



Rewarding Learning

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

Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Study of Islam

[AR181]

MONDAY 18 JUNE, AFTERNOON

**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.:
- features of a place of worship: minaret, domed roof, washing area, clear floor, mihrab, qibla wall, minbar, decoration with Arabic calligraphy, the wider significance of the mosque, segregation of men and women
 - significance for worship: call to worship, symbolism of washing, daily prayer, direction of Mecca, communal prayer on Friday, khutbah (sermons), features facilitate worship
 - features in relation to those who lead worship: the role of the Imam, reciting the Qur'an, leading the prayers, leading the rakah, two sermons on a Friday
 - significance for worship: he leads the worship, offers instruction and inspiration to the community
 - significance for personal and collective worship
 - the significance of correct motives when performing religious rituals
 - worship can be performed anywhere, worship may include religious duties such as the pillars, all of life is worship. [35]
- (b)** An exploration of the view may include, e.g.:
- the necessity of having mosques: a place for collective worship, sense of identity, religious teaching is offered, children are educated, a place for rituals
 - Islam teaches that any place can be a mosque, it is the prayer itself which is more important
 - Islam teaches that any male can act as an Imam for the community
 - a consideration of how significant the mosque is for women
 - a consideration of other things which may be more necessary for the survival of Islam, such as the Qur'an. [15]

- 2 (a) An explanation could include e.g.:
- the observance of Salat: second pillar, five times per day, ritual washing (wudu), a clean place, facing Mecca/qibla wall/mihrab, reciting the Qur'an in Arabic, physical movements (rakah), publicly in mosque or privately in the home or elsewhere, segregation of men and women, wishing peace to others
 - the significance of the rituals: imitating Muhammad, submission to Allah, confession and forgiveness of sins, sharing with the community, private prayers (dua)
 - understanding the general significance of the pillars: part of worship (ibadah), commanded by Allah, value to the individual, value to the community, promise of reward. [35]
- (b) A comment on the claim could include, e.g:
- the purpose of ritual in serving to connect with the faith and community
 - arguments could be drawn from any of the pillars or festivals, or any other Islamic rituals which the candidate is aware of
 - the repetitious nature of rituals, some done very frequently
 - the significance of personal commitment and motivation
 - the significance of context, family or community pressure
 - for committed Muslims the rituals enable worship and are genuine expressions of faith
 - the centrality of eternal reward in Islamic thinking. [15]

Section AAVAILABLE
MARKS

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Section B

Answer **one** question from Section B.

AVAILABLE MARKS
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- 3 (a)** An account could include, e.g.:
- Muhammad's early life, his father's death, his mother's death, raised by grandfather, grandfather's death, raised by uncle
 - his training in business, working for Khadijah, his marriage to Khadijah, their children
 - Muhammad's frustrations with Meccan society, his habit of praying in caves outside of Mecca
 - the Night of Power, the revelations from Gabriel, the command to recite, the reassurance from Khadijah and Waraqa that he was being called to be a prophet
 - possible influence: awareness of poverty and vulnerable people, his call changed the direction of his life. [35]
- (b)** An exploration of the view could include, e.g.:
- consideration of other aspects of human experience
 - consideration of people who have had call experiences which changed their thinking or the direction of their life
 - consideration of the impact of a call, the determination which comes with it, the willingness to face hardship and suffering, the power and ability which accompanies a call
 - consideration of leaders who have a sense of calling or vocation but it is not dramatic but gradual and gentle
 - consideration of people who have a sense of calling but it could be false, or lead to evil or dishonest acts, cult leaders
 - reference to contemporary or historical examples. [15]

- 4 (a) A description and explanation could include, e.g.:
- the call of Muhammad on the 27th of Ramadan, the role of Gabriel, the beginning of the revelation of the eternal Qur'an
 - ongoing revelations for twenty three years, memorisation by Muhammad
 - dictation to the secretaries who recorded the revelations on whatever they could find
 - storage in Hafsa's chest, partial organisation by Muhammad, his death prevented completion
 - the role of the caliph's and completion by Uthman in 652 CE
 - the structure: one hundred and fourteen chapters, organised in surahs and ayats, apart from the first surah it is arranged in order of the length of the surah, the longest to the shortest, each has a title according to a recurring theme in the chapter or a key word which occurs early in the chapter
 - the significance of the Qur'an for Muslims. [35]
- (b) A comment on the claim could include, e.g.:
- consideration of other aspects of human experience
 - a consideration of the limitations of sacred texts, limited content, ancient documents
 - a consideration of the need for secondary sources of authority in other texts, or religious leaders
 - a consideration of problems connected with interpretation and application of sacred texts
 - a consideration of the centrality of sacred texts for religious believers, the word of God, the view that the text is the ultimate revelation and sufficient
 - the relevance of sacred texts in the modern world, the challenge of liberalism/assimilation, levels of commitment, materialism, hedonism
 - reference to contemporary or historical examples. [15]

Section B

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50**Total****100**