GCE

Religious Studies

H173/04: Developments in Islamic thought

AS Level

Mark Scheme for June 2023

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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.

Indicative content – Responses might include:	Guidance
1. Critically assess the view that the Shari'a is of central significance in the daily practice of Muslims. [30] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: - the Shari'a is a term for Islamic law. It is often literally translated as 'the path leading to the watering place' - it is an expression of God's commands that are incumbent on all Muslims. It covers the same areas as most other legal systems – which detail an individual's relationship with the state and society - unlike other legal systems, it also refers to an individual Muslim's relationship with God and their spiritual conduct. Examples of this include ritual practices such as prayer (salat) and fasting (sawm). It includes both private and public activities - the Qur'an acts as the primary source for the Shari'a. A variety of secondary sources were also consulted during the development of Islamic law – these differ depending on the law school - the historical development of the Shari'a led to the development of four main Sunni law schools: the Hanafiyya, the Malikiyya, the Shafiyya and the Hanbaliyya - Islam is an all-encompassing religion where there is no separation between daily life and worship. Daily practice for Muslims, therefore, involves adhering to the five pillars (specifically prayer) and the avoidance of prohibited acts (haram) as defined by Shari'a.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: - part of the Shari'a deals with private conduct – aspects of spiritual practice covering the daily ritual of prayer, for example. As prayer a considerable part of a Muslim's daily practice it could be argued that the Shari'a is of central importance - a Muslim's daily life involves the greater jihad, the struggle to do good and avoid evil. The whole point of the Shari'a is to set out, explicitly, what Muslims should and shouldn't do – so clearly it is of central importance for the daily practice of Muslims - Shari'a councils exist even in Western countries to offer advice, guidance and religious rulings. For example, there are around 30 councils in the UK. This could suggest that the Shari'a is of central importance in daily practice of Muslims - many Muslims live in non-Muslim majority or Western countries, where the Shari'a has no official legal standing. This suggests that, for a large percentage of the Muslim	

Indicative content – Responses might include:	**Guidance**
community, the Shari'a isn't of central importance in daily practice • the Shari'a refers to the individual Muslim's conscience as a guide for morality. Arguably it is the conscience, for many Muslims, that is of central importance in their daily practice and not the Shari'a • the Shari'a addresses many areas that may never affect individual Muslims, or certainly not on a day-to-day basis. It could be argued that while it is of central importance generally to Muslims it is not so in terms of their daily practice • much depends on the perspective of individual Muslims. • Some Muslims, such as Sufis, are less inclined to consider the legalistic aspect of Islam – focusing primarily on their connection with God • other Muslims may choose to consult the Shari'a on a regular basis.	

Indicative content – Responses might include:	**Guidance**
2. 'Without Muhammad acting as 'the seal of the prophets', Muslims wouldn't have the Qur'an.' Discuss. [30] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • the Qur'an is the holy book for Muslims. It is believed to be the undistorted words of God, that were sent to prophet Muhammad over a period of 23 years • it was revealed to Muhammad through the angel Jibril (Gabriel) • Muslims believe that Islam is the original religion and that God has delivered a series of revelations to prophets before the time of Muhammad • previous prophets in Islam include Adam, Ibrahim (Abraham), Musa (Moses) and Isa (Jesus) • Muslim belief is that messages delivered to the previous prophets were misinterpreted, distorted or lost. It is because of this that Muhammad was chosen, as a prophet, to deliver a message from God that couldn't be distorted • Muhammad is known as 'the seal of the prophets' because he was the final prophet in a long line of prophets. As the message he received and recorded was undistorted, no more prophets were required.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:	

Indicative content – Responses might include:	**Guidance**
• the fact that all of the previous messages, revealed by God, were misinterpreted, lost or distorted suggests that without Muhammad acting as 'the seal of the prophets' the Qur'an in its complete form would not be known • Muhammad was chosen by God, as the final prophet, due to his suitability for the role. He was regarded as trustworthy and was also probably illiterate, meaning that he couldn't read or make changes to the recorded revelations so the message would remain undistorted • Muhammad's strength of character and insistence, in his teaching, helped to persuade people to leave earlier teachings and convince them to keep the Qur'an for future generations • God is omniscient so as he chose Muhammad to be the final prophet. It could be argued that this was because Muhammad was the only one who could fulfil this role. So, without Muhammad there would be no Qur'an • God is omnipotent, omniscient and omnibenevolent so it could be argued that he had the power and desire to ensure that humankind received the Qur'an. So even without Muhammad God would have found an alternative method to ensure that Muslims received the Qur'an • the Qur'an records the existence of numerous prophets in the history of Islam. So even if Muhammad hadn't existed God could have found/created other suitable candidates to receive his revelations • the message of Qur'an had already been revealed to humankind, through previous prophets and books. Although parts of the message were lost or distorted the Qur'an still exists to an extent, just not in its entirety • the actions of the collectors of the Qur'an, particularly 'Uthman, ensured Muslims have the Qur'an today, otherwise it might have been lost or distorted; it was not just down to Muhammad • it is impossible to know whether the Qur'an would have existed without Muhammad • the extent to which the Qur'an is regarded as the final form of the printed book, or the essence of the teachings revealed through all the revelations, affects the answer to this question.	

Indicative content – Responses might include:	**Guidance**
3. To what extent is it true to say that belief in one God is the most important belief in Islam? [30] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • Islam, along with the other Abrahamic faiths (Judaism and Christianity), is a monotheistic religion	

Indicative content – Responses might include:	Guidance
- the Islamic belief in one God is expressed in the first pillar of Islam, the Shahada (the Five Pillars are obligatory acts that all Muslims are expected to follow). It is the declaration of Faith that states 'there is no God but Allah, and Muhammad is the messenger of Allah' - the Shahada is recited at birth, death, during prayer and in order to convert/revert to Islam - the greatest sin in Islam is regarded as the act of idolatry and/or polytheism (shirk) - the importance of belief in the oneness of God (tawhid) is highlighted in opposition to shirk - the major beliefs in Islam are included in the six Articles of Faith. In Shi'ism there is also a belief in the Imamate. The perspective on belief in God, and its importance, may be seen alongside and in relation to these sets of beliefs.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: - as declaring a belief in one God, in the form of the Shahada, is all that is required to convert/revert to being a Muslim it could be argued that this is, therefore, the most important belief in Islam - the Shahada is recited into the ears of a new born and, if possible, at the moment of a Muslim's death. The fact that belief in one God is affirmed both at the start of a Muslim's life and at the end suggests that it is the most important belief in Islam - belief in other Gods and/or placing other things or beings on par with God is the greatest sin in Islam. Which, therefore, implies that belief in one God is the most important belief in Islam - the Shahada is also a part of the pillar of prayer (salat), as well as being recited during Hajj (the pillar of pilgrimage). The fact that the declaration of faith is also part of other pillars suggests that it is the most important belief in Islam - the six Articles of Faith express the key beliefs of Islam. Belief in one God is just one of these articles. Arguably, this means that although it is of fundamental importance it isn't, on its own, the most important one. All six beliefs are of equal importance - Islam is an all-encompassing religion. Belief in one God forms the foundation of a Muslim's faith, however, it could be argued that belief in the Day of Judgement and an afterlife is more important. This is because, for many Muslims, it is the belief that motivates them to strive each day to live according to God's will and avoid actions which are forbidden (haram) - The Qur'an is the unaltered words of God, as revealed to the prophet Muhammad. It is through the Qur'an that Muslims know God's will and it acts as a guidebook for how to conduct themselves as Muslims. So, while belief in one God is	

Indicative content – Responses might include:	**Guidance**
necessary it could be argued that belief in holy books is more important • different Muslims might consider different beliefs as more important due to their personal perspectives • it might be argued that it is necessary to define further what that belief means, since some Muslims reject the interpretation of that belief made by others • for example, the expression of belief in oneness by Sufis might be regarded as a form of association with God (shirk) and therefore forbidden by others. • the importance of practice over belief. Application of faith is as important as belief in one God as the belief requires actions for the faith to have real meaning or validity. Some candidates may discuss the notion that people can believe in God but still do bad things.	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)	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.
	Demonstrate knowledge and understanding of religion and belief, including: • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief*	
5 (13–15)	A **very good** demonstration of knowledge and understanding in response to the question : • 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: • 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: • 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: • 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: • 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) *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	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)	A **very good** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.*	
4 (10–12)	A **good** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a well–developed line of reasoning which is clear, relevant and logically structured*	
3 (7–9)	A **satisfactory** demonstration of analysis and/evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning presented which is mostly relevant and which has some structure.*	
2 (4–6)	A **basic** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning which has some relevance and which is presented with limited structure.*	
1 (1–3)	A **weak** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *The information is communicated in a basic/unstructured way.*	
0 (0)	No creditworthy response	

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2023

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
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
L6	(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.
SEEN	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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