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Introduction

These exemplar answers have been chosen from the summer 2018 examination series.

OCR is open to a wide variety of approaches and all answers are considered on their merits. These exemplars, therefore, should not be seen as the only way to answer questions but do illustrate how the mark scheme has been applied.

Please always refer to the specification http://www.ocr.org.uk/Images/242913-specification-accredited-a-level-gce-religious-studies-h573.pdf for full details of the assessment for this qualification. These exemplar answers should also be read in conjunction with the sample assessment materials and the June 2018 Examiners’ report or Report to Centres available from Interchange https://interchange.ocr.org.uk/Home.mvc/Index

The question paper, mark scheme and any resource booklet(s) will be available on the OCR website from summer 2019. Until then, they are available on OCR Interchange (school exams officers will have a login for this and are able to set up teachers with specific logins – see the following link for further information http://www.ocr.org.uk/administration/support-and-tools/interchange/managing-user-accounts/).

It is important to note that approaches to question setting and marking will remain consistent. At the same time OCR reviews all its qualifications annually and may make small adjustments to improve the performance of its assessments. We will let you know of any substantive changes.
Question 1

Critically assess the view that the Sufi master-disciple relationship contradicts the belief that God is one.

Exemplar 1

AO1 Level 5, 13 marks  AO2 Level 5, 20 marks

Total 33 marks

Exemplar Candidate Work

The Sufi belief is one of the most profound and ancient beliefs in Islam. This belief is reflected in the teachings of the Sufi masters, who emphasize the importance of the relationship between the master and the disciple.

Sufism teaches that the path to God is through the practice of love and devotion. The Sufi master-disciple relationship is central to this path, as the master guides the disciple in the spiritual journey.

The Sufi master-disciple relationship must be based on mutual respect and trust. The master must be someone who has achieved a high level of spiritual understanding, while the disciple must be willing to follow the guidance of the master.

Sufi teaching is not just about the transmission of knowledge, but also about the transformation of the disciple's heart. The master must help the disciple to develop a deep sense of devotion and love for God.

Conclusion:

The Sufi master-disciple relationship is a central aspect of Sufism. It is a path to spiritual growth and transformation. The relationship is based on mutual respect and trust, and it is centered on the development of devotion and love for God.
Within a sūfī’s path is a distinction between dānūrū and dāfūrū. Sūfīs believe in the union with God, their ultimate belief in the union of humanity with God. This refers to the annihilation of self.

A very common example of this rule comes from Muhyi. He stated that, "I am not the moon," meaning, dāfūrū refers to being constructed because it puts men on the path of God which goes against the new soul of the person ever being punishable in the unseen.

Meanwhile, the dānūrū refers to the idea that God is omnipotent and that God is better in every which simply refer to their persistence to understand God.

There is a clear distinction between dāfūrū and dānūrū. Dānūrū refers to the dualistic understanding of God and the soul, often leading to conflicts with different religious beliefs. The idea of dāfūrū is that it could also be used as a sign that the path of dāfūrū would be theishment after death.

The extreme contrariety like we have been taught at the relationship between a Sufi master and his disciple is the basis of the path. It is often constrained that the relationship between men suggests that the disciple lead up to the master as a form of eternal. This is considered to be extremely dangerous or even.

A sūfī’s rule is to follow the beliefs and teachings. Firstly, Muslims believe in monotheism not being a one, but a better of one soul.

This has been demonstrated many times through the key teachings of prophets such as Ibrahim.
Muhammad was a prophetic figure. For example, though
removed ideas that people were enshrining in
found at God, Muslims have a firm belief in
monarchism not its permanence. Yet the master
contracted one ‘belief’ because
and another lead to one extant
identifies the master which is wrong.
Another way view the relationship is contrariwise,
belief is in one God because is gets against
the anthropological organism for God. One question
relates to your claim transcribed and suggests
that nothing like you, and is completely
inexplicable from us, so we cannot accurately
understand each other. The idea of you
being beyond our comprehension one beyond
in general, is a highly regarded belief
for Muslims, yet the master—clergy—Collapsed
seem to be contradictions at the same
time, however it is possible to look up to
someone else, and often, the master is viewed
to be in one wherein or God. Yet the master
be considered a warm belief because of me

Theological arguments have already taught
us, no one can be compared to God, again
showing how one master cut grants against this
belief.

In terms of human error may actually
support the idea of knowing human and master
until because they lack the ability to
demonstrate many reasoning and faith in you.
For example, Al-‘Umar, a Caliph himself,
has expressed the need more with education
outside of religious which, or metaphysical
cannot be compatible with and, in it's
manifestation, understood and end the revelation
should not be rested on. This shows because
In conclusion, I would suggest that the master - disciple relationship is contradictory to belief in one God. In a sense the disciple, rather than exalt the master, rejects the master and worships God. In most instances in Islam, the master must bow down in awe and respect to God. However, a master must not do this. The master, instead of being simply following teachings of Islam, is the one who must be followed. In conclusion, I would suggest that the master itself is contradictory to the belief in one God.
Examiner commentary

AO1: The candidate focuses on the precise question throughout. They start with a very good explanation of Sufism and show a clear understanding of the topic. Technical terms are well used and, along with a discussion of the general philosophy of Sufism, demonstrate breadth of knowledge. The candidate is also able to incorporate knowledge from other areas of the specification referring, for example, to the Abrahamic prophets and this further illustrates good breadth. Depth of knowledge is shown through the discussion of drunken and sober Sufism – illustrating an understanding of the complex nature of Sufism and Sufi practices. Reference to scholars, such as Al-Ghazali also adds to the level of depth shown.

AO2: This response shows that the candidate has fully understood and engaged with the demands of the question. The distinction between drunken and sober Sufism allowed the candidate to argue both for and against the claim that the master-disciple relationship contradicts the view that God is one. The candidate assesses both sides of the argument well and provides evidence, by referring to the Sufi master-disciple relationship, to support these arguments. All of this allows the candidate to draw a convincing and justified conclusion.

Exemplar 2

AO1 Level 4, 10 marks  AO2 Level 3, 12 marks
Total 22 marks
The Sufi saw different visions of God; it can indicate different signs such as God appearing with you or a special message. However, an issue with this is that intoxicating yourself is against the authentic belief and message presented by the Quran and Hadith: Muslims are forbidden to drink and smoking and the use of drugs is against Islamic beliefs. As a Muslim, I then considered the body Allah has given to them. The Quran quotes: “To Allah you shall belong,” which shows that every Muslim will go back to Allah and they should return to him the way he made them which suggests that harming your kidneys through drinking and your lungs through drugs will not redeem you back to Allah. This would argue that surely one God wouldn’t want to respond to ‘drunken sufis’ and give them a religion encounter with him because they went against his teachings and orthodoxy. I agree with this as I believe that surely if God was one he wouldn’t give attention to people who disobey him; if so, there are people who are worthy of the religious encounter such as Muslims who truly follow his teachings.

Dhikr is a way of connecting with God. It is done through a form of prayer. Sufis do this by duirling
Examiner commentary

AO1: The candidate shows a reasonable knowledge of Sufism and is able to demonstrate breadth of knowledge, by discussing sober and drunken Sufism and referring to the Qur’an. However, it would be improved by a greater explanation of the master-disciple relationship. In this area greater depth of knowledge is required. For example, the role of a Sufi master should be fully explained and this is something that the candidate does not do.

AO2: This candidate attempts to offer some examples of how the Sufi master-disciple relationship can be considered to contradict the belief that God is one. However, the arguments are not that successful. At times the candidate seems to lose sight of the issue being evaluated. There is little discussion, for example, of how following a master can be equated to idolatry. There is also little appreciation of scholar’s views on the issue, which shows that the evaluation is limited. Introducing a wider range of arguments and scholarly views would have allowed the candidate to reach a more justified conclusion.
**Exemplar 1**

<table>
<thead>
<tr>
<th>AO1 Level 6, 14 marks</th>
<th>AO2 Level 6, 22 marks</th>
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<tbody>
<tr>
<td><strong>Total 36 marks</strong></td>
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**Question 2**

2. ‘The infallible Imams should not be used as sources of wisdom.’ Discuss. [40]

Shi'ite belief on this can be seen as an Imam that is infallible because he is seen as knowing and taking advice, whereas Sunni believe that the public and community should appear as an Imam as they are seen as God's representative and quite a divine quality would believe that they should be able to lead adherents in their actions. The Imam is seen as the second caliph, and this Imam is seen as the successor of the Prophet. They are infallible. These are those who believe in the Imam, who believe in the Imams who believe in the 12 Imams and the belief in the Imam being the only messengers who believe in the Prophet Muhammad. Indeed, the Imams were the messengers of God, and the Imam is seen as the number of the Imams. But, the Imam is not the Prophet, but he is exactly the one who. This is a huge contradiction as they are claiming one, 12 Imams or the same as the Prophet Muhammad.
where the prophet were the greatest human
of all times. It could be argued that nobody
in line the prophet and think complimentary. One
Imam to the prophet means above.
Only one not a cause work of wisdom.

It could be argued that they are a
privileged source of wisdom because
of the fact one or two quasim agreements.
It could be argued whereas one criteria
the Imam are as reliable
believers and not so accountable as
sources of wisdom because
human are fallible and as such,
so error tendencies but not.
Agreement of Imams would
be subject as great error, money
where the Imams agree are useless
because can come about or extend
as another source of wisdom. However
the Islamic Imams are not always means
they cannot make mistakes and only
cannot make anything judgement on,
then to be effective guides of wisdom.

However, it could be argued that the
hidden Imam, Imam Mahdi, comes
in ascension, provides no source of wisdom
be cause he a ordinary. To acquire than
the hidden Imam communicate with
the apostles but what about the
rest of the Islamic community? This
means that the hidden Imam will
only communicate with the
old enough in only a source of
wisdom for the apostles and rest...
Exemplar Candidate Work

A Level Religious Studies

The other ordinary to the other may be
in a certain rule to all men.

It could be argued that everything about
the truth of Islam, such as the invariable
Imams and the concept of Mahatma
Ashura, is not a phenomenon observed
by other Muslim groups, and which are
common concerns.

All in all, the hidden Imam is a person
who cannot be understood or proven
in the strict sense of reason. It is argued that
only God can understand or prove his
existence, and therefore should not be
on Earth.

However, the infallible Imam could
be seen as a better option for

In the composition by the Prophet,
the infallible Imam is seen as a
good source of wisdom because

The infallible Imam is not just

The last property. However,

by saying that

one needs to consult

God with wisdom.

Therefore, one ought to have a
wisdom of God, and no Imam, Imams,

and there is no guide as one and all.

or all.
To conclude, imagine the scene where an intangible soul is being evaluated on a scale of 0 to 10. By many, it is argued, a human soul is intangible because our beings are destroyed or burned in heaven, only to be resurrected and judged. The hidden elements in this scenario, how could we be on another plane or even on another world? How could the higher community form?

Some say there's a reason only certain communities can take part in the ascension. Many think they may not be able to understand or question the higher being communication unless we train our minds to view this differently.

There are many communities that exist in parallel worlds. Many communities may not be aware of our existence. We know of their existence, how they develop, and perhaps, our existence. The Prophet's knowledge of our existence is vast. The number of Prophets is vast. How can we connect with them, continuing their work and preserving their legacy?
Examiner commentary

AO1: This response shows a very good understanding of Shiism and especially the concept of the Infallible Imams, for example the candidate refers to the Zayidis and Ismailis. They also make reference to the Hidden Imam and in doing so shows a very good depth of knowledge. The candidate also shows an appreciation of Sunni views towards the Infallible Imams - adding to the breadth of knowledge. The knowledge could be further improved by discussing a few more alternative sources of wisdom.

AO2: The candidate focused on evaluating whether the Infallible Imams should be used as sources of wisdom. The response included arguments both to support the use of the Infallible Imams as sources of wisdom and to challenge it. The candidate has also included a good level of evidence to back these arguments up. As a result the candidate has been able to come to a fully justified conclusion. In order to get full marks, however, the candidate could have evaluated to an even greater extent. This could have been done by including more arguments to support other sources of wisdom that might be better or worse.

Exemplar 2 AO1 Level 5, 11 marks  AO2 Level 4, 16 marks  Total 27 marks

| 2 | Infallible imams are people, specifically men, who are important enough to be chosen to preach the words of Allah and teaching from the Quran. The debate whether they should/should not be used as sources of wisdom stems from the split between Sunni and Shia. After the Prophet Muhammad's death, there was controversy over who should succeed Muhammad. Sunni Muslims were in favour of Abu Bakr, whereas Shia Muslims believed Ali to be the rightful descendant as he was the Prophet's nephew. Leading from this, Sunni's believed that imams could be appointed through community consensus where people vote for whom they believe to be the rightful Imam. Shia's, however, believe that imams should only descend from the Prophet's family, and these are infallible. The conflicting views between Sunni and Shia despite that infallible imams are and are not sources of wisdom, whilst they may disagree on infallible imams, they do believe in the 2 Quran to be the word of God (Allah) and Muhammad was the final prophet. |
Shi'a Muslims believe that there are twelve Imams on Earth and the twelfth is hidden in a cave and will only return on judgement day to spread wisdom and important teachings. Some Sunni Muslims would dispute this and account them as uncredible sources of wisdom.

Some interpretations of the word infallible mean replaceable or useless and so some regard infallible Imams as sources of wisdom to be of no use and does that not regard them as sources of wisdom.

Other Muslims may believe that the only sources of wisdom can come directly from the Qur'an, the word of Allah, or the teachings of the prophet Muhammad which can be found in the Hadith or Sunnah. They believe only the word of Allah to be the only credible source of wisdom because to go against this would be a sin.

Shi'a Muslims believe however that because these Imams directly descend from the prophet Muhammad they are credible sources of wisdom and should be acknowledged. Whilst they may be descendants from the prophet's family this is not evidence enough to suggest that they are sources of wisdom. Instead the only source of wisdom should come from Allah and the divine teachings spread through the Islamic community. To believe in anyone other than Allah would be to commit Shirk which is a sin punishable by death.

Although the infallible Imams preach the
**Examiner commentary**

**AO1:** The candidate focuses on the question and demonstrates a reasonable knowledge of Shi'a Islam. However, they do not show a full understanding of the concept of the Infallible Imams. In order to improve the marks the response could include a more accurate explanation of the difference between an imam and the Infallible Imams. The candidate refers to a couple of alternative sources of wisdom, Allah and the Qur'an, but introducing other alternatives would have shown greater breadth of knowledge.

**AO2:** The candidate has used their knowledge of the Infallible Imams in AO1, in order to argue for both sides of the statement. In order to improve the marks a greater range of arguments need to be offered. This would allow the candidate to reach a fully justified conclusion. Although the candidate does come to a conclusion it is not supported by enough evidence to be considered fully justified.

<table>
<thead>
<tr>
<th>Candidate Work</th>
<th>Exemplar Candidate Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine word of Allah and teachings found in the Qur'an and other sources such as the hadith and sunnah, their sources of wisdom should not be accredited to them. However, in times of need imams are there to provide comfort (occasions such as funerals) and unite Muslim communities. The debate however concludes that they should not be used as sources of wisdom.</td>
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</tbody>
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Question 3

3* To what extent is it true to say that Islam does not allow Muslims to fully integrate into non-Muslim countries?

Exemplar 1

AO1 Level 6, 16 marks   AO2 Level 6, 24 marks

Total 40 marks

3 There are huge amounts of Muslims in Europe, but it is debatable whether they have successfully integrated into Western society or not, due to the fact that many Muslims come from the Third World countries such as Pakistan and Yemen. It could be argued that due to tragedies such as 9/11 and the London 7/7 bombings, Muslims will never be able to integrate into modern European and Western society. However, Islam does allow Muslims to interpret due to the sayings of the Prophet.

It could be argued that Muslims have integrated into non-Muslim countries such as the United Kingdom, France and Germany due to the high popularity of the "Eid Mubarak". Muslims believe that Muslims in Western countries are celebrating the Name of European workers and are, therefore, not Muslim. A "European" Muslim believes that Muslims are slowly disappearing from Europe and are now associating with European values. However, it is argued that Muslims are highly prevalent in non-Muslim countries such as Saudi Arabia, Albania and Russia. However, other scholars such as Ramadan claimed that Islam does allow Muslims to integrate into non-Muslim countries because Abu Na'im had narrated that Muhammad (p.b.u.h) claimed that he...
Exemplar Candidate Work

A Level Religious Studies

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Exemplar Candidate Work

The Prophet Muhammad had encouraged integration and had encouraged the mixing of Muslims and non-Muslims. In the Qur’anic way of life, no Arab has superiority over an Arab, and a non-Arab has superiority over an Arab, exemplifying the idea that Muslims and non-Muslims are equal. Furthermore, the hadith about the woman

harassed by Abu Bakr, ‘If you see an obstacle or

the sword’, suggest that the rulers of the land believe

you can live in such an unjust land, have to be maintained and the harsh laws

have to be upheld. This could be seen as a problem by some Muslims in family

problems such as marriage and divorce. In these
domains, the Islamic courts governed by Sharia Law.

However, many Muslims may believe that a non-Muslim minority country would be

can be granted, and easier to integrate

into as a result of oppression or women

which some Muslims wrongly deem as acceptable can be curtailed. Therefore

Islam does allow marriage and divorce. The Prophet encouraged equity, justice,

Ramadan, and a 10-day holiday, and also the safety of women, which some Muslims

women from unnecessary cruelty.

Some conservatives and orthodox Muslims

however disagree with the idea of an

“Eunuchism”, thus and a prevalence of

same-sex marriage to women even in 1416.

fundamentally wrong. Jordan Peterson argues

that conservatives feel that the younger generation need
The support of their parents, however, Levin (a scholar) argues that this is actually non-religious. The core Muslim principle is that parents do not like the idea of sending their children to school or would not encourage them, and the mixing of Muslims and non-Muslims would mean that Muslims may fail to learn with the non-Muslims, which is detrimental to their faith. Some contemporary Muslim societies refuse to enrol their children in school. It is also seen as a breach of the Prophet’s “seek knowledge from the cradle to the grave.” Therefore, Islam says that

whether you are in a Muslim country or not, you should be educated. This means that it is not just for the sake of learning, but to understand the teachings of Islam. Muslims believe in education as a fundamental aspect of their faith. Non-Muslim countries do not mean it is easy. For example, the rulers, the civil servants, and other officials are biased in favour of non-Muslims, making it hard for them to integrate. However, in the UK, it could be a problem that a young Muslim girl is forced to wear a hijab. This goes against Quran 2:256 "NO compulsion of religion". It also goes against gender equality.
In the Qur'an it says that "if there is a vast amount of women to marry, a man need not marry more than four wives as long as they can go to another place where there is no possibility for them to live so they can wear a headscarf. Therefore, although France banned headscarf wearing, Islam provides solutions for Muslim women to practice their faith elsewhere. This means one should always follow the needs of the land.

Furthermore, some children were born in slavery and able to easily adapt to modern European society. In many countries, due to the increase in halal food choices, highly populated Muslim areas have seen a sharp increase in the number of Muslim converts. However, other people are still living in areas where there is not a medina, making it hard to adapt and not to find the land to live in a headscarf "natural" way. The halal way of killing animals is normal, cruel and merciful, not uncommon. While there are many ways, it is hard to pray at home and fast on the moon. In countries such as Pakistan, Turkey, and Morocco, in the city of Maghreb, some (too many to count) however, there is no way an option on
Non-Muslim countries have had to adapt to Muslim influence. Each and everyone making it hard for them to integrate in European society.

It could be argued that the Hillsborough and London bombings brought minorities to the fore. Some minority leaders and communities have been appalled and a shared and many countries have closed their borders and have shown how little help there was. After the London Bombings, there had been many mosques on streets. For example, a mosque had been broken down showing an increase in anti-Semitic crimes. However, it was an increase in police and security on streets.

Many communities have grown in numbers and have shown an increase in security towards minorities and people of minority. Therefore, although or were born at fear, or minorities to integrate. However, the attitudes towards minorities have now changed. Making it easier for them to integrate in non-Muslim communities.

However, some may disagree on this. Islam does not fully agree minorities to integrate in non-Muslim society. Because in pre-modern Arabia, Mohammad, the leader of the prophet, frowned on minorities.
May please I religious work come to the community's consensus about help

like on a Monday, women go to known for Islam, for example, in non-Muslim

countries the act than to a prayer is
called out purpose of a day making

Muslim knew other progression

However, by advancements and technology

such as the "weekend" allow

Muslims to maintain prayer in morning,

they do not need other places Modern

Iran and Saudi Arabia on religious noses

governed by All真教 leaders and allow

exemption to occur on behalf of c muh and

as 20% to occur which go against 20%

and change Law if you own a home of life

witnesses. People cannot maintain

countries are run from this money

at will to whom to integrate

To conclude, Islam encourages

the camadon or non-Muslim use of Muslims

countries as another Muslim and
to "serve them even on a ground"

and than to "fight the battle of a

Chairman on our own good thing"

Maintaining their Muslims and

non-Muslims should be in alliance and

not separate from each other. This being

said, it is not easy for Muslims to engage

case non-Muslim countries in their very own

allow to wear headcovering and sometimes it

is hard to pray. However, Prophet Muhammad

had labelled this long quote camadon as the

terror to "greater good" the Iman to

our dear ones have to practice

their faith. The Iman are the Muslims
Examiner commentary

AO1: The candidate remains fully focused on the question throughout the whole essay. The response includes an excellent level of knowledge – both in terms of breadth and depth. The candidate shows an excellent understanding of the issue and this is evident in the selection of material. There are references to scholar’s views and contemporary issues facing Muslims in non-Muslim countries, both of which show evidence of independent study. It is unlikely that a candidate could include a more comprehensive amount of knowledge than this response, in the time given.

AO2: This response shows that the candidate has a full understanding of the demands of the question. The ability to use both contemporary and historical examples to help analyse the extent to which Islam allows Muslims to fully integrate into non-Muslim countries is excellent. The inclusion of a variety scholar’s views helps to understand the evaluation further. The candidate’s level of analysis allows them to reach a fully justified conclusion.

Exemplar 2

AO1 Level 5, 12 marks  AO2 Level 5, 19 marks  Total 31 marks
role model. It is a trait they also learned. Back in the
prophet's time, there was real difficulty and oppression
in Makka (Mecca) and so the prophet was forced
to move to Medina but even then he was
approached by non-believers with tolerance. He said
to them "Therefore to you your religion, and to me
mine". It highlights the tolerance and respect
for other beliefs. Today we live in a society with
lots of difference beliefs, the actions' action (sunnah) of the prophet on tolerance and
respect helps individual live in non-muslim countries.
They learn to be tolerant of other religious beliefs
that are different from theirs because that is
what the Prophet taught. We must respect
other belief as we are no one to judge who is right
or who is wrong, that is something to be left to
God. Therefore it is not true that Islam does not
fully allow Muslims to fully integrate into non-muslim
countries, as it instead teaches them to tolerate
those of non-muslim belief. Support from this comes
from Al-Ghazali who looked at the term 'kufr'.
This is where the matter of rejecting the truthfulness
of Prophet Muhammad (PBB) Al-Ghazali question the
authority of religious scholars who pass
judgements on Kufr. He says "For how do jurists
their purely on the basis of mastery Islamic knowledge
assume such an enormous task". He further states that
we are no one to judge anyone. Now we may not
agree with other beliefs but that does not mean
they are wrong and we are right. We should leave
such judgement to God. This mindset that Islam
people have the Pro. Therefore we should follow
the prophet's teachings and leave the rest to God.
This mindset of tolerance allow people to easily integrate
with one another. Therefore it is not true to say
that Islam does not allow Muslims to fully integrate
A non-Muslim country places great emphasis on tolerance, which is key for integration to take place.

Furthermore, as according to the Quran, Muslims should be tolerant towards non-Muslims. The Quran highlights the community of faith between believers of monotheistic religions (Jews, Christians and Muslims).

For example, Britain is a country whose values are based on Christianity, the Quran emphasises how we different monotheistic religions should come together as one community of faith. The Quran says "There is no compulsion in religion" meaning we can't coerce anyone into Islam. The Quran stresses on the fact that religious freedom is important. Faith is an individual commitment between the individual and God and it is something they desire. Having this idea instilled in Muslim minds means that when they go to non-Muslim countries, they are able to fully integrate as they're aware they will meet people of different faiths, and because the Quran states there is religious freedom we are more accepting of that. Due to this acceptance, we, as good citizens, create a broader mindset, becoming more open to other faith and to integrate much more easily. Therefore it is not true to say that Islam does not allow Muslims to fully integrate into non-Muslim countries as their tolerance and acceptance of religious freedom taught by Islam through the Quran allows them to do so.

However, the Quran only focuses on monotheistic religions, ignoring polytheistic religions such as Hinduism. Islam is against idolisation and beliefs in more than one God, which is what polytheistic religions are about. This means that Muslims are less tolerant towards other beliefs which
Are not similar to theirs. If Muslims are to go to non-Muslim countries of India which has a small minority of a Muslims but in the country is majority Hindu and India’s values are based on Hindu beliefs. Being intolerant and not accepting of polytheism means that when Muslims would have difficulties in integrating into non-Muslim countries in India due to polytheistic beliefs that it has. This intolerance comes from Islam as the Quran only favours one monothistic religions, ignoring polytheism, therefore to an extent and making it seem like a completely wrong belief. Therefore to an extent, it is true to say that Islam does not allow Muslims to fully integrate into non-Muslim countries depending on what non-Muslim country it is.

* (Next page)

In some conclusion, to an extent it is true to say that Islam does not allow Muslims to fully integrate into non-Muslim countries but this really depends on the country itself. Countries like Britain and America are easier for Muslims to integrate into due to similar beliefs of monothistic religions, where the Quran emphasizes on unity of this community, but other countries not promoting monothisim it becomes difficult for individual Muslims to integrate. Therefore the extent to which Muslims integrate into non-Muslim countries comes down to the country and the countries’ beliefs. Now

There has however been a rise in racism against Muslim beliefs due to recent events. People of non-Muslim countries are much more harsh on Muslims where they may segregate them or just treat them badly. This can stop Muslims from integrating into non-Muslim countries as they feel alienated and left out. Belief in Islam stop them from integrating
Examining commentary

AO1: There is a good demonstration of knowledge. For example, the candidate is able to clearly explain Muhammad’s pbuh teachings on tolerance which helps show depth of knowledge. The response also includes Qur’anic quotes that are appropriate to the question. Some technical terms are employed and show accurate understanding of the meaning of the words used. The marks could be improved by showing a greater breadth of knowledge. The candidate could do this by discussing examples of modern societal issues that Muslims may face in non-Muslim countries that could make integration difficult.

AO2: The candidate offers some arguments as to how Islam could be seen to not allow full integration. There are also a similar number of counter arguments which show a balanced evaluation. Both sets of arguments are supported with evidence and this has allowed the candidate to reach a reasonably justified conclusion. The response could be improved, however, with more contemporary issues being used as evidence to support the arguments.
**Question 4**

Critically assess the impact of modern feminism on attitudes towards the hijab.

**Exemplar 1**

**AO1 Level 5, 13 marks**  
**AO2 Level 6, 22 marks**  
**Total 35 marks**

| 4 | In recent years, the wearing of the hijab—particularly in western societies—has long been associated with oppression in great contrast to the modern feminist discourse. Modern feminists would argue that the hijab is a symbol of liberation and protection, as opposed to a symbol of oppression. However, it appears that the impact of modern feminism on attitudes towards the hijab has been extremely limited, as evidenced by the seemingly exacerbation of negative attitudes toward the hijab in Europe in particular.

Modern feminist and Pakistani-American Asma Nusre would argue that the hijab is not a symbol of oppression, an attitude which many have adapted, yet increasingly has gained popularity after 9/11. Asma Nusre would argue rather felicitously, that the hijab is a symbol of freedom. However, the older tenets of modern feminism such as Asma Nusre appear to be largely unchanging based on the stark contrast between Qur'anic verses which tend to promote liberate women and frequently oppress them. Thus, although they may be misinterpreted and in the eyes of modern feminism, such observations may
Exemplar Candidate Work

A Level Religious Studies

Lead many to remain unconvinced.

The Qur’an appears to articulate the freedom of women in some instances, as opposed to suppressing them as (in the view of some) the hijab symbolizes. There is, however, no permission from going to the mosque, although their husbands are better for them, and if your wife refuses to come to bed, the angels will cure her until morning comes (may have given rise to the inextricable link between hijab and oppression). Although a perhaps a radical view, this argument must be given credit and thus it appears true that modern feminists have had little impact on changing the negative attitudes towards the hijab. It may be understandable that large portions of society may adopt this attitude, which is not helped by media outlets an images that portray Islam as a highly oppressive religion, particularly towards women. Although this view may be in the view of Muslims, it is erroneous; it nevertheless the difficulty in reconciling such conflicting attitudes towards women in the Qur’an and laws about aura excluding the hijab, appear difficult to reconcile. "It was a Muslim, Tuvalue Kidley, who was reporting on the war in Afghanistan, after 9/11, was captured by the Taliban and was permitted freedom on the grounds that she read the Qur’an, and she did. Kidley would subsequently deny that the negative attitude towards the hijab she stated that she "expected to read..."
| Failure of Yvonne Ridley to convince Western society that the hijab is indeed a symbol of liberation. The philosopher very | Consider the increasingly negative attitudes towards the hijab, and 
Islam in general. France very recently passed laws on the hijab, in 2010, the early | 

2000s, which appears to have been exacerbated by Charlie Hebdo and the frequency of "Islamic" terrorist attacks in France. Similarly, this negative attitude towards the hijab extended to the Netherlands. As by 2018, an estimated 76% of Dutch citizens are opposed to the hijab, but it is strongly argued by | Statistic in itself appears to implicitly convey the limited impact of modern feminism on attitudes towards the hijab. Rather than ameliorating these attitudes, modern feminism appears to have exacerbated them by highlighting the inconsistency with Asma Badrani’s work and that of Qatari scholarship, and the clear |
Examiner commentary

AO1: The candidate focuses on the precise question throughout and there is a good level of clarity to the writing. The selection of material is wholly appropriate to the question. The use of Qur’anic passages and scholar’s views show depth of knowledge. The inclusion of statistics relating to attitudes towards the hijab in France and the Netherlands help demonstrate breadth of knowledge. This shows that the candidate has a sound appreciation of the issue.

AO2: This candidate has used their knowledge of modern feminism and the hijab, demonstrated in AO1, in order to argue for both the positive and negative impact on attitudes towards the hijab. The candidate’s argument that alternative factors may have had a greater impact on people’s attitudes towards the hijab demonstrate a higher level of analysis, not all responses have shown an appreciation of this.
Exemplar 2

AO1 Level 5, 11 marks  AO2 Level 5, 17 marks  Total 28 marks

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The hijab is a cloth that a Muslim woman is required to wear on her head to make sure her hair, arms and chest are covered. As this indicates modesty. In this essay I am critically going to assess the impact of modern feminism on attitudes towards the hijab.

The Quran states “Cover your wives from head to be except their eye,” which shows how Muslim women who have once reached the stage of puberty are required to cover themselves. This is because Islam values women’s modesty and believes that women should only be shown to their husbands if it is something special and a woman’s beauty shouldn’t be openly shown to the world at then.

There is nothing special about her left. This has impacted modern feminism by getting Muslim girls to cover themselves and others modestly as it indicates self-respect and respect for Allah. This also indicates respect towards Muslim women as men will know that they’re submitted to Islam alone and won’t participate in any “haram” (forbidden) activity such as dating as Muslim women can only look at get married in “halal” (approved) ways and must remain modest to their religion.
However, some may argue that the impact of the hijab on women indicates that they're oppressed, and some people such as Tommy Robinson believe that women wear the headscarf because they're oppressed and have to obey their husband/father, whereas this isn't the case in Islam. Women are not oppressed. If the Quran states that "your wives are a garment for you, as you are for them," which shows that even though women are treated as equal to men in Islam and are not oppressed or forced to do anything, which shows that the impact on modern feminism is good as women are still treated equally to men. I agree with this as I believe that the Quran states the attitudes towards the hijab can vary, but if it is studied properly, the Quran will state how the hijab is to protect women from "nazaar" (evil eye) and not to oppress them.

Modern feminism has led to women arguing for their own rights and to have equality with men. The attitudes towards the hijab have changed dramatically over the last years from the Prophet Muhammad’s (peace be upon him) time where all women were covered from head to toe to today where some women in more secularised countries see it as a choice rather than it being "fard" (obligatory). This is because women believe that if men don't have to cover, they shouldn't too.
more away from the authentic belief
Sayings in the Quran and Hadith.
As women don’t actually have the choice
to wear the hijab, it is actually far on them. However, this isn’t the case in
all countries such as Saudi Arabia.
(1) Modern feminism doesn’t have
a great impact on thought as
women don’t actually have a say; instead they
listen to the Sharia law and their
“mehraam” (brother/father/uncle). This
is also present in many other laws in
Saudi Arabia as women can’t drive. This
shows that modern feminism isn’t
a great influence in all countries but
in countries such as the UK.
It can shift attitudes towards the hijab.
I agree with thy as I believe that
feminism can having a great say in
the countries such as the UK today and
can influence the shift in attitudes of
other muslims such as believing the
hijab is a choice instead of an obligation.

In conclusion, I believe that
modern feminism has impacted the
attitude towards the hijab to an
extent as more muslim females believe
it is a choice instead. However nothing
can change true and literal meaning
In the Quran which clearly states
women should be covered as their
beauty is sacred therefore, modern
feminism cannot impact the attitude
toward the hijab as long as
the muslim women know the
meaning and purpose behind the hijab.
Examiner commentary

AO1: The candidate focuses on the question and shows a reasonable knowledge of what the Qur’an says about the hijab. Some knowledge of modern feminism is also evident; however, the level of both depth and breadth of knowledge could be improved on. For example, the candidate could give a more detailed explanation of modern feminism and refer to a wider range of scholars. Using technical terms more often would also help to illustrate deeper understanding.

AO2: The candidate shows a reasonable level of engagement by giving some examples of both the potential positive and negative impact that modern feminism has had on attitudes towards the hijab. For example, the candidate suggests that modern feminism has had a greater impact on attitudes towards the hijab in non-Muslim countries. The marks could have been improved, however, if the candidate had incorporated a greater range of scholar’s views. More evidence could also be used to support the arguments.
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