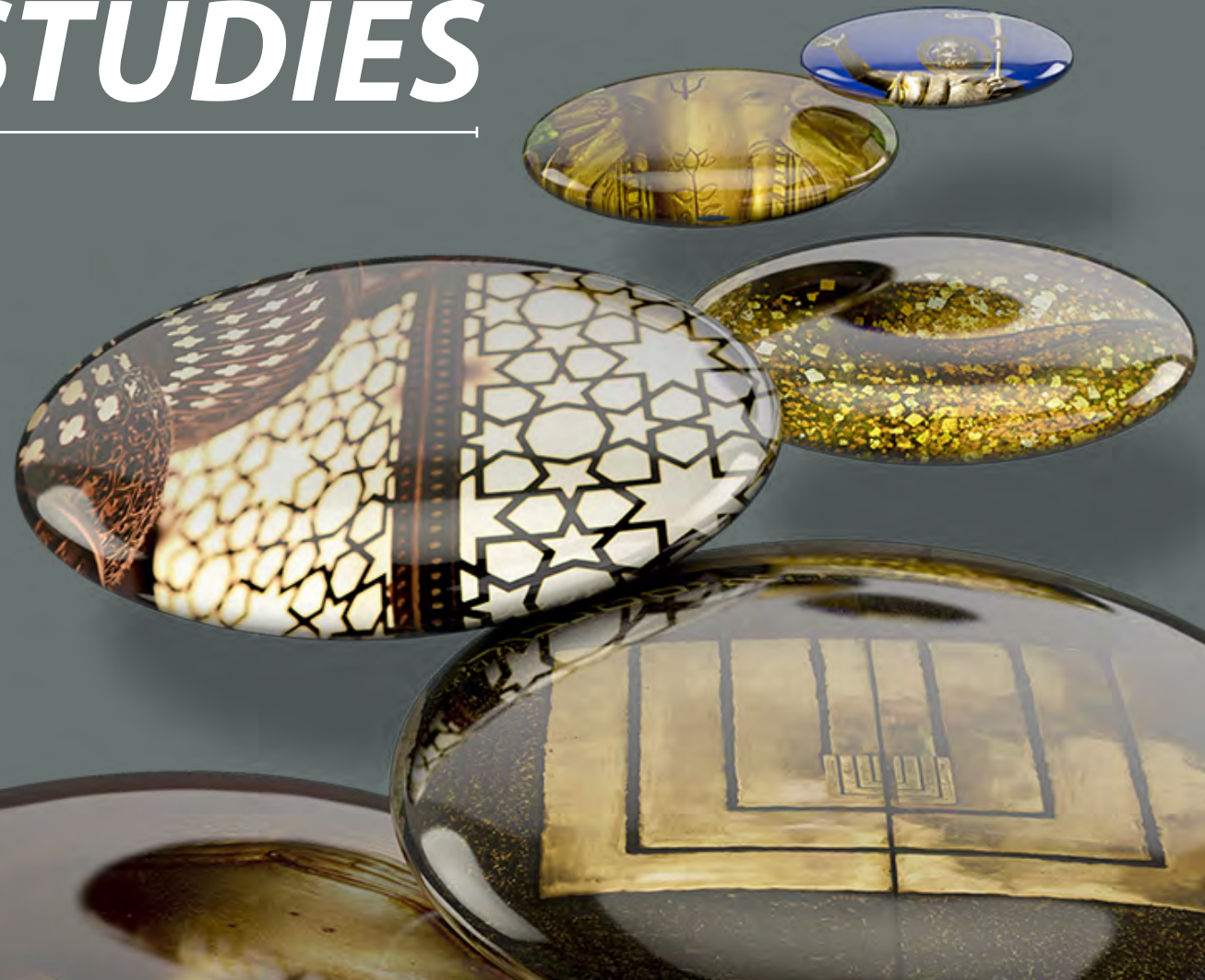
AS and A LEVEL
Curriculum Planner

RELIGIOUS STUDIES

H173, H573
For first teaching in 2016

Developments in Islamic Thought (H573/04)

Version 1



AS and A LEVEL **RELIGIOUS STUDIES**

Developments in Islamic thought

This curriculum plan is intended to provide support and guidance for teachers delivering Component 04 of OCR's AS and A Level in Religious Studies; Developments in Islamic thought. It aims to address the content of this component in a way which makes it manageable for teachers and students, and provides details of useful resources, scholarly views, academic approaches and sources of wisdom and authority.

The purpose of this course plan is to demonstrate how the specification might be translated into a teaching scheme. One of the first things which teachers are required to do with a new specification is to work out how much time to allocate to each part of the specification and to ensure that full specification coverage can be taught in a set time frame, given timetabling constraints. Whilst OCR's A Level in Religious Studies does not have stated 'Guided Learning Hours' in the specification, the generally recommended time for the study of an A Level is 360 hours across two years. We recognise that in reality some of these hours are lost to revision, mock exams, school events etc., and so we have designed this planner based on each of the three components of the A Level being taught in 100 hours overall (50 for the AS Level). This is in no way prescriptive or definitive; it is just one suggestion of how a teacher may plan the course.

This planner is intended to 'unpack' the specification content only. Teachers should build in revision, recap and assessment preparation as they deem necessary according to their context and learners. The weighting of hours allocated to content may also fluctuate from teacher to teacher and context to context, depending on the strengths of the teacher and their students. Please do adapt the amount of hours assigned to the various elements of material to suit both your needs and those of your learners.

The material for linear A Levels can be taught in a wide variety of ways, and how teachers approach this material will differ. If you are teaching a mixture of AS and A Level students in one class you will need to co-teach the two courses. Therefore you would be advised to teach the AS and A Level common content (indicated in this document by * next to the topics) in the first year, before moving onto the A Level only content in the second.

If you are not entering students for the AS Level, you are free to arrange the material as you wish. You may wish to complete the course one component at a time, or run them in parallel across the two years.

The following curriculum plan suggests one possible order of teaching, but this is by no means the only way this material can be taught. It is important to note that this is only a proposed way through teaching the A Level. It isn't the intention to suggest that centres must follow this plan in order to be successful. This plan is intended to illustrate one way to deliver this component over a two year course. There are many possible approaches and centres are encouraged to reflect on good practice and develop their year plans and schemes of work in light of previous successful approaches, the resources available to them and of course their students' academic needs and abilities.

Please note: This curriculum planner should be used in conjunction with the specification. The curriculum planner includes timings for each topic and some suggestions for teaching and learning activities. The assessment is based on the specification and students must study all the content and key knowledge set out in the specification. They should also have the opportunity to discuss issues relating to the content, including those listed in the specification.

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Prophecy and Revelation*	The Muslim view of prophecy (<i>nubuwwa</i>) and revelation (<i>wahy</i>)	4	<p>Outline the different forms of revelation (<i>wahy</i>):</p> <ul style="list-style-type: none"> - direct revelation in the form of a revealed text as in the Qur'an to Muhammad, Gospels (<i>Injeel</i>) to Jesus, Torah (Tawrah) to Moses, Psalms (<i>Zabur</i>) to David - inspiration revealed through the sayings and actions of Muhammad (the Hadith and Sunnah) and earlier Prophets - circumstances, such as through Angel Gabriel (<i>Jibril</i>), in dramatic moments, meditation, dreams. <p>Learners might put together a timeline of the main events in the 23 years of Qur'anic revelation to consider the context and progressive nature of revealed text, manifested in messages provided for specific circumstances and sometimes abrogated by later revelations); and in the characteristics of the Meccan and Madinan surahs of the Qur'an.</p> <p>Introduce the differences between a prophet (<i>nabi</i>) and a messenger (<i>rasul</i>) and other people who may provide examples and leadership but do not have such status.</p> <p>Learners research and report back the ways in which the Qur'an and Hadith may be used by Muslims, categorising into use in various aspects of worship and devotion, special occasions, and for guidance.</p> <p>Opportunity for group discussion about how text can be revelation throughout all time when revealed in a context: raise issues of interpretation. Discuss where Islam sits with regard to empirical truth and rational thought on the basis of revelation.</p>	<p>Wheeler, B. (2002) <i>Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis</i>, Continuum, pages 83–109, 173–198, 297–319, 321–335</p> <p>Al-Azami, M. M. 'The Islamic view of the Quran' in Nasr, S.H. (ed) (2015) <i>The Study Quran: A New Translation and Commentary</i>, HarperCollins</p> <p>Waines, D. (2003) <i>An Introduction to Islam</i> 2nd ed. Cambridge. Pages 7-32</p> <p>Winter, T. ed. (2008) <i>The Cambridge Companion to Classical Islamic Theology</i>. Cambridge. Pages 19-32</p> <p>BBC Radio, <i>In Our Time</i>, Prophecy – particularly from 15 mins onwards (about Prophecy and Islam)</p> <p>http://www.bbc.co.uk/programmes/b02qncqn</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Prophecy and Revelation*	Key prophets of the Abrahamic tradition: o Ibrahim (Abraham) o Musa (Moses) o Isa (Jesus) o The Prophet Muhammad (pbuh)	4	<p>Opportunity for group work research and presentation, taking one Prophet each and feeding back.</p> <ul style="list-style-type: none"> - Each should consider the role of the Prophet at the time and how they both confirmed the religious practices of the time as well as challenged the perceived corruption and idolatry of the times. - Learners should compare and contrast the views of Christian, Jewish and Muslim interpretations of each Prophet. - Examples of moral guidance and inspiration as well as details about how each Prophet carried the message of revelation. - The commemoration of the contribution of each: <ul style="list-style-type: none"> o Ibrahim (Abraham) in Hajj o Musa (Moses) in Ashura o Isa (Jesus) and others in Miraj o Muhammad and the revelation of the Qur'an in Ramadan. <p>The relationship between the Islamic religious tradition and earlier Abrahamic faiths may be debated: similarities and differences, and aspects of pagan practice in Arabia accepted and rejected by the Prophet.</p> <p>Discussion of the concept of Muhammad as 'the seal of the prophets' (<i>khatam al-nabiyyin</i>) and the Qur'an as the final revelation to humanity: how a perfect model can be applied to imperfect humanity in new circumstances over time, what boundaries of interpretation might be applied.</p>	<p>Lings, M. (1988) <i>Muhammad: His life based on the earliest sources</i>, Unwin, Chapters 6 and 15</p> <p>Wheeler, B. (2002) <i>Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis</i>, Continuum, pages 83–109, 173–198, 297–319, 321–335</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Tradition*	Hadith and Sira as sources for the life of the Prophet Muhammad	4	<p>A starter exercise: learners identify issues concerning Hadith and Sira from the online forum. What problems are there in sources for the life of Muhammad? What primary sources are there?</p> <p>Create a table to compare and contrast the Hadith and Shadithira, in terms of content, reliability and use by Muslims.</p> <p>The following sources may be used in the creation of the table: <i>Sahih al-Bukhari</i> (Chapter 1) and <i>Sira Ibn Hisham</i> on the event of the first revelation to the Prophet Muhammad. Include details about how the Hadith were passed down to major collectors such as Bukhari and how reliability might be viewed differently by Muslims and modern historical researchers.</p> <p>Research and prepare different position statements for debate and discussion:</p> <ul style="list-style-type: none"> - To many Sufis, celebration of the birthday of Muhammad is a compulsory Eid festival. They emphasise his perfect personality and his extraordinary, miraculous capabilities. - To others, such as the Qur'anists, the Hadith are rejected as man-made unreliable later sources, to be discounted in favour of the Qur'an alone. - Traditionalist Muslims may put different emphasis on different collections of Hadith – Shi'a on Hadith of Ali. <p>Research into a selection of the main traditions of Islam including examples from worship: prayer, hajj; social issues and traditions such as marriage and inheritance; customs such as dress: to what extent are these dependent on the Hadith? Discussion.</p>	<p>Introduction forum: https://www.religiousforums.com/threads/how-important-is-the-sira.82770/ http://islam.uga.edu/primsourcisl.html</p> <p>Waines, D. (2003) <i>An Introduction to Islam</i> 2nd ed. Cambridge. Pages 33-59</p> <p>Brown, J.A.C. (2009) <i>Hadith: Muhammad's Legacy in the Medieval and Modern World</i>, Oneworld, Chapters 2, 3 and 9</p> <p>Selections from Asad, M. (1935 plus several later reprints) <i>Sahih al-Bukhari: Being the true account of the sayings and doings of the Prophet Muhammad</i>, Arafat Publications</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Tradition*	The formation of the Sunni and Shi'a traditions, and their differing views on leadership and religious authority following the death of the Prophet Muhammad	4	<p>The beginning of this topic is covered by establishing the historical events regarding the leadership of the Muslim community following the death of the Prophet, beginning with the accession of Abu Bakr through scholarly consensus, according to Sunni tradition, followed by Umar, Uthman and Ali.</p> <p>Learners compare and contrast Sunni and Shi'a views with regard to:</p> <ul style="list-style-type: none"> - Historical descriptions of events which occurred. - Legitimacy of political and religious leadership. - Significance for the subsequent division of Sunni and Shi'a sects and theological justification. - The difference between using the early Muslim companions and community (salaf) as a source of guidance, and using the infallible Imams and the Prophet's family (<i>ahl al-bayt</i>). - How this affects Sunni and Shi'a approaches today. <p>Learners may use a variety of sources to research the differences including the media sources from Melvyn Bragg's discussion and Dr. Chris Hewer's resources and experiences of Ashura, of critical importance to Shi'a Muslims. Their different emphasis on upholding the right and the true and empathising sorrow and suffering, distinct to the Shi'a sect, should be discussed.</p> <p>Looking at modern debate, it could be shown how Shi'a scholars justify their reasoning according to the Imams, Salafi Muslims according to the companions of Muhammad and the early Muslim community, the Salaf, and traditionalist Sunni Muslims with regard to Hadith and Sunna through the prism of the traditional schools of thought. Online resources available.</p>	<p>Melvyn Bragg discusses the origins of the Sunni Shi'a split, In Our Time, BBC Radio: http://www.bbc.co.uk/programmes/b00l5mhl</p> <p>Dr. Chris Hewer on experiencing Muharram: http://www.chrishewer.org/?page_id=549</p> <p>Tabataba'i & Chittick, W. (trans), (1981) <i>A Shi'ite Anthology</i>, State University of New York Press</p> <p>Madelung, W. (1997) <i>The Succession to Muhammad: A Study of the Early Caliphate</i>, Cambridge University Press, Chapter 1</p> <p>Examples of differences of interpretation today: Salafi/Sunnah: https://abdurrahman.org/2014/10/06/to-fast-the-day-of-ashura-shaykh-al-albaani/ Shia: http://www.shiachat.com/forum/topic/235052601-understanding-muharram-and-ashura/ Traditional Sunni: http://www.sunni-news.net/en/articles.aspx?article_no=2176</p> <p>Opportunity to discuss issues of authority, reliability and internet sources for Islam.</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
God is One*	The existence and oneness of God, including theological arguments in the Qur'an	4	<p>An introduction to descriptions of God in the Qur'an, including the divine characteristics as manifested in the names of Allah. Learners might consider the variety of descriptions ranging from compassionate to powerful to judge; the creator of human free will as well as controller of fate and distant unimaginable power to inner feeling in unity with the heart of the believer. Discussion of interpretation of one-ness and unity of God which may be interpreted with different emphasises by Muslims.</p> <p>An overview of the main theological arguments:</p> <ul style="list-style-type: none"> - The essence and qualities of God according to Islam, particularly divine transcendence, beyond and independent of physical laws (Qur'an 42:11 and 112:1–4). - The Kalam cosmological argument (3:190): the idea that there must be a first cause for all existence. - The teleological argument (23:12–13): for the existence of God shown by intelligent design in the universe. <p>Consider the strengths of these arguments and why someone might argue against each, and how Muslims might respond. Opportunity for a class debate, and stimulus material such as debates available on the internet with prominent atheists – watch and analyse arguments.</p> <p>Evaluate the significance of Muslim belief in the oneness of God in terms of unity of worship, stress on unity and conformity to divinely revealed tradition, desire for common moral codes across Muslim communities and also difficulties in resolving issues and recognising diversity.</p>	<p>Shihadeh, A. 'The existence of God' in Winter, T.J. (2008) <i>Cambridge Companion to Classical Islamic Theology</i>, Cambridge University Press.</p> <p>Al-Ghazali, A.H.M. & Yaqub A.M. (2013) <i>al-Ghazali's "Moderation in Belief"</i>, University of Chicago Press, selections from first and second treatise.</p> <p>Youtube video debates: Richard Dawkins and Muslims, various available, e.g. https://www.youtube.com/watch?v=rRd-jlV82BI</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
God is One*	Interpretation of the anthropo-morphic descriptions of God in the Qur'an	4	<p>The argument that there cannot be two equally omnipotent powers (21:22).</p> <p>An analysis of the approaches of Mu'tazilism, Ash'arism and Hanbalism. Introduce the main tenants of each. Learners may analyse the key beliefs and teachings and produce a Venn diagram (three overlapping circles) to show where they feel the beliefs overlap and where they are distinct. Opportunity for discussion and debate as to the extent of differences.</p> <p>Learners should consider each approach and their position on issues regarding human like qualities of the divine:</p> <ul style="list-style-type: none"> - Interpretation of the qualities of God. - Physical anthropomorphic descriptions (hand, face). - Extent of createdness of the written word, the Qur'an. - Use of human reasoning in interpretation. <p>Discussion of implications for modern interpretations of religion. Hanbalism is associated with the predominant literalist approach largely promoted by Saudi Arabia; Ash'arism is associated with Sunni Islam and some Muslims advocate a return to the once pre-eminent Mu'tazila position which they see as more flexible in a modern context. Abdul Hakim Murad rejects this from a traditionalist approach – this could be used as a starter for discussion.</p>	<p>Chowdury, S.Z. (2009) <i>Early Kalam Controversies</i>, Ad-Duha, Part 3</p> <p>Lecture about the Mu'tazila belief in reason: https://www.youtube.com/watch?v=rgdS7ENxV4M</p> <p>Abdul Hakim Murad discusses modern response to Mu'tazilism: https://www.youtube.com/watch?v=O1ghpGUNxfs</p> <p>Winter, T. ed. (2008) <i>The Cambridge Companion to Classical Islamic Theology</i>. Cambridge. Pages 121-140.</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Human Destiny	Qur'anic teachings on the meaning of human existence	3	<p>Begin by establishing the basic facts about how the Qur'an and Hadith tradition view creation and how these accounts may differ from others, such as the biblical account in Genesis and modern scientific accounts, such as The Big Bang.</p> <p>Define the three main reasons for human existence given by the Qur'an:</p> <ul style="list-style-type: none"> o Adam's creation and the knowledge of God o worship of God o moral tribulation. <p>Some Muslims reject philosophy in favour of a simple acceptance of what they see as revealed truth; others have delved into the meaning of human existence from an Islamic perspective, within the bounds of the revealed traditions. Consider the articles and video and identify reasons for the purpose of human existence.</p> <p>Discuss how Muslims might refer to questions of meaning and existence in their daily life and when facing moral dilemmas including medical ethics, such as questions of abortion and euthanasia, family planning and environmental responsibility.</p> <p>Opportunity for group discussion and debate.</p>	<p>Starting point summary of Islamic creation story online: http://www2.nau.edu/~gaud/bio301/content/iscrst.htm</p> <p>Winter, T. ed. (2008) <i>The Cambridge Companion to Classical Islamic Theology</i>. Cambridge. Pages 141-160</p> <p>Articles on the purpose of creation: http://www.fountainmagazine.com/Issue/detail/Purpose-of-Creation http://www.cis-ca.org/jol/vol4-no1/nasr.pdf</p> <p>Seyyed Hossein Nasr, Islamic philosopher, discusses needs of humanity: https://www.youtube.com/watch?v=VB5-l299lkc</p>

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Human Destiny	The afterlife	3	<p>Learners research and produce a sequence of events for the end times, leading to the Day of Resurrection (<i>yawm al-qiyama</i>) then heaven and hell as final destinations; including the intermediary phase between death and resurrection (<i>Barzakh</i>). To be included are references to symbols and images of events including the emergence of the Dajjal, the anti-Christ, and the return of Jesus. The reflection of divine justice and mercy in different phases of the afterlife.</p> <p>Discussion of the significance of the belief in the afterlife in the Islamic tradition and the role of divine justice and mercy in Islamic eschatological teachings:</p> <ul style="list-style-type: none"> - At times, such as under the persecution in Mecca, or when Muslim communities have felt under threat, heightened awareness of eschatology has resulted in teachings emphasising the importance of distinctions that lead to paradise in the afterlife. - At other times, including the peaceful co-existence in the early period in Madinah, or at times in Muslim Spain, commonality and tolerance have been emphasised with emphasis on a distant eschaton. <p>Discussion about how differences may affect portrayal of other Islamic teachings towards human destiny.</p>	<p>Winter, T.J. (1989) <i>The Remembrance of Death and the Afterlife: Book XL of the Revival of the Religious Sciences</i>, Islamic Texts Society</p> <p>Smith, J.I. & Haddad, Y. (1981) <i>The Islamic Understanding of Death and Resurrection</i>, State University of New York Press, Chapters 2 and 4</p> <p>Winter, T. ed. (2008) <i>The Cambridge Companion to Classical Islamic Theology</i>. Cambridge. Pages 308-324</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Human Destiny	Divine will and human action	3	<p>Contrast two major theological approaches to the question of divine will and human action: Mu'tazilism and Ash'arism.</p> <ul style="list-style-type: none"> - Human free will and evil originating from human error according to Mu'tazila; fairness be achieved by redressing suffering in the afterlife - The traditional Ash'arite view of freedom of intention but actions defined according to a divinely pre-ordained plan <p>Ghazali, discussion of divine will and human action in <i>The Jerusalem Epistle, III</i> (The Third Pillar of Faith) on human free will, divine justice and divine omnipotence.</p> <p>Learners discuss fate according to God's will (<i>qadr</i>) and the extent to which they have no choice in their actions, to the opposite opinion that every action is a test from God and a Muslim should keep in mind that when exercising their free choice to take a morally acceptable position. Debate might include the importance of intention: to dedicate actions to God. Some Muslims aim to add up their good deeds to improve their chances of heaven; others, particularly Sufis, make intentions to strengthen relationship with God alone.</p>	<p>Tibawi, A.L. (1965) "Al-Ghazali's Tract on Dogmatic Theology", <i>Islamic Quarterly</i>, Vol.9, pp.65–122.</p> <p>Waines, D. (2003) <i>An Introduction to Islam</i> 2nd ed. Cambridge. Pages 103-132</p> <p>BBC Radio, In Our Time, <i>Al-Ghazali</i>: http://www.bbc.co.uk/programmes/b055j9rv</p> <p>Information on Al-Ghazali: https://plato.stanford.edu/entries/al-ghazali/</p>
The Shari'a	The Shari'a as an ideal	3	<p>Using Abou El Fadl, detailed research and definitions on the meaning of 'Shari'a' sources of Islamic law, including:</p> <ul style="list-style-type: none"> o scriptural (Qur'an, Sunna) o non-scriptural (consensus of the community, analogical reasoning, custom). <p>Mind mapping the centrality of the Shari'a and Islamic law in the daily practice of Muslims, from aspects of religious worship to food laws and dress. The extent to which Shari'a does not give answers to modern issues or leaves certain issues unclear.</p>	<p>Abou El Fadl, K. (2014) <i>Reasoning with God</i>. Rowman & Littlefield. Introduction chapter.</p> <p>BBC Radio, <i>In Our Time</i>, Islamic Law: http://www.bbc.co.uk/programmes/b010t69b</p> <p>Hallaq, W. (2009) <i>An Introduction to Islamic Law</i>, Cambridge University Press, Part 1</p> <p>Winter, T. ed. (2008) <i>The Cambridge Companion to Classical Islamic Theology</i>. Cambridge. Pages 237-257</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
The Shari'a	The Shari'a in practice, including: <ul style="list-style-type: none"> o Islamic law (<i>fiqh</i>) as an interpretive effort (<i>ijtihad</i>) o <i>Ijtihad</i> in practice 	4	<p>Make definitions of the following terms and explore why some Muslims accept, reject or put different emphasis on them:</p> <ul style="list-style-type: none"> - the concept of <i>ijtihad</i> (human interpretative effort), encouraged in different ways by reformist and Salafi Muslims but frowned on by Sunnis - the concepts of <i>taqlid</i> (following past scholarly authority) and <i>ijtihad</i> within the framework of the school of law (<i>madhhab</i>), following by traditionalist Sunnis. <p>Ethical issues defined by some Muslim scholars according to Shari'a:</p> <ul style="list-style-type: none"> - prohibition on alcohol extended to other drugs by means of analogical reasoning (<i>qiyas</i>) - prohibition on usury (<i>riba</i>) and the provision of Islamic compliant mortgages in place - the growing consensus on the prohibition on tobacco, not defined in traditional sources but now agreed as harmful from scientific results. <p>Discussion about the different schools of Shari'a and different interpretations of individuals, resulting in not one Shari'a but a diversity of opinion in practice. Extracts from Abou El Fadl's interview show how human interpretations are varied and Muslim scholars may disagree, and the need to reclaim a more flexible and tolerant approach to Shari'a. Possibility of error in the interpretation of the fallible scholar (except for Shi'a who regard their Imams as producing flawless rulings).</p>	<p>Selections from Kamali, M.H. (2005) <i>Principles of Islamic Jurisprudence</i>, Islamic Texts Society</p> <p>Batran, A. (2003) <i>Tobacco Smoking under Islamic Law: Controversy over its introduction</i>, Amana, Chapters 2,3 and 4</p> <p>Abou El Fadl discusses his views on reclaiming Shariah in the modern age: https://www.youtube.com/watch?v=Avlp68lgqzA</p>

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Sufism	Islamic spirituality	4	<p>Use of online resources and books to describe and explain the following Sufi theories practices:</p> <ul style="list-style-type: none"> - the concept of <i>ihsan</i> (spiritual perfection) in the Gabriel Hadith - remembrance of God (<i>dhikr</i>) - self-purification (<i>tazkiyat al-nafs</i>) - drunken Sufism: the concept of annihilation of the self (<i>fana'</i>) ecstatic utterances (<i>shatahat</i>) - sober Sufism: the concept of persistence of self (<i>baqa'</i>) the description of spiritual states and stations. <p>Discussion of the goal of spiritual perfection in the Islamic tradition through the above practices; particularly the spiritual states used as a meditative aid for Sufis as they attempt to come closer to God, whom they see as their beloved, through rituals of remembrance, music, dance and meditations.</p>	<p>Sells, M. (1997) <i>Early Islamic Mysticism: Sufi, Qur'an, Mi'raj, Poetic and Theological Writings</i>, Paulist Press, Introduction and Chapter 1</p> <p>Chittick, W. (1984) <i>The Sufi Path of Love: The Spiritual Teachings of Rumi</i>, State University of New York Press, Part III, C and E</p> <p>Nimatullahi Sufi order: http://www.nimatullahi.org/our-order/practices/spiritual-method.php</p> <p>Naqhsbandi Sufi order: <i>The Seven levels of being.</i> https://sufipathoflove.com/seven-levels-of-being/</p>

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Sufism	Sufism o theory o practice	4	<p>Outline of the concept of the requirement of a guide (<i>Murshid</i>) for a follower (<i>Mureed</i>) becomes initiated into a Sufi order through a ceremony giving an oath of allegiance (<i>bayah</i>). The Sufi joins an order (<i>tariqa</i>) headed by a Shaykh given authority through his forebears traceable back to Prophet Muhammad and who, like Shi'a Imams, is regarded as giving unquestionable guidance which should be followed. There are both Sunni and Shi'a orders with some differences, but no Salafi Sufi orders since Salafis consider Sufism an unacceptable innovation (<i>bidah</i>).</p> <p>Spiritual training is achieved through the practices of the Sufi order, with the guidance of the Sufi master who carefully selects the right level of training according the station of God-consciousness realisation which he feels the follower has met. Ultimately Sufi holy people are regarded as friends of God (<i>wilaya</i>) and some even have claimed union with God in the heart, which others have criticised as an act of association with the One God (<i>shirk</i>).</p> <p>The spiritual journey according to Jalal al-Din al-Rumi's <i>Mathnavi/ Masnavi</i>, 'Song of the Reed' is studied as an example of the Sufi path which illustrates the above. Learners might discuss if Sufi practices constitute innovation or association (<i>bidah or shirk</i>).</p> <p>Discussion of the relationship between Sufism and the wider Islamic tradition: similarities with Shi'a Islam; differences with Salafism; varying views of Sunnis. Variety of opinions about Sufi worship including those who accept and reject practices as changes in the revealed religion. Sufi influence in peaceful spread of Islam to South East Asia over time.</p>	<p>Waines, D. (2003) <i>An Introduction to Islam</i> 2nd ed. Cambridge. Pages 133-154</p> <p>Ernst, C. (1997) <i>The Shambala Guide to Sufism, Shambala</i>, Chapters 1, 4 and 5</p> <p>Seyyed Hossein Nasr, <i>The Goal of Sufism</i>. https://www.youtube.com/watch?v=p4DJaTeg65c</p> <p><i>The Song of the Reed</i>. https://www.youtube.com/watch?v=mslGLXmduHw</p>

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Science and Philosophy	The Islamic contribution to science	4	<p>The Muslim world is thought to have experienced a 'golden age' in its early centuries when it was open to translating, and building upon, the works of Ancient Greek and Hindu philosophers and Scientists. The Qur'an also encourages Muslims to observe the world for signs, though this may be taken to mean signs of God and the miraculous or signs which may be interpreted rationally through Science.</p> <p>Scientist Jim Khalili argues Islam promoted a scientific approach of rational observation, and that the Qur'an promotes universal truths; natural laws which may also be derived from scientific observation.</p> <p>Learners research Muslims who have contributed to surgery, astronomy, mathematics and chemistry in the Medieval period. Opportunity for group work or individual research and presentation.</p> <ul style="list-style-type: none"> - Al-Zarqali, the development of the astrolabe, and understanding of the solar system - Jabir ibn Hayyan, alchemy, acids and chemical processes - Al-Biruni, geography and calculation of the circumference of the earth - Khwarizmi and the adoption of the Hindu numbering system and development of algebra - Al-Haytham's optics and understanding of the eye - Development of surgery and medicine; Avicenna's Canon of Medicine. <p>Discussion as to how far science was preserved, from the classical world, and to what extent it was developed.</p>	<p>Selections from Hourani, G. (1961) <i>Islam, Science and the Challenge of History</i>, Yale University Press, Chapters 2 and 3</p> <p>Dr Jim Khalili, <i>Islam and Science</i>. https://www.youtube.com/watch?v=M9eLxDm7mrE</p> <p>Morgan, M.H. (2007) <i>Lost History: The Enduring Legacy of Muslim Scientists, Thinkers, and Artists</i>. Readhowyouwant publishers.</p>

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Science and Philosophy	A comparison of the views of al-Ghazali and Ibn Rushd (Averroes) on the adoption of science and philosophy	4	<p>Use online resources and texts to outline the background to Al-Ghazali and Ibn Rushd and their respective positions.</p> <ul style="list-style-type: none"> - Ghazali's two crises, rejection of logical reasoning through philosophy and salvation through Sufism and religious experience - Ghazali's criticism of the philosophers in <i>al-Munqidh min al-Dalal</i> (Deliverance from Error), III.2 - Ibn Rushd's argument for the necessity of philosophy according to the Shari'a - Ibn Rushd's reply to Ghazali's attack by explaining three levels of religious knowledge (rhetorical, dialectical, demonstrative). <p>Discussion of Muslims who have taken a rational approach and accepted scientific theory, such as evolution – accepted by Imam Dr Usama Hasan; but rejected by literalists who claim the miracle of the Qur'an can defy logic. How this might apply to modern scientific and medical issues including the study of creation and evolution in schools and universities, acceptance of modern medicine including abortion and contraception by some but rejection by others.</p> <p>Debate about the articles written by modern Muslims: did Islam take the wrong turn by accepting Al-Ghazali?</p>	<p>Background details online resource: http://www.muslimphilosophy.com/</p> <p>Ghazali, A.H.M. & Watt. M. (1995) <i>The Faith and Practice of al-Ghazali: al-Munqidh min al-Dalal</i>, Oneworld, Book 1</p> <p><i>Averroes on the Harmony of Religion and Philosophy</i>, Gidd Memorial Trust, Dallal, A. (2012)</p> <p>Articles about the position of Islam with regards to Science in the modern world. Dr. Usama Hasan: https://www.theguardian.com/commentisfree/belief/2009/nov/27/islam-science-ghazali</p> <p>Aamir Butt: http://nation.com.pk/blogs/22-Feb-2016/ibn-rushd-vs-ghazali-did-the-muslim-world-take-a-wrong-turn</p>

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Gender Equality	Spiritual equality of the genders according to the Shari'a and early Muslim tradition	5	<p>The Qur'an and Hadith regard women as spiritually equal; Muhammad required women to complete religious obligations and asked men to treat them with respect. In some ways, Islam brought better treatment of women within the tribal context of the day. In other ways, Islam fossilised unequal treatment such as in polygamy, inheritance and lesser worth as a witness in Shari'a law.</p> <p>Learners research and present details about the contribution of women from the history of Islam, such as:</p> <ul style="list-style-type: none"> - Influential wives of the Prophet, Khadijah – a businesswoman - and Ayesha – influential in reporting Hadith - Hafsa, who preserved the initial collection of the Qur'an - Rabia of Basra, a Sufi mystic - Razia Sultana, leader of Delhi - Lubna of Cordoba, poetry and mathematics - Queen Arwa of Yemen. <p>Learners produce a balanced table of points in favour of Muslim women's equality and examples in which equality has not been achieved. Some Muslims argue that Muslim should be treated fairly but not equally because tradition defines different roles for them; others that the Muslim world has gone backwards with regards to the position of women and needs to be reformed. Amina Wadud is a female Imam who has preached to mixed congregations - debate about the position of women as faith leaders.</p>	<p>Barlas, A. (2003) <i>Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an</i>, University of Texas Press, Part II</p> <p>Amina Wadud, <i>Islam, Feminism and Human rights</i>. https://www.youtube.com/watch?v=V4vGz7gln8k</p> <p>15 Important Muslim women in history. https://ballandalus.wordpress.com/2014/03/08/15-important-muslim-women-in-history/</p> <p>Yasmin Alibhai-Brown, <i>Who'd be female under Islamic law?</i> http://www.independent.co.uk/voices/commentators/yasmin-alibhai-brown/yasmin-alibhai-brown-whod-be-female-under-islamic-law-1678549.html</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Gender Equality	Islamic law and cultural norms in relation to gender, including: <ul style="list-style-type: none"> o traditional views o modern feminism 	4	<p>Learners consider the impact of different traditional cultural norms on religious practice, with respect to:</p> <ul style="list-style-type: none"> o family law o the laws of modesty (<i>awra</i>). <p>Research may highlight very traditional social orders in developing countries such as Pakistan and Bangladesh, but at the same time sections of society within those countries which are modernising.</p> <p>There are different definitions of hijab ranging from modesty of attitude to outward partial hair or even full facial covering for women. Consider how these interpretations may be influenced by the culture of the time and by literalist interpretations of text compared to revisionist. Some women argue they are more fulfilled in traditional roles; others that hijab and separation of sexes is a cover for abuse which should be challenged with reform, which would bring Islam more into line with the principles and journey towards more women's rights which the Prophet started upon.</p> <p>Learners consider Ayesha Hidayatullah's compilation of feminist interpretations of the Qur'an, and discuss how these might differ from traditional interpretations and to what extent they are acceptable to traditionalist Muslims.</p>	<p>Roded, R.(ed) (2008) <i>Women in Islam and the Middle East</i>, London: I.B.</p> <p>Tauris, Chapters 1–3 Tucker, J.E. (2008) <i>Women, Family and Gender in Islamic Law</i>, Cambridge</p> <p><i>Hijab, Niqab or nothing.</i> https://www.youtube.com/watch?v=eXzUuKdfnRE</p> <p>Hidayatullah, A.A. (2014) <i>Feminist Edges of the Qur'an</i>. Oxford</p> <p>Ijtihad: Feminism and Reform: https://www.youtube.com/watch?v=KX2PDOE4yz8</p>

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Tolerance	Tolerance of non-Muslims according to the Qur'an	3	<p>The Qur'an calls for "no compulsion" in religion (2:256); accepts the People of the Book as following the same message (3:19); yet suggests they somehow strayed from it. Islam is seen as the final, complete message to be spread to all humankind (24:54), yet differences between peoples are to be accepted as part of God's creation (49:13) and His will should not be usurped by putting pressure on others with regards to belief. Learners research Qur'anic references to other faiths and the prohibition of forced conversion.</p> <p>Muhammad set up the Madinah community with tolerance of the 'people of the Book' (<i>ahl al-kitab</i>), and a contract to protect and permit freedom of worship for non-Muslims (<i>dhimmi</i>). Sometimes this has been honoured; sometimes non-Muslims have been persecuted and often given lesser rights than Muslims. Learners discuss the influence of tribal conflict which complicated perceptions of interfaith relations. Learners discuss theory and practice of interfaith relations in the early days of Islam.</p>	<p>Abou El Fadl, K. (ed) (2002) <i>The Place of Tolerance in Islam</i>, Beacon Press, pages 3–26</p> <p>The Prohibition of forced conversion: http://www.quranicstudies.com/jihad/the-prohibition-of-forcing-people-into-islam/</p>

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Tolerance	Religious freedom in Muslim society: o non-Muslim minorities o apostasy	5	<p>Learners research the treatment of religious minorities in medieval Muslim society: including La Convivencia in Muslim Spain, which might be contrasted with other episodes such as The Crusades. Within Islamic lands, non-Muslims sometimes held positions of power (<i>Vizier</i>), but had to pay additional taxes (<i>Jizya</i>) in return for exemption from military service; non-Muslims witness testimony was worth less in law. Opportunity for debate: how tolerant was medieval Islamic society?</p> <p>Ghazali's <i>Faysal al-tafriqa</i> defines apostasy when a Muslim actively rejects key beliefs and refuses persuasion. Some modern Muslim countries apply the death penalty for dissent which they regard constitutes apostasy; others apply social pressure; in theory some accept the UN Declaration of Human Rights including Freedom of Religion. Learners research news articles about various countries and compile a briefing about the world situation with regards to apostasy in Islamic lands.</p> <p>Outline the Marrakesh declaration and consider present day changes with the Arab Spring and the popular desire for reform. Discussion of issues in the UK with Interfaith dialogue and Muslim communities: to what extent do some Muslims live separate lives due to theological views about other faiths?</p>	<p>Bethany Hughes, <i>When the Moors Ruled in Europe</i>. Acorn Media.</p> <p>Selections from Jackson, S. (2002) <i>On the boundaries of religious tolerance in Islam: Abu Hamid al-Ghazali's Faysal al-tafriqa bayn al-islam wa'l-zandaqa</i>, Oxford University Press</p> <p>Friedmann, Y. (2010) <i>Tolerance and Coercion in Islam: Interfaith relations in the Muslim tradition</i>, Cambridge University Press, Chapters 1 and 4</p> <p>Marrakesh declaration. http://www.marrakeshdeclaration.org/</p> <p>Ijtihad: Feminism & Reform Parts 1-3: https://www.youtube.com/watch?v=KX2PDOE4yz8</p>
Justice and Liberation	Justice and liberation in the Qur'an and Sunna	3	<p>Outline commandment to uphold justice and perform <i>al-amr bil-ma'ruf wal-nahy 'an al-munkar</i> (enjoining good and forbidding wrong) and its implications for applying regulations to control the social order according to the opinion of some Muslims.</p> <p>The commandment to perform lesser and greater Jihad: the struggle to support Islam, within an individual believer's faith (greater Jihad) or outwardly through social or political campaign (lesser Jihad) or in limited circumstances through holy war (violent lesser Jihad). Learners find examples for each and define the restrictions on lesser Jihad according to Abu Bakr's definition.</p> <p>Learners identify examples of mercy in the conduct of the Prophet Muhammad and early Muslims. Define <i>qisas</i> (retribution) and <i>diyya</i> (restitution) in Islamic criminal law: victims can ask for like for like as punishment, or accept a payment, or choose to forgive.</p>	<p>Cook, M. (2003) <i>Forbidding Wrong in Islam: an introduction</i>, Cambridge University Press, Chapters 2, 3 and 8</p> <p>Esack, F. (1996) <i>The Qur'an Liberation and Pluralism</i>. Oneworld.</p>

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Justice and Liberation	Justice in Islamic law and ethics:	3	<p>Introduce and define the following with regard to Islamic Law:</p> <ul style="list-style-type: none"> - the concept of public interest (<i>maslaha</i>); - 'enjoining good and forbidding wrong' as a communal responsibility (<i>fard kifaya</i>); - the protection of individual rights in its enforcement. <p>Discussion of the tension between personal morality, individual accountability at Judgement, and "no compulsion" according to the Qur'an; and control of the social order to promote modesty, traditional family values and preservation of the faith.</p>	<p>Abou El Fadl, K. (2014) <i>Reasoning with God</i>. Rowman & Littlefield.</p> <p>Waines, D. (2003) <i>An Introduction to Islam</i> 2nd ed. Cambridge. Pages 63-102</p>
	<p>Contemporary approaches to social liberation in Islam:</p> <ul style="list-style-type: none"> o Ali Shari'ati o Abdal Hakim Murad 	3	<p>Using the sources available, make a comparison of Ali Shari'ati and Abdal Hakim Murad. Shari'ati was influential in taking a political approach in the Iranian revolution: Murad a Sufi emphasising spiritual renewal.</p> <p>Whilst shunning atheism, Marxist style teachings with regard to engineering the social order entered political Islam in the Muslim Brotherhood in Egypt and in the Iranian Revolution in reaction to previous social injustice as a cry for perceived liberation from corruption and colonialism. Some Muslims, such as Ayatollah Sistani in Iraq, or Al-Azhar University in Egypt, took an opposing position advising followers to focus on individual devotion and not to pre-empt God's plan for the world by involvement in politics.</p> <p>Some Muslims identify problems within the Muslim world and call for reform; others blame external pressures. Sufis emphasise individual renewal. Islamists, like Marxists, aim for a state to put in place a social order based on a literal interpretation of early texts.</p> <p>Discussion on the complexity of issues including poverty, desire for development and a morally righteous order and whether this is fulfilled through religious regimes.</p>	<p>Selections from Rahnama, A. (1998) <i>An Islamic Utopian: a political biography of Ali Shariati</i>, I.B. Tauris</p> <p>Murad, A.H. "Islamic spirituality: the forgotten revolution" from http://masud.co.uk/ISLAM/ahm/fgtnrevo.htm</p> <p>A brief biography of Dr Ali Shari'ati. http://www.shariati.com/bio.html</p>

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Islam and the State	Religion and the state in pre-modern Islam	3	<p>Sunnism: the contractual nature of the state, the complimentary roles of the ruler and the Ulama. Learners find examples of the variety of different ways in which Sunni states were ruled, particularly under the Abbasid Caliphs.</p> <p>Shi'ism: the Shi'a Imam as supreme authority, the role of the Ulama in the absence of the Hidden Imam. Examples looked at from Fatimid Cairo to Safavid Persia.</p> <p>Discussion of the degree to which state and religion are united according to the views of pre-modern Sunnism and Shi'ism. The early Islamic Caliphate is sometimes looked on as an ideal by Muslims. Yet at the height of the 'Golden Age', the Sunni Abbasid Caliphs were sometimes in conflict with the Ulema. The rulers often controlled many political affairs whereas religious officials handled family matters.</p>	<p>Black, A. (2011) <i>The History of Islamic Political Thought: From the Prophet to the Present</i>, Edinburgh University Press, Part 2</p> <p>Bennison, A.K. (2007) <i>Cities in the Pre-Modern Islamic World: The Urban Impact of Religion, State and Society</i>. SOAS/ Routledge.</p>
	Secularisation and the state in modern Islam	5	<p>Introduction to modernisation with the Tanzimat reforms in Turkey which decriminalised homosexuality and modernised the state. Secularism and social progress; the adoption of Western legal codes in modern Muslim states, including twentieth century Turkey.</p> <p>Opposition to secularisation due to association with western imperialism: Sayyid Qutb in Egypt who turned from secularism to Shair'a. He influenced the development of Islamism and later Islamists and Jihadists in modern conflicts, such as in Afghanistan.</p> <p>Discussion of Islam, reform and secularism and opposing views. Opportunity for debate using YouTube sources as stimulus.</p>	<p>Enayat, H. (1982) <i>Modern Islamic Political Thought</i>, University of Texas Press, Ch.1&3</p> <p>Hashemi, N. (2009) <i>Islam, Secularism and Liberal Democracy: Toward a Democratic Theory for Muslim Societies</i>, Oxford. Ch.4</p> <p>Abou El Fadl, K. (2014) <i>Reasoning with God</i>. Rowman & Littlefield.</p> <p>Ishtiaq Hussain. <i>The Tanzimat Secular reforms</i>. http://faith-matters.org/images/stories/fm-publications/the-tanzimat-final-web.pdf</p> <p><i>Islam in a secular democracy</i>. https://www.youtube.com/watch?v=kx0fyYVeBBE</p>

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Islam in Europe	Islamic teachings on life as a religious minority	4	<p>Muslims learn that they may migrate to avoid persecution as a minority, in Muhammad's example in the hijra. Muhammad also encouraged religious conversion through preaching and example (<i>da'wa</i>).</p> <p>Some Muslims interpret Shari'a to mean they must pray on time, dress conservatively and avoid social events involving alcohol creating issues for integration in mixed societies. The 'law of the land' should be respected, but at the same time some Muslims attend separate Shari'a courts for family affairs. These are supported by some under the principle of 'minority jurisprudence' but opposed by other Muslims for fear of unfair treatment of women.</p> <p>Some Muslims consider life in a non-Muslim land should be lived flexibly and in keeping with the community, for which there is a religious obligation to take part in, help the needy and present a good image of Islam. Others guard their separate faith traditions and identity by living separately or even desiring to live under an Islamic regime. Discussion of the position of Muslims in non-Muslim and secular lands.</p>	<p>Goody, J. (2001) <i>Islam in Europe</i>, Polity Press, Chapters 3 and 4</p> <p>Oxford Islamic Studies. <i>Minorities</i>. http://www.oxfordislamicstudies.com/print/opr/t236/e0536</p>

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Islam in Europe	Integration	4	<p>Some Muslims see integration as a priority and forming local 'European Islam' traditions both natural and desirable. Others see this as departing from the unchangeable revealed traditions of seventh century Arabia.</p> <p>Multiculturalism from the 1960s onwards promoted separate identities whereas recent efforts have promoted common, shared values and integration. Some see separateness as a way of celebrating identity and difference; others as a risk in which Muslims might feel less sympathy for the wider community and in which radical ideas might spread. Post 9/11 Islamophobia spread with attacks on women wearing veils and Muslims facing prejudice applying for jobs etc.</p> <p>Mustafa Ceric's <i>Islam: A Declaration of European Muslims</i> aimed to promote dialogue after events in Bosnia. Some saw this as a way forward with strong condemnation of violence; others that he needed to go further towards embracing pluralism.</p> <p>Debate using online resources as stimulus: Trevor Philips survey and concern that multiculturalism has led to separate values and attitudes of concern amongst Muslims; Oxford Union debate with difference ideas about integration. Learners discuss perception of non-Muslim populations and how Muslims should fulfil obligations to society at large whilst maintaining their traditions.</p>	<p>Green, T. (2015) <i>The Fear of Islam: an introduction to Islamophobia in the West</i>, Fortress Press, Chapter 4</p> <p>Gilliat-Ray, S. (2010) <i>Muslims in Britain: an introduction</i>, Cambridge University Press, Chapters 2 and 10</p> <p>Trevor Philips, <i>What Muslims Really Think</i>. http://www.channel4.com/info/press/news/c4-survey-and-documentary-reveals-what-british-muslims-really-think</p> <p>Oxford Union. <i>Islam in Europe Head to Head debate</i>. https://www.youtube.com/watch?v=UyjamZvjuUQ</p> <p><i>Islam: A Declaration Of European Muslims</i> https://www.rferl.org/a/1066751.html</p>



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