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A Level Religious Studies H573/04 Developments in Islamic thought Sample Question Paper

Date – Morning/Afternoon

Time allowed: 2 hours

You must have:

- The OCR 16 page Answer Booklet.

INSTRUCTIONS

- Use black ink.
- Answer **three** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **120**.
- The marks for each question are shown in brackets [].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - influence of beliefs, teachings and practices on individuals, societies and communities
 - cause and significance of similarities and differences in belief, teaching and practice
 - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1* To what extent is the secular state a problem for Muslims? [40]
- 2* 'There is no such a thing as gender equality in Islam.' Discuss. [40]
- 3* To what extent would al-Ghazali have been satisfied with Ibn Rushd's approach to the relationship between religion and philosophy? [40]
- 4* 'Jihad is only a moral obligation.' Discuss. [40]

SPECIMEN

SPECIMEN

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

A Level Religious Studies

H573/04 Developments in Islamic thought

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 120



This document consists of 20 pages

MARKING INSTRUCTIONS**PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training; OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
 - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
 - there is nothing written at all in the answer space
 - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

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 co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

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.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

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.

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: <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i> • <i>Cause and significance of similarities and differences in belief, teaching and practice</i> • <i>Approaches to the study of religion and belief</i> 	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: <ul style="list-style-type: none"> • 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 : <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 (8–10)	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 (5–7)	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 (3–4)	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 (1–2)	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 A 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.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <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 (13–16)	<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 (9–12)	<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 (5–8)	<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 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted 	

	<ul style="list-style-type: none">• 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

SPECIMEN

Question	Indicative content	Marks	Guidance
1*	<p>To what extent is the secular state a problem 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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • some candidates might see the cause of the rejection of the secular state among Muslims in pre-modern political thought in Islam; the importance of the institution of the Caliphate as the central political authority binding together Muslims as well as the implementation of the Shari'a • some candidates might outline how the tensions between the traditional form of government and contemporary politics make it inevitable that the modern secular state will raise problems, for example, the secularisation of modern Muslim societies also effectively means a reduced role for the traditional ulama', who as interpreters of the Shari'a, were often in charge of important leadership positions in traditional Muslim societies • other candidates might also explore the historical context of colonialism and how it might have led to the rise of a reactionary form of Islamic politics: <ul style="list-style-type: none"> ○ in reaction to the perceived decline of the Muslim world in the nineteenth century, modern Muslim nations states formed in the twentieth, largely based on Western models ○ Political Islamism developed as a reaction against this and the perceived widespread moral decadence and political weakness in the Muslim community • some candidates might choose to describe and engage with the arguments made against the secular state by modern Muslim thinkers on this topic • candidates might choose to focus on a few key issues, such as the penal laws or secular state tolerance of Muslim-born atheists • some candidates might interpret this question to include challenges to Muslim minorities in modern secular states in the West. 	40 (AO1 16)	<p>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 candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<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 might question whether the secular state is really an issue at all for many Muslims, arguing that the vast majority of Muslim states today are secular in nature, with the opposition coming only from a small minority. They might draw on examples of Muslim thinkers who have supported the secular state as a beneficial political system for Muslim societies • some candidates might raise questions about what exactly is ‘secularism’, and whether or not one can apply this category accurately in a predominantly Muslim context. It could be argued that the traditional forms of Muslim polities were effectively ‘secular’ insofar that the Caliph was not necessarily bound by the dictates of the ulama’ (and conversely, the Caliph did not have a say in the drafting of religious law) • some candidates might argue that although the vast majority of Muslims do not involve themselves in this debate at all, and it has little or no actual impact on their everyday lives • other candidates might focus more on the reasons some Muslims might oppose the secular state. The perceived threat could be due to the way in which it clashes with the traditional model of governance in Muslim societies, but also because, quite often, secular states do not implement religious laws on a scale some Muslims would like. 	(AO2 24)	

Question	Indicative content	Marks	Guidance
2*	<p>There is no such a thing as gender equality 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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • some candidates might relate this question to the way in which gender equality is portrayed in the key early sources of the Islamic tradition: the Qur’an and hadith, such answers might choose to focus on particular themes or topics, such as: <ul style="list-style-type: none"> ○ family law in the Qur’an and hadith ○ famous early Muslim female personalities such as the prophet Muhammad’s daughter Fatima or his wife Aisha • some candidates will trace how Muslim attitudes to women might have changed over history, differing also from place to place, depending on local culture, such answers might choose to look at: <ul style="list-style-type: none"> ○ the position on gender equality in different theological or legal traditions within Islam ○ the contribution of women to the development of Islamic piety and thought • some candidates might present and engage with the arguments made by key Muslim female or feminist thinkers (such as Amina Wadud) who have generally argued that the original teachings of Islam have been subverted by the patriarchal values that predominated throughout most of Muslim history <ul style="list-style-type: none"> ○ Alternatively, some candidates might also engage with advocates of more traditional readings of Muslim gender equality • some candidates might choose to focus on a number of important themes 	<p>40</p> <p>(AO1 16)</p>	<p>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 candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief <p>and</p> <ul style="list-style-type: none"> • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>or issues, such as the distinct modes of dress required for Muslim women (the veil) or the status of women in Islamic law.</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 might agree with the statement by drawing on examples from the Qur'an and hadith that demonstrate that women are equal to men from the point of view of early Islamic tradition. Such answers might try to also clarify the degree to which the teachings of Islam transformed the societies they appeared in, leading to a dramatic improvement in attitudes to women or women's freedom • some candidates might disagree with the statement, arguing that examples both from the Qur'an and hadith as well as throughout Islamic history show that the case for gender equality in Islamic tradition is weak. In addition, such an answer might also bring examples from contemporary Muslim society that show that women overall are treated as less than equal to men. • other candidates might try to distinguish between ideals and reality, arguing that while in theory Islam advocates gender equality, in practice this has not been easy to implement due to the strong influence of cultural norms on most societies that embraced Islam • some candidates might try to distinguish between what can be considered Islamic teachings and what is local culture; many practices usually associated with female oppression can be linked to local tradition that pre-existed Islam, although many passages in the Qur'an itself could pose challenges to this argument • some candidates might agree that while there are problems with certain parts of scripture and the hadith for advocates of female equality in Islam, some of these problems could be tackled with a new approach to scriptural hermeneutics, such as carried out by Muslim feminists such as Amina Wadud <ul style="list-style-type: none"> ○ however, some candidates might argue that the impact of such feminist readings on the practice of the majority of Muslims has so far been quite minimal • some candidates might question the definition of 'equality' altogether, and 	(AO2 24)	

Question	Indicative content	Marks	Guidance
	<p>argue that while Islam recognises the spiritual equality of men and women, it apportions different roles due to their different biological circumstances</p> <ul style="list-style-type: none">○ women might seem unequal to men from the perspective of an outsider, but in fact play a crucial albeit different role from men in Muslim society• some candidates might argue against the idea that one can make generalisations about Islamic practice, crucial differences exist between different theological traditions, and practices can differ greatly from region to region and time period to time period.		

Question	Indicative content	Marks	Guidance
3*	<p>To what extent would al-Ghazali have been satisfied with Ibn Rushd's approach to the relationship between religion and philosophy?</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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Ibn Rushd's view that religious truth and philosophical truth were in complete harmony, but that religious scripture must be interpreted when it did not agree with philosophical reasoning • Al-Ghazali's view that some aspects of Greek-inspired learning, such as logic and mathematics, were useful and important for Muslims, but that other aspects were not only problematic for Islamic theology, but also lacked philosophical rigour • Ibn Rushd's view that philosophers should be considered the highest rank of scholarship in Islam • Al-Ghazali's view that many Muslim philosophers could be attacked for holding theological positions that were untenable in Islamic theology • the ways in which these views and ideas create differences and similarities in belief and teaching between the two men <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 might argue that Ghazali would have been satisfied with Ibn Rushd's approach, perhaps because Ibn Rushd took on some of Ghazali's own ideas, such as: <ul style="list-style-type: none"> ○ the three main points that defined the boundaries of Islamic theology: God's existence, Muhammad's prophethood, and the reality of the afterlife 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>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 candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ Ghazali himself felt that the study of philosophy could provide many benefits to the Muslim world and resolve serious differences over how to interpret scripture • some candidates might argue that Ghazali would not have been satisfied with Ibn Rushd's approach, perhaps because it differed very little from the approach of philosophers which Ghazali had criticised • some candidates might argue that it is hard to make this assessment, since Ghazali and Ibn Rushd lived in different times and places • some might construct an argument based on Ghazali's advocacy of Sufism; while Ghazali would agree with Ibn Rushd that there was elite who had the true understanding of scriptural interpretation, for Ghazali, this elite consisted of Sufi masters, not philosophers. 		

Question	Indicative content	Marks	Guidance
4*	<p>‘Jihad is only a moral obligation’. 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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • some candidates may explore the debate about whether or not ‘enjoining the right and forbidding the wrong’ is a moral duty for each individual (<i>fard ‘ayn</i>), or only a duty to be fulfilled by a sufficient number of individuals within a given society (<i>fard kifaya</i>) and how these ideas cause differences in belief, teaching and practice <ul style="list-style-type: none"> ○ overall, most schools of law settled on the idea that this obligation was not necessarily a responsibility for each individual, but was fulfilled by a sufficient number of individuals ○ in recent Muslim history, jihadist ideology has increasingly emphasised the idea that jihad is a universal obligation • some candidates might discuss the hadith which refers to “greater jihad” and “lesser jihad”, connecting this discussion with relevant verses in the Qur’an that refer to justice • some candidates might provide examples from the teachings of two key contemporary Muslim scholars, Ali Shari’ati and Abdal Hakim Murad. <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 might argue in favour of this statement, arguing that the justification for jihad in Islam is based on its strong sense of justice and morality, using reasoning such as: <ul style="list-style-type: none"> ○ examples from the life of the prophet Muhammad or Islamic history connecting the idea of jihad with the Qur’anic call to 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>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 candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>“protect the oppressed” or “commanding the right and forbidding the wrong”</p> <ul style="list-style-type: none"> ○ since morality is an integral part of what jihad means, any jihad which is based on immoral aims or uses immoral means cannot truly be considered jihad ● some candidates might argue against this statement, for reasons such as: <ul style="list-style-type: none"> ○ the concept of jihad is itself rooted in the expansionist tendencies of the early Muslim state ○ while there might be a number of cases where jihad and morality coincide, there is greater potential for immorality that has been sanctioned by Islam’s legitimization of warfare. ○ the current global jihadist movement demonstrates that there is no necessary connection between morality and jihad, as many such groups only have the interests of a particular community in mind, not the greater good of the human race ○ even the prophet Muhammad and his followers fought battles whenever necessary. ● some candidates might try to differentiate between greater jihad and the lesser jihad, arguing that while the latter is more morally questionable, the former type of struggle is what we should be thinking about when we associate the term jihad with morality <ul style="list-style-type: none"> ○ Some candidates might interpret this question as suggesting that true jihad can only be the so-called greater jihad, i.e. the moral jihad against one’s individual desires ● some candidates might question the existence of one correct view of morality altogether; such an answer might argue that it is unfair to apply our society’s idea of what is just or moral to another’s, especially if we are applying such judgement to historically distant communities. 		

Assessment Objective (AO) Grids

AO1 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
religious, philosophical and/or ethical thought and teaching	Y	1-4
influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
approaches to the study of religion and belief.	Y	1-4

AO2 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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