



Oxford Cambridge and RSA

GCE

Religious Studies

H173/04: Developments in Islamic thought

AS Level

Mark Scheme for June 2022

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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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Response: indicative content	Guidance
<p>1. 'Ibrahim (Abraham) and Musa (Moses) should not be used as sources of moral guidance by Muslims.' Discuss. [30]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Muhammad (pbuh) is regarded as the final prophet in Islam. This means he is the last in a chain of messengers sent by God • Ibrahim and Musa are also prophets, important to all three of the Abrahamic faiths – Judaism, Christianity and Islam • Ibrahim and Musa are both mentioned, along with other prophets, in the Qur'an • in Islam, Ibrahim is regarded as being the father of the Arab nation • Ibrahim is believed to be the first person to teach about the oneness of God (<i>tawhid</i>) • Musa also preached the message of one God, at a time when idolatry was common practice • Prophets of God, in Islam, are used as sources of guidance and inspiration for Muslims. 	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- Muhammad (pbuh) was the ‘seal of the prophets’ which implies that he was the one who brought the message in its final form. So, he should be the only prophet used as a source of moral guidance
- it is believed that previous messages were distorted or misinterpreted, this means that traditions of the practices of other prophets, such as Ibrahim and Musa, may also be unreliable. So, they shouldn’t be used as sources of moral guidance
- they shouldn’t be used as there are better sources of moral guidance such as the Qur’an and Shari’a
- Ibrahim and Musa lived in very different times. They would not have come across modern issues – so while they might be useful as sources of inspiration, they can’t be of help giving moral guidance for Muslims
- both Ibrahim and Musa were prophets of God, so they must have been good men. This means that they should be used as sources of moral guidance
- Musa was believed to be the only prophet who God had direct contact with. This means he is a really important figure in Islam and should be used as a source of moral guidance for Muslims
- Ibrahim was the first person to teach the concept of tawhid. As this is, arguably, the most important concept within Islam he is clearly a good source of moral guidance for Muslims
- Muslims remember the story of Ibrahim’s preparedness to sacrifice his son every year during the festival of *Eid-ul-adha*, so it makes sense to consider this for moral guidance
- the Qur’an states that there should be no compulsion in religion, so individual Muslims should be free to decide if they want to use Musa and/or Ibrahim as sources of moral guidance
- it depends on the circumstances an individual Muslim faces whether they find relevant guidance from the stories of Ibrahim and Musa or not.

Response: indicative content	Guidance
<p data-bbox="140 293 919 365">2. To what extent is it true that nobody can successfully describe God? [30]</p> <p data-bbox="89 427 895 495">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="89 521 919 864" style="list-style-type: none"><li data-bbox="89 521 887 555">• Muslims believe in God as the one and only God (<i>tawhid</i>)<li data-bbox="89 557 887 591">• Islam teaches that God created and rules over everything<li data-bbox="89 593 831 660">• God is believed to be immaterial, eternal, omniscient, transcendent and omnipotent<li data-bbox="89 663 879 730">• anthropomorphic descriptions of God can be found in the Qur'an<li data-bbox="89 732 919 864">• Muslims use the 99 names to describe the nature of God. These names are referred to in the Qur'an and include titles such as the King, the Beneficent, the Merciful and the Giver of Peace.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- many of the beliefs about God in Islam are arguably beyond human comprehension. So logically, Muslims can't successfully describe God using human language when they don't fully understand God's nature
- God is said to be immaterial so describing God by making reference to material things/people will not allow Muslims to successfully describe God
- if God is transcendental then no human can have had direct contact with God so any attempt, with human language, to describe God is going to be unsuccessful
- some Muslims, including the Mu'tazila, rejected the anthropomorphic descriptions of God as human interpretations so Muslims should not use them
- if God did not want the creation to try and understand/know him then God wouldn't have revealed himself to the prophets. As human language is the only way we can describe God it must be a successful way of doing so
- the Qur'an mentions the 99 names of God. As the Qur'an is the word of God it means God intends us to use human language to describe him. So human language must be a way of successfully describing God
- some Muslims, including the Ash'ari, accepted the anthropomorphic descriptions of God as human interpretations so Muslims should accept their use
- some argue that the immaterial nature of God makes him difficult to describe successfully using human language. However, we describe other immaterial things, such as emotion, so logically describing God is also possible
- it is impossible to say whether human language is a successful way of describing God because we can never fully know God
- it doesn't really matter whether human language successfully describes God. As long as doing so helps us feel a stronger connection with God it is irrelevant whether the description is accurate or not.

Response: indicative content	Guidance
<p data-bbox="140 293 831 360">3. ‘The Qur’anic prohibition on usury is outdated.’ Discuss. [30]</p> <p data-bbox="89 459 895 526">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="89 555 930 1032" style="list-style-type: none">• the Qur’an is the Islamic holy book believed by Muslims to be the ‘words of God’. So, anything decreed as prohibited, in the Qur’an, should be followed by Muslims• usury refers to the practise of charging interest and it is forbidden according to Islamic law• there are twelve verses in the Qur’an that deal with the issue of usury (<i>riba</i>)• the main reason that usury is forbidden is because it is seen as a way of exploiting people• when the Qur’an was revealed there were huge levels of inequality within society for example slavery was an economic institution and money lending involved charging extreme rates of interest – making the rich richer and the poor poorer.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- nowadays the financial services industry, including money lending, is regulated which means the controls are stricter. It is not possible to charge unlimited amounts of interest, so it could be argued that the Qur'anic prohibition on usury is now outdated
- usury is now a part of everyday life – for example, many people buy houses using mortgages which involves interest repayments. Without this a lot of people wouldn't be able to own their own house so the prohibition is outdated
- other duties such as making a living and supporting a family might be seen as important, so if it is necessary to take interest to fulfil these purposes, through mortgages or business loans, then the prohibition might be seen as outdated
- some Muslim-majority countries permit their financial systems to use interest to support their economies for the present day
- one of the main reasons for its prohibition is that it exploits the poorest in society. There are still examples of where this happens in modern society e.g. pay day loan companies. This means that the prohibition is still very relevant in modern society, and so not outdated
- the Qur'an is eternal, so it is not possible for ethical dictates contained in it to become outdated
- usury can and does still contribute to inequality in society. As equality is fundamentally important in Islam its prohibition is still necessary in order to help limit the levels of inequality in society
- some Islamic banks and institutions have set up alternative ways of lending and borrowing based on transfer of shares, so it is not essential to use interest bearing loans
- some Islamic institutions have successfully combined providing products which prohibit interest with operating in an interest-based system, such as Islamic banks operating from the City of London
- whether or not the prohibition is outdated might depend upon the needs and situation of individuals therefore should make the choice themselves on an individual basis.

At Standardisation, consider the following from the Assessment Marker:

It would be worth adding that there are Muslims living in parts of the world where it would be impractical not to engage with loans/interest payment as it would be impossible to buy a house without a mortgage for most people or engage with formal banking.

One could also argue that the prohibition leans away from monetary transaction and is aimed at an old system where trades were based on a greater range of assets. This also could be argued to say that it is out of date as transactions more commonly involve money.

The difficulties faced in trying to reconcile the prohibition of usury with the way the world banking system operates would also indicate that the prohibition is outdated.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2021

H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor

will not allow you to submit the script.

- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.








9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To 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

11. **Annotations**

Annotation	Meaning
	Level one
	Level two
	Level three
	Level four
	Level five
	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 provide extended responses

As such, the quality of extended responses is 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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