



**GCE**

## **Religious Studies**

**H173/04:** Developments in Islamic thought

Advanced Subsidiary GCE

**Mark Scheme for June 2019**

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

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

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

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Indicative content – Responses might include:	Guidance
<p><b>1. To what is remembrance of God the only way to achieve spiritual perfection?</b></p> <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>• Sufism is the esoteric branch of Islam that may be followed by both Sunni and Shi’a Muslims. It emerged as a result of the distaste towards the lack of piety and materialism shown by the Umayyad Caliphate</li> <li>• Sufis follow a Sufi master who teaches their pupils a variety of techniques, such as poverty, abstinence and solitariness aimed at achieving the Sufi state of <i>fana</i></li> <li>• although remembrance of God (<i>dhikr</i>) is something that all Muslims are expected to do, Sufis engage in ritualised remembrance ceremonies</li> <li>• remembrance of God involves reciting short phrases or prayers, either silently or aloud</li> <li>• spiritual perfection relates to both intention and action. It involves good moral conduct, determination, moderation and self-censure. Those who are seeking to attain spiritual perfection should not fear the criticism of anyone else.</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 remembrance of God is the only way to achieve spiritual perfection: <ul style="list-style-type: none"> <li>○ all Muslims are expected to engage in remembrance of God and this suggests that it might be the only way that spiritual perfection is achieved</li> <li>○ Islam means submission to God and it could be argued that it is only through continual remembrance of God that you are likely to feel the desire to fully submit. It is only through fully submitting that you can achieve spiritual perfection</li> <li>○ the importance of remembrance of God is stated in the Qur’an which may mean that it is the only way to achieve spiritual perfection</li> <li>○ remembrance of God is the ultimate objective of all acts of worship. Acts of worship not performed remembering God are arguably hollow.</li> </ul> </li> <li>• Some candidates might argue that remembrance of God is not the only way to spiritual perfection because: <ul style="list-style-type: none"> <li>○ Muslims can keep God in mind at all times without repeating phrases or prayers</li> <li>○ it is only Sufis who actually take part in ritualised remembrance ceremonies and this suggests that formal remembrance of God is not the only way to spiritual perfection</li> </ul> </li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>○ the Five Pillars are obligatory acts for all Muslims so focusing on these is another way of achieving spiritual perfection.</li>   <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ remembrance of God might be the only thing that keeps Muslims motivated but acts like the Five Pillars are essential for achieving spiritual perfection because they show full submission to God</li> <li>○ remembering God might be lead a Muslim on the path of spiritual development but a state of perfection might be out of reach for all save Prophets.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="197 237 1066 300"><b>2. Critically assess the impact on Islam of the differing Sunni and Shi'a narratives of succession.</b></p> <p data-bbox="150 338 1007 405"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 443 1086 920" style="list-style-type: none"> <li>• the majority of the world's Muslim population are Sunni Muslims, with only a minority being Shi'a Muslims</li> <li>• the Shi'a sect of Islam emerged due to the disagreement over who should become Caliph after the death of Muhammad <small>pbuh</small> (the succession)</li> <li>• Shi'a believe that the Prophet <small>pbuh</small> chose Ali to succeed him, however, Abu Bakr was appointed as first Caliph after his death. He was then succeeded by Umar and Uthman respectively</li> <li>• Sunni Muslims view these three as the 'rightly guided' caliphs but Shi'a Muslims regard them as illegitimate usurpers</li> <li>• as well as the differing narratives of succession there are other differences between Sunni and Shi'a Islam that may impact on the faith. For example, there are differences in certain beliefs and also the way the Five Pillars are practised.</li> </ul> <p data-bbox="150 954 1078 1021"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="197 1055 1078 2007" style="list-style-type: none"> <li>• Some candidates might argue that the differing Sunni and Shi'a narratives of succession have a significant impact on Islam because: <ul data-bbox="264 1182 1078 1518" style="list-style-type: none"> <li>○ the emergence of Shi'a Islam has resulted in differing beliefs and practices, some of which appear to be irreconcilable. For example, the Shi'a belief in Imams as flawless is seen by many Sunni Muslims as idolatry (<i>shirk</i>)</li> <li>○ Sunni and Shi'a Muslims have different beliefs about the Qur'an which can have a profound effect on how Islam is followed</li> <li>○ Muslims are still divided along sectarian lines because the issue of succession affects the way in which Sunni and Shi'a consider the legitimacy of their leaders even today.</li> </ul> </li> <li>• Some candidates might argue that the differing Sunni and Shi'a narratives of succession have little impact on Islam because: <ul data-bbox="264 1711 1078 1912" style="list-style-type: none"> <li>○ both Sunni and Shi'a Muslims agree on the fundamental beliefs such as the oneness of God (<i>tawhid</i>) and Muhammad <small>pbuh</small> as messenger of God. Arguably differences in practice are of little importance</li> <li>○ all Muslims observe the Five Pillars of Islam – as they are obligatory acts any other differences are irrelevant.</li> </ul> </li> <li>• Some candidates may combine these views and argue that:</li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>○ while the differing narratives of succession have an impact on Islam there are other things that have a greater impact on Islam. For example, the rise of extremist groups such as ISIS</li> <li>○ differences amongst Muslims, of any sort, has little impact on Islam compared to the rise of secularism in the world.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="197 300 1066 365"><b>3. ‘Belief in the afterlife is the most important belief in Islam.’ Discuss.</b></p> <p data-bbox="150 405 1007 470"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 506 1075 913" style="list-style-type: none"> <li>• all Muslims believe in an afterlife (<i>akirah</i>) and the idea that heaven and hell are the ultimate destinations</li> <li>• every individual Muslim has a record book that records all of their actions. This book is read out to them on the Day of Judgement and decides their fate</li> <li>• the Qur’an describes the Day of Judgement as being heralded by trumpets. Once the trumpets are sounded the dead will join the living – the afterlife takes the form of resurrection of the dead not immortality of the soul</li> <li>• there is an intermediary phase between death and resurrection, known as the <i>Barzakh</i> but Muslims have differing beliefs as to what this involves.</li> </ul> <p data-bbox="150 976 1078 1041"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul data-bbox="197 1072 1091 2016" style="list-style-type: none"> <li>• Some candidates might argue that a belief in the afterlife is the most important belief in Islam because: <ul data-bbox="284 1173 1070 1473" style="list-style-type: none"> <li>○ the implication of a belief in the afterlife is that Muslims must live with an awareness that they are watched and judged by God. Some would say that this is likely to make them behave morally which is beneficial for the individual Muslim and the community as a whole</li> <li>○ belief in the afterlife means that all life is worship of God (<i>ibadah</i>). Oneness of God (<i>tawhid</i>) is one of the most important concepts in Islam so anything that encourages worship of God is the most important belief in Islam.</li> </ul> </li> <li>• Some candidates might argue that belief in the afterlife is not the most important belief in Islam because: <ul data-bbox="360 1615 1070 1809" style="list-style-type: none"> <li>○ a belief in <i>tawhid</i> is the most important belief without this there would be no reason to believe in any other aspect of Islam</li> <li>○ a belief in God as creator is the most important because it gives humans a reason to look after the world and a purpose for life.</li> </ul> </li> <li>• Some candidates may combine these views and argue that: <ul data-bbox="264 1921 1058 2016" style="list-style-type: none"> <li>○ all beliefs in Islam are of equal importance. Islam means total submission to God and this requires a belief in all aspects of the faith</li> </ul> </li> </ul>	









<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"><li>○ it depends how the belief is held in the mind of the believer. It could be to a positive encouragement in that the believer looks forward to everlasting life and develops their faith and practice with that goal in mind. Or they could feel weighed down by concepts of sin and punishment, drawing them away from religion.</li></ul>	



Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</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> </ul> 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	
<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> </ul> 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	
<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)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> <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)	A <b>very good</b> demonstration of analysis and evaluation in response to the question: <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> <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>	
<b>4</b> (10–12)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question: <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> <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> <b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
<b>2</b> (4–6)	A <b>basic</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>	
<b>1</b> (1–3)	A <b>weak</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i>	
<b>0</b> (0)	No creditworthy response	

**Annotations**

<b>Annotation</b>	<b>Meaning</b>
	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.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## **SUBJECT–SPECIFIC MARKING INSTRUCTIONS**

### **H173, H573 AS and A Level Religious Studies**

#### **Introduction**

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

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

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

#### **Information and instructions for examiners**

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

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

## Using the Mark Scheme

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

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

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

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

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

## Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

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

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

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

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

## Levels of Response

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

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

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

### **Assessment of Extended Response**

The GCE General Conditions of Recognition state that:

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

- a) provide extended responses

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

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