



**GCE**

**Religious Studies**

Unit **H173/04**: Development in Islamic thought

Advanced Subsidiary GCE

**Mark Scheme for June 2018**

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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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## 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*.

<b>Level</b> (Mark)	<b><u>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</u></b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>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.</b>
<b>5</b> (13–15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10–12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• 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</li> </ul>	

<b>Level</b> (Mark)	<b><u>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</u></b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>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.</b>
<b>2</b> (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• 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</li> </ul>	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	<u>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</u> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>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.</b>
<b>5</b> (13-15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
<b>4</b> (10-12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured.</i></p>	
<b>3</b> (7-9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul>	

Level (Mark)	<p><b><u>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</u></b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i></p>	<p><b>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.</b></p>
	<ul style="list-style-type: none"> <li>• 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</li> </ul> <p><b><i>Assessment of Extended Response:</i></b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4-6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b><i>Assessment of Extended Response:</i></b> <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 <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b><i>Assessment of Extended Response:</i></b> <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1	<p><b>Critically compare the Mu'tazilite and Ash'arite approaches to the idea of divine will and human action.</b></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"> <li>• demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> <li>• cause and significance of similarities and differences in belief, teaching and practices</li> <li>• approaches to the study of religion and belief.</li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• the Mu'tazilites were 8<sup>th</sup> century theologians who said that humans were created by Allah with freedom of action</li> <li>• they taught that as khalifahs (stewards) on earth it is up to humans to decide what goes on in the world</li> <li>• Mu'tazilites deny the concept of divine will as a masterplan (al-Qad'r).</li> <li>• it is a rationalist approach that was influenced by ancient Greek thinkers</li> <li>• the Ash'arites were another group of 8<sup>th</sup> century theologians. They felt</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	

Question	Indicative content	Marks	Guidance
	<p>that beliefs in human action according to free will and al-Qad'r according to divine will were not mutually exclusive</p> <ul style="list-style-type: none"> <li>• Al-Ash'ari taught that Allah had sifat (foreknowledge). His foreknowledge, however, does not take away from human action being the result of free human choices</li> <li>• a discussion of the implications of both views in relation to moral responsibility</li> <li>• possible reference to the set text, Ghazali, discussion of divine will and human action in The Jerusalem Epistle, III (The Third Pillar of Faith) on human free will, divine justice and divine omnipotence.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that Mu'tazilite views on divine will and human action are not convincing because:               <ul style="list-style-type: none"> <li>○ the basis for the Mu'tazilite view was that he felt the need to give a rationally coherent account of Islamic beliefs. The very nature of religion, however, is that it cannot be rationalised</li> <li>○ Ash'ari himself said that revelation supersedes rationalism which adds to the idea that an approach to freewill based on rationalism is unconvincing</li> <li>○ complete freedom of human action has the implication of restricting the sovereign freedom of the creator. It also leads to questions about His omnipotence and omniscience</li> <li>○ the idea of divine guidance may lead some to question the idea of complete freedom of action for humans</li> </ul> </li> <li>• Some candidates might argue that Ash'arite views on free will are not convincing because:</li> </ul>	<p><b>(AO2 15)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ the Mu'tazilite approach says that the principle of justice means that it is a requisite for Allah to always do what is best for humans and this means total freedom of human action</li> <li>○ the concept of sifāt can be difficult to reconcile with freedom of action or free will. If Allah knows, in advance, human actions then they are unable to do otherwise.</li> <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ both approaches are equally credible. Both approaches allow for an element freedom and therefore the idea of moral responsibility.</li> <li>○ in the Middle Ages some Muslim thinkers sought to ignore both approaches and come up with a better alternative – this suggests that neither approach is satisfactory.</li> </ul> </li> </ul>		
2	<p><b>To what extent is it true to say that Islamic law (<i>Shari'a</i>) is not equipped to deal with new problems?</b></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"> <li>● demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></li> <li>● the analysis and evaluation of aspects of, and approaches to, religion and belief</li> <li>● cause and significance of similarities and differences in belief, teaching</li> </ul>	30	



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Some candidates might argue that Islamic law is equipped to deal with new problems because:               <ul style="list-style-type: none"> <li>○ the doors to ijtiḥād could be opened again. If they were to be then new problems could be dealt with</li> <li>○ in the formation of the law schools analogy and consensus were used. Both of these sources could help address new problems.</li> </ul> </li> <li>• Some candidates may combine these views and argue that:               <ul style="list-style-type: none"> <li>○ it depends on the nature of the problem. Some problems could be dealt with if analogy was used; however, it is not possible to use analogy to address all issues. It is, therefore, true to say that in some cases Islamic law is not equipped to deal with new problems</li> <li>○ Islamic law needs both teachings and interpreters. It could be argued that there are general teaching available in the original sources but application depends upon suitably qualified interpreters for the modern day, who understand modern day issues as well as the original texts. It could be argued that either or both are lacking, combining some of the arguments used above.</li> </ul> </li> </ul>		



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• the teleological argument is referred to in the Qur'an, for example in surah 23:12-13</li> <li>• there are other arguments that have been used, by Islamic philosophers and theologians, to prove the existence of Allah. These include the Kalam cosmological argument and versions of the moral argument</li> <li>• the Kalam argument talks of the need for a necessary being to have started the universe off. It is not logical to have a chain of infinite regression so Allah must have been the starting point.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that the teleological argument is the best proof of Allah's existence because: <ul style="list-style-type: none"> <li>○ it is an argument that is explicitly mentioned in the Qur'an and there are numerous references to the idea of design in the Qur'an</li> <li>○ Allah Himself tells us to observe the signs (ayat) that demonstrate His power and design which suggests it is a good source of proof</li> <li>○ it seems illogical to say that the orderly and awesome nature of the universe is purposeless and accidental</li> <li>○ the Kalam argument does not fit as well with the belief in an omnibenevolent God because it suggests that God had to create rather creating out of generosity.</li> </ul> </li> <li>• Some candidates might argue that the teleological argument is not the strongest proof of God's existence because: <ul style="list-style-type: none"> <li>○ there are some fundamentalist thinkers who argue that the mention of Allah in the Qur'an is in itself the strongest proof of His existence</li> <li>○ some Muslim theologians, in the past, have suggested that teleological arguments are unconvincing and therefore not good proof of Allah's existence</li> <li>○ there is nothing in the Qur'an that explicitly contradicts ideas put forward on the origins of the universe such as evolutionary theory.</li> </ul> </li> </ul>	<b>(AO2 15)</b>	Surah 23:12-13 is a set text

Question	Indicative content	Marks	Guidance
	<p>Evolutionary theory, by its very nature, questions the concept of a designer</p> <ul style="list-style-type: none"><li>○ some people argue that the Kalam argument is stronger proof.</li></ul> <ul style="list-style-type: none"><li>● Some candidates may combine these views and argue that:<ul style="list-style-type: none"><li>○ the Qur'an is the only proof needed so any other arguments are irrelevant</li><li>○ no one argument is stronger proof than another. Flaws can be found with any argument so all arguments can be viewed as being of equal value.</li></ul></li></ul>		

## Assessment Objective (AO) Grids

<b>A01 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
• religious, philosophical and/or ethical thought and teaching	Y	1-3
• influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-3
• cause and significance of similarities and differences in belief, teaching and practice	Y	1-3
• approaches to the study of religion and belief.	Y	1-3
<b>A02 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
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)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

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Head office  
Telephone: 01223 552552  
Facsimile: 01223 552553

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