

GCE

Religious Studies

Unit **H173B/04**: Development in Islamic thought

Advanced Subsidiary GCE

Mark Scheme for June 2017

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • Religious, philosophical and/or ethical thought and teaching • Approaches to the study of religion and belief 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1	<p>To what extent is it true to say that the Sira and the Hadith are equally important for Muslims?</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The levels of response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidate's skills at:</i></p> <ul style="list-style-type: none"> <i>• demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> <i>• the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the Hadith are the sayings of the prophet and are used by many Muslims, on a regular basis, for guidance. As Muhammad pbuh is the 'seal of the prophets' his sayings give something for Muslims to try and emulate • Hadith undergo a process of authentication which involves checking their chain of transmission. Muslims can, therefore, be reasonably confident of the reliability of the various hadiths that 	<p>30</p> <p>(AO1 15)</p>	

Question	Indicative content	Marks	Guidance
	<p>exist</p> <ul style="list-style-type: none"> the Hadith was used by the all four law schools in the formulation of the Shari'a law. The Hadith were considered second only to the Qur'an the Sira are traditional narratives of the Prophet's life. These prophetic biographies are not regarded as authoritative sources in the same way that the Qur'an and Hadith are both the Hadith and the Sira collectively make up the Sunna of the Prophet. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> Some candidates may argue that the Hadith and Sira are equally important to Muslims because: <ul style="list-style-type: none"> as the final prophet Muhammad pbuh is the closest living example of how to be a perfect Muslim. It follows then that any knowledge a person can gain about him is of equal importance, whether this comes from the Sira or the Hadith it is as important to see how Muhammad lived as it is to know what he said and taught. Both the Sira and the Hadith make up together, the Sunna of the Prophet. 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ the Qur'an is all that Muslims actually need, as they are the words of Allah. So, in that sense the Sira and Hadith could be seen as being equally important. • Some candidates may argue that the Hadith and Sira are not equally important to Muslims because: <ul style="list-style-type: none"> ○ the Hadith is used by all of the four law schools but none of them use the Sira. This suggests that Islamic scholars and jurists view the Hadith as having greater importance ○ example through action could be considered more important than words so the Sira could be considered to be more important than the Hadith ○ the Hadith go through a process of authentication that isn't applied to the Sira which gives it more importance ○ some Muslims might emphasise the Sira as part of their worship to celebrate the life of Muhammad whereas others might see this as a form of shirk and so must be avoided. • Some candidates may resolve these difficulties by arguing that: <ul style="list-style-type: none"> ○ the Sira can complement Hadith by providing details which help to verify the context and reliability of a Hadith and the Hadith can 		

Question	Indicative content	Marks	Guidance
	<p>provide detail to a version of the Sira. Therefore, the two might be seen as complementary rather than equal</p> <ul style="list-style-type: none"> ○ Muslims might use the Hadith and Sira for different purposes: the Hadith to derive Shari'a rulings and the Sira for spiritual and moral guidance; therefore each may be given a different status according to the purpose for which it is used ○ unlike the Qur'an, neither source contains the words of Allah so the status of both may be regarded as for guidance rather than sacred. 		

Question	Indicative content	Marks	Guidance
2	<p>Critically assess the importance of the Abrahamic prophets for Muslim belief.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the</i> 	30	

	<p><i>coverage grid and</i></p> <ul style="list-style-type: none"> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • Ibrahim, Musa and Isa were the most significant Abrahamic prophets and they are three of only four or five prophets accorded a special title in Islam • Ibrahim was a hanif who is praised in Islam for his innate desire to discover the oneness of God, in spite of the predominantly polytheistic beliefs that surrounded him • the story of the sacrifice of Isma'il illustrated his willingness to fully submit to Allah and is regarded by many Muslims as someone to emulate • most of the knowledge about Isa in Islam comes from the Qur'an. He is shown as a messenger of Allah and conceived through the Immaculate Conception (Maryam) • Isa is human rather than divine in nature (Qur'an 112:1-4) but still held in incredibly high esteem by Muslims • Musa led the Jews out of slavery and shows Muslims the importance of trusting in Allah. • Muhammad _{pbuh} as the final messenger, 'seal of the prophets' 	(AO1 15)	
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	<p>(khatam al-nabiyyin).</p> <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> Some candidates may argue that the Abrahamic prophets are all very important for Islam, because: <ul style="list-style-type: none"> Allah entrusted Ibrahim with the task of building the House of God (Ka'ba). This shows that Allah held him in great esteem and he clearly has an important role in the history of Islam the life of Ibrahim provides a source of inspiration for Islamic rituals including the hajj pilgrimage. This emphasises the importance of Ibrahim as prophet for the religion. Isa is regarded as an important prophet in Islam due to the circumstances of his birth and the fact that he performed miracles the monotheistic faith is seen as starting with these earlier prophets who brought essentially the same message, which had to be repeated over the generations when societies departed from their teachings. This means that Ibrahim, Musa and Isa are as important as Muhammad <small>pbuh.</small> They all play a fundamentally important role in the history of Islam. Some candidates may argue that not all of the Abrahamic prophets 	(AO2 15)	
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	<p>are important for Islam, because:</p> <ul style="list-style-type: none"> ○ if Muhammad is the seal of the prophets and he is the only one to have delivered the undistorted message from Allah then he must be more important than the other Abrahamic prophets ○ it is the Sunna and the Hadith of Muhammad that Muslims are expected to follow. This further emphasises his importance compared to that of the Abrahamic prophets ○ the significance of these earlier prophets in the formulation of Islamic ritual is therefore one removed from its crystallization under Muhammad and distinct from the earlier monotheistic faiths ○ there are traditions in Islam of thousands of earlier prophets, each to a different people. It could be argued therefore that the Abrahamic legacy is not exclusive. <ul style="list-style-type: none"> • Some candidates may resolve these difficulties by arguing that: <ul style="list-style-type: none"> ○ the needs of different peoples at different times maybe seen as specific but no less or more important than others; therefore the Abrahamic prophets' contribution is no less or greater than that of other prophets ○ many of Muhammad's ^{pбуh} sayings repeat earlier Abrahamic teachings but are not always referenced as such, so it can be difficult to attribute all the teachings to the correct source in these 		
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	<p>instances</p> <ul style="list-style-type: none"> ○ Muslim beliefs are defined by Allah in the Qur'an, so all of the prophets were messengers rather than formulators of these beliefs. 		
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Question	Indicative content	Marks	Guidance
3	<p>‘The annihilation of self (<i>fana</i>)’ is the most important practice in Islam.’ Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p>	<p>30</p> <p>(AO1 15)</p>	

	<ul style="list-style-type: none"> • Sufism is the esoteric branch of Islam that may be followed by both Sunni and Shi'a Muslims. It emerged as a result of the distaste towards the lack of piety and the materialism shown by the Umayyad caliphate • Sufis believe that it is the human ego which is most likely to keep people from Allah. So <i>fana'</i> is about annihilation of the self and is the main goal of Sufis • the aim of <i>fana'</i> is to achieve a spiritual union with Allah. It comprises of three main parts to <i>fana'</i> which are the outward (<i>shari'at</i>), inward (<i>tariqat</i>) and mystical (<i>haqiqat</i>) paths to spiritual truth • it is the individual spiritual path a Sufi takes in order to achieve <i>fana'</i>. This part of the spiritual journey is likely to involve taking instruction from a master • <i>fana'</i> has been successful when the individual has achieved total annihilation of the ego. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments;</p> <ul style="list-style-type: none"> • Candidates might argue that <i>fana'</i> is the most important practice in Islam because: 	(AO2 15)	
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	<ul style="list-style-type: none"> ○ it is only after fully ridding oneself of the ego that a person can submit completely to Allah ○ self-annihilation is likely to lead a Muslim to care more for the Ummah. A person may empathise to a greater extent with others if he or she has removed all traces of selfishness from themselves. ○ ultimately it is the individual that is judged on their own actions on <i>yawm al-qiyama</i> - removing all traces of ego may lead a Muslim to behave more morally and give them a greater chance of achieving a place in Janna ○ it could be considered as part of the greater Jihad which is of fundamental importance in Muslim life ○ Sufis might consider <i>fana'</i> essential to reach a higher spiritual awareness on the path towards enlightenment. <ul style="list-style-type: none"> ● Candidates might argue that <i>fana'</i> is not the most important practice in Islam because: <ul style="list-style-type: none"> ○ it was not specifically mentioned in the Qur'an – unlike other practices such as the five pillars. This may suggest that it is not as important as other aspects of the religion ○ by concentrating on <i>fana'</i> it could lead a person to focus too much on herself, at the expense of the Ummah ○ <i>fana'</i> involves following a master and this could lead a Muslim to 		
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	<p>commit <i>shirk</i> which is the greatest sin in Islam</p> <ul style="list-style-type: none"> ○ not all Muslims are Sufis so <i>fana'</i> cannot be seen to be the most important practise in Islam ○ some Muslims might argue that <i>fana'</i> is an innovation which leads them away from traditional Islamic rituals. <ul style="list-style-type: none"> • Some candidates may resolve these difficulties by arguing that: <ul style="list-style-type: none"> ○ <i>fana'</i> is not in opposition to any of the traditional practices in Islam. It may supplement them, by helping followers to dispel worldly thoughts so they can focus on the basics of their faith ○ it might be seen as a simpler way of focusing the mind of a believer and lead him or her to become more committed to following all of the traditional practices of Islam ○ as no one practice in Islam has been universally defined as the most important, followers could legitimately choose the path best suited to their needs. For some it might be an over-arching focus and for others a supplementary practice ○ since there is a tradition in Islam that all actions are judged by their intentions, it could be concluded that this is more important than which practice is ultimately deemed most important. 		
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Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching 	Y	1-3
<ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies 	Y	1-3
<ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice 	Y	1-3
<ul style="list-style-type: none"> approaches to the study of religion and belief. 	Y	1-3

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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