



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2012**

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## **Religious Studies**

**Assessment Unit AS 8**

*assessing*

An Introduction to the Study of Islam

**[AR181]**

**WEDNESDAY 25 JANUARY, AFTERNOON**

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**MARK  
SCHEME**

## Part 1: Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

## **(AO1) Knowledge and Understanding**

### **Band 5 ([29]–[35])**

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([22]–[28])**

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([15]–[21])**

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([8]–[14])**

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[7])**

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **(AO2) Critical Line of Argument**

### **Band 5 ([13]–[15])**

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([10]–[12])**

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([7]–[9])**

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([4]–[6])**

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[3])**

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **Quality of Written Communication**

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

## **Part 2: Contextual Reference Points**

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

## Section A

AVAILABLE MARKS
50

Answer **one** question from Section A.

- 1 (a)** A description and explanation could include, e.g.:
- a consideration of the five key Islamic beliefs, or Articles of Faith
  - Allah: monotheism, sin of shirk, all-powerful, creator, judge
  - angels: Gabriel, recording angels, Shaytan, jinn
  - prophets: the line of prophets, corrupted messages, Muhammad the final prophet, the Seal
  - the Qur'an: the final, uncorrupted word of Allah, revealed over twenty-three years, reached written form twenty years after Muhammad's death
  - Last Days: the nature of the final judgement, heaven and hell
  - the significance of the Qur'an for Muslims
  - other Muslim teachings may be offered. [35]
- (b)** Comments on the claim may include, e.g.:
- the necessity to have the Qur'an in Arabic, the language in which it was revealed, the language of heaven
  - for those who convert to Islam, or do not have Arabic as their first language, this could be difficult
  - the meaningfulness of worship could be diminished due to language issues
  - the common language of Arabic brings a real sense of identity and community (ummah)
  - the challenge of the Arabic language is readily accepted by Muslims
  - the structure of the Qur'an is difficult because it is not in chronological order, the issue of contradictions, abrogation
  - the structure of the Qur'an is not problematic for worship, it is helpful, the surahs and ayats help Muslims to read and recite the Qur'an. [15]

- 2 (a) An explanation could include, e.g.:
- the causes of the spread: Allah's blessing, military tactics and well motivated soldiers, war weariness, lower taxes, Muslim control was preferable to that of others
  - the role and significance of Muhammad, in and beyond his lifetime
  - the role of the first four caliphs, consolidating and expanding the Empire
  - the extent of the spread geographically, as far west of Spain and as far east as China
  - the remarkable rapidness of the spread of the faith. [35]
- (b) An exploration of the view could include, e.g.:
- the tribal structure of Arabia, tribal loyalty
  - no centralised leadership, fragmented society
  - the challenge and destruction of vendetta
  - the weakness of Arabia compared to the Persian and Byzantine empires
  - other problems in Arabia, e.g. little sense of morality, poverty, treatment of women, polytheism
  - the days of ignorance
  - a consideration of aspects of Arabian society which were successful and working well, e.g. trade, pilgrimage to Kaba. [15]

**Section A**AVAILABLE  
MARKS

50

**50**

## Section B

AVAILABLE MARKS
50

Answer **one** question from Section B.

- 3 (a)** An account could include e.g.:
- the context of Eid ul Adha: the pillar of Hajj, the preparation/ihram, circling the Kaba, running between the hills of Safa and Marwah, the Zamzam well, overnight at Mina, confessing sins at Arafat, overnight at Muzdalifah and gathering stones, stoning the pillars at Mina, the celebration of Eid ul Adha and final rituals at Mecca
  - the details of Eid ul Adha itself: everyone celebrates the festival, the sacrificing of an animal, the symbolism of this act, the feasting and sharing of a meal. [35]
- (b)** An exploration of the view could include, e.g.:
- consideration of other aspects of human experience
  - the essential nature of festivals in acting as reminders, of focusing on key events and people, how they inspire, how they pass on the faith to the next generation, family and community times, emotional times
  - the essential nature of festivals in ensuring survival of the faith, the comparative relevance of faith itself, the role of sacred texts, the role of leadership, the role of the community and the family, the significance of the geographical context, the significance of personal levels of commitment
  - the reality and impact of religious pluralism in the western world on religious communities
  - the impact of the wholesale acceptance or abuse of festivals as times of excessive celebration, materialism, drunkenness
  - an open ended response citing relevant contemporary and/or historical examples. [15]

- 4 (a) An explanation could include, e.g.:
- reference may be made to all or some of the Five Pillars
  - the importance of Shahadah: it is a personal and corporate declaration of faith in Allah's oneness and the prophetic status of Muhammad, motivation for submission to Allah and observance of the pillars, sense of belonging
  - the importance Salat: is observed five times each day, the preparation of wudu and its symbolism, removing shoes, facing Mecca, reciting the Qur'an in the mosque or at home, the cycle of movements or rakah, submission to and worship of Allah, obedience, reward
  - the importance of Zakat: purification of money, connection to prayer, helping the community, submission to and worship of Allah, obedience, reward
  - the importance of Sawm: is observed once a year by those who are able, fasting during the month of Ramadan, between sunrise and sunset, increased prayer and reading of the Qur'an, 27th of Ramadan remembers the Night of Power, thanks for the Qur'an, celebration of meals in the evening, sense of community, submission to and worship of Allah, obedience, reward
  - importance of Hajj: observed once in a lifetime if possible, forgiveness of sins, real sense of community, submission to and worship of Allah, obedience and reward
  - understanding of the significance of the pillars: part of ibadah (worship), commanded, the value of the individual, value to the community, greater understanding of the suffering which arises from poverty and hunger, the personal benefits of daily prayer, the promise of reward. [35]

- (b) An exploration of the claim could include, e.g.:
- consideration of other aspects of human experience
  - a consideration of the centrality or otherwise of religious rituals for religious believers
  - a consideration of the different attitudes religious believers have to spiritual disciplines or rituals
  - an exploration of whether rituals are helpful to believers because it gives a sense of identity to the individual and community
  - an exploration of whether rituals are the best indicator of a genuine religious commitment or whether or not there are better indicators such as morality, compassion, generosity
  - the challenge of religious rituals in the modern world, the challenge of liberalism/assimilation, levels of commitment, materialism, hedonism
  - the significance of context: geographical, historical, familial
  - an open ended response citing relevant contemporary and/or historical examples. [15]

**Section B****Total**

50

50

100