GCE

Religious Studies

H573/04: Developments in Islamic thought

Advanced GCE

Mark Scheme for June 2019

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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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Indicative content – Responses might include:	**Guidance**
1. To what extent do Qur'anic teachings encourage religious tolerance? **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following materials: • when discussing the Qur'an candidates might use some of the following materials: ○ the Qur'an was revealed to Muhammad pbuh between 610CE and 632CE, with at least some of the revelations coming through the angel Jibril ○ Muhammad pbuh was the 'seal of the prophets' which means he brought the Qur'an to mankind in its complete form, however, God sent other messengers and prophets including Adam, Musa (Moses) and Isa (Jesus) ○ unlike previous messages the Qur'an was revealed to Muhammad pbuh in such a way that it can never be distorted and this means that it has ultimate authority for Muslims ○ as an 'earthly copy of a heavenly original', the Qur'an sums up everything that Muslims need to know about God and religion including how to deal with people of other religions. • when discussing Qur'anic teachings on religious tolerance candidates might use some of the following material: ○ surah 3:19 of the Qur'an (*surat al-Imran*) teaches that Islam is the final religion ○ surah 2:256 (*surat al-baqarah*) teaches Muslims about religious freedom by stating that there should be no compulsion in religion ○ the Qur'an refers to Christians and Jews as 'people of the book' (*ahl al-kitaab*) and in doing so distinguishes between followers of these two faiths and other religions. **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments. • Some candidates might argue that Qur'anic teachings encourage religious tolerance because: ○ surah 2:256 specifically states that there should be no compulsion in religion and the implication of this is that Muslims should be tolerant of other religions/religious followers ○ the Qur'an refers to prophets such as Abraham (*Ibrahim*), Moses (*Musa*) and Jesus (*Isa*) suggesting that they have a	

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place in Islamic history and as such the other Abrahamic faiths should be treated with tolerance ○ the concept of 'the people of the book' (*ahl al-kitaab*), referred to in the Qur'an, suggests that Jews and Christians are to be respected by Muslims. • Some candidates might argue that Qur'anic teachings do not encourage religious tolerance because: ○ surah 3:19 states that Islam is the religion of God and teaches that those who refuse to accept God will be called to account. This suggests that God may not be tolerant of anyone failing to accept Islam, which arguably does not encourage religious tolerance ○ the Qur'an teaches that idolatry (*shirk*) is the greatest sin in Islam which means that any religions that may be seen to encourage this are unlikely to be treated with tolerance. • Some candidates may combine these views and argue that: ○ Qur'anic teachings can be seen to encourage tolerance towards some religions but not to all ○ different teachings revealed at specific times give varying messages on tolerance ○ it depends on how Qur'anic teachings are interpreted and to what extent they are understood within the standards of the time.	

Indicative content – Responses might include:	**Guidance**

2. 'Without the angel Jibril, God's messages could not have been communicated.' Discuss.
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:
 	
• in discussing the angel Jibril's role in communicating God's messages candidates might refer to some of the following ideas:
 	
  ○ angels are described in the Qur'an as God's first creations. Unlike human beings they do not have free will and so act only according to the will of God
  ○ they are also sinless which is why they are able to be in the presence of God, however, because they are not holy like him they are able to communicate with humans
  ○ the Qur'an shows Jibril as chief angel, responsible for passing on God's messages to the prophets
  ○ the angel Jibril gave the first revelation to Muhammad pbuh in 610CE, in cave Hira on Mount Nur
  ○ Islamic scholars differ in opinion on whether all of the revelations came through angel Jibril or whether some of them came directly from God.
 	
• In discussing the prophets' roles candidates might use some of the following material:
  ○ messages have been sent to a number of prophets. Moses was given the Torah, David was given the Psalms and Jesus was given the Gospel. These messages, however, were distorted
  ○ the Qur'an teaches that Muhammad pbuh was no different from the earlier prophets and that he was an ordinary man
  ○ God chose to reveal the Qur'an to Muhammad pbuh because he had all the qualities that would ensure the message was not distorted. For example, he was illiterate so the message was learnt by heart and dictated word for word – undistorted by his own hand.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.
 	
  • Some candidates might argue that without the angel Jibril, God's messages could not have been communicated because:
 	
  ○ some Muslim scholars believe that as a human being even Muhammad pbuh could not be in God's presence, therefore, angel Jibril's role in the revelation was essential because only angels can be in God's presence
  ○ the Qur'an itself states that Jibril's role is to give God's message to the prophets suggesting that without him	

Indicative content – Responses might include:	**Guidance**
they would not have received the revelations (including that of the Qur'an) ○ if the first revelation had come directly from God Muhammad pbuh might have felt too overwhelmed to have accepted his role as messenger, meaning that the Qur'an may not have been revealed. • Some candidates might argue that without the angel Jibril, God's messages could still have been communicated because: ○ some Muslim scholars believe that only some of the revelations given to Muhammad pbuh came through the angel Jibril and that the others came directly from God ○ God is omnipotent so, even though he chose to use Jibril to pass on some of the messages, he could have chosen to reveal the them in some other way ○ it was the choice of Muhammad pbuh as prophet that was an essential part of the Qur'an being revealed undistorted. As this was the only message that wasn't distorted it is Muhammad pbuh who was essential in communicating God's message. ○ there are numerous angels that could have passed on the revelations – all angels have the same nature and are all subject to the will of God. • Some candidates may combine these views and argue that: ○ there are different ways in which God sends messages: angel Jibril might be needed for some, including direct revelations, but not for others, such as Muhammad's traditions ○ angel Jibril was part of a process of communication from God to humankind, including: prophets, preachers and mystics, to different people through the ages; all have a role to play.	

Indicative content – Responses might include:	**Guidance**
3. Assess the view that women were of little importance in early Islam? **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following materials: o when discussing the position of women in early Islam candidates might refer to some of the following ideas: o before Muhammad pbuh brought the Qur'an to Arabia women had very little status within society and female infanticide occurred often o Muhammad's pbuh wife Khadijah played an important role in supporting him after receiving his first revelation and is, at least, partly responsible for him accepting the role of messenger o the Qur'an teaches that men and women are equal spiritually o the position of women in early Islam was far better than it was during the days of ignorance (*jahiliyya*). The Qur'an gave them inheritance rights, the rights to marriage dowries and prohibited the practice of infanticide o women also played a role in the compilation of the Qur'an. It was the prophet's wife Hafsa who kept the written revelations in her chest and who, two years after the death of Muhammad pbuh was responsible for the safe-keeping of the compiled Qur'an o in the Qur'an women were encouraged to gain knowledge. Muhammad's last wife, Aishah, was a well-known authority in medicine and history. **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments. Some candidates might argue that women were of little importance in early Islam because: o the Qur'an states that men are allowed to marry up to four women and this seems to suggest that women were less important than men in early Islam o although women were given inheritance rights they were only entitled to half the amount that men could get, suggesting that men were seen as more important o the four rightly guided Caliphs were all men which could be taken to mean that women were not seen as	

Indicative content – Responses might include:	**Guidance**
being capable of leading the Muslim community after the death of Muhammad pbuh ○ Some candidates might argue that women were important in early Islam because: ○ there were many teachings in the Qur'an that significantly improved the position of women in early Islamic society. For example they were given the right to inherit and receive a dowry as part of the marriage contract. This suggests that it is not only men who were viewed as important ○ the Prophet's pbuh wives (Khadijah, Hafsa and Aishah) all played important roles within early Islam. Arguably without Khadijah's encouragement Muhammad pbuh might not have accepted his role as prophet and without Hafsa the compiled Qur'an may have been lost or distorted ○ the Qur'an encouraged women to seek knowledge. If they were viewed as unimportant in Islam then there would be no need for them to be educated ○ women were regarded as spiritually equal to men and expected to be religiously observant in the same way as men which suggest they were seen as important. ○ Some candidates may combine these views and argue that: ○ the rights given to women in early Islam show that they were considered of greater importance compared to position they held before the revelations, however, they were still not seen as being as important as men ○ it is possible that women had a considerable role in early Islam but this has been undervalued by men over later centuries early Islam may be interpreted as increasing the relative importance of women, or of restricting the position of women through revelatory commands, it depends on how these are interpreted.	

Indicative content – Responses might include:	**Guidance**
4. Critically assess the view that secularisation is a threat to the Muslim world. **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following materials: • in discussing the Muslim world candidates might refer to: o the Muslim world includes both Muslim states, Islamic states and those Muslims living in non-Muslim states o among countries with a Muslim majority population some are Islamic states, such as Saudi Arabia, Iran and Afghanistan, while others are secular Muslim states, such as Turkey, Lebanon and Azerbaijan o one of the main difference between Islamic and secular Muslim states is the legal system with Islamic states following shari'a law. • in discussing secularisation and the threat it might present to the Muslim world candidates might refer to: o secularisation refers to the separation of government matters and public life from religious teachings and commandments. In some cases it is used to refer solely to the separation of politics and religion. **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments. • Some candidates might argue that secularisation is a significant threat to the Muslim world because: o even for those Muslims living in Islamic states the internet can allow them to link up with secular states introducing ideas that may conflict with Islamic teachings o due to emigration or being forced to flee conflict many Muslims are now living in secular states where attitudes towards the role of men and women, sex and marriage and social habits differ/contradict Islamic attitudes. This can lead to problems within the Muslim community at various levels o the secular nature of some Muslim states can be seen to lessen the influence of Islam for Muslims living there resulting in decreasing observance of the faith, particularly amongst the younger generation • Some candidates might argue that secularisation is not a significant threat to the Muslim world because: o in secular Muslim states it is often only politics or the legal system that is secular and not public life generally. When it comes to the observance of religious festivals, halal food	

Indicative content – Responses might include:	**Guidance**
laws and mosques these all still encourage Muslims to follow Islamic rules for living ○ there are other threats to the Muslim world that are far greater. For example, the rise of Islamic extremist groups such as ISIS and Boko Haram. These groups threaten the stability of Muslim states as well as causing tensions is non-Muslim states which affects the wider Muslim community • Some candidates may combine these views and argue that: ○ there are many threats to the Muslim world and it is impossible to say which is the greatest of these ○ the Muslim world is made up of individuals and as long as their faith is strong there is no real threat to the Muslim world.	

Level (Mark)	**<u>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</u>** *Demonstrate knowledge and understanding of religion and belief, including:* • *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.**
6 (14–16)	An **excellent** demonstration of knowledge and understanding in response to the question: • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding	
5 (11–13)	A **very good** demonstration of knowledge and understanding in response to the question : • 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 (8–10)	A **good** demonstration of knowledge and understanding in response to the question: • 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 (5–7)	A **satisfactory** demonstration of knowledge and understanding in response to the question: • 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 (3–4)	A **basic** demonstration of knowledge and understanding in response to the question: • 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 (1–2)	A **weak** demonstration of knowledge and understanding in response to the question: • 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 A Level Religious Studies: Assessment Objective 2 (AO2)** *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	**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.**
6 (21–24)	An **excellent** demonstration of analysis and evaluation in response to the question: • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation ***Assessment of Extended Response:*** *There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.*	
5 (17–20)	A **very good** demonstration of analysis and evaluation in response to the question: • clear argument which is mostly successful • 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 ***Assessment of Extended Response:*** *There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.*	
4 (13–16)	A **good** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a well–developed line of reasoning which is clear, relevant and logically structured*	
3 (9–12)	A **satisfactory** demonstration of analysis and/evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning presented which is mostly relevant and which has some structure.*	
2 (5–8)	A **basic** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning which has some relevance and which is presented with limited structure.*	
1 (1–4)	A **weak** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *The information is communicated in a basic/unstructured way.*
0 (0)	No creditworthy response

Annotations

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
L6	(H573 only) Level six - 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.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT–SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

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.

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 the 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.

The Mark Scheme contains 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.

The Levels of Response must be used in conjunction with the outlined indicative content.

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 or 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.

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*.

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