



*Rewarding Learning*

**ADVANCED**  
**General Certificate of Education**  
**2015**

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**Religious Studies**

**Assessment Unit A2 8**

*assessing*

**Islam: Law, Tradition and Practice**

**[AR281]**

**TUESDAY 2 JUNE, AFTERNOON**

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**MARK  
SCHEME**

## GCE Religious Studies

### A2 Mark Scheme (A2 1 – A2 8)

#### 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.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

**A2 BANDS****AO1 (30 marks)**

<p><b>Band 5</b></p> <ul style="list-style-type: none"> <li>• a full and highly informed response to the task</li> <li>• demonstrates comprehensive understanding and accurate knowledge</li> <li>• a very high degree of relevant evidence and examples</li> <li>• a very sophisticated style of writing set within a clear and coherent structure</li> <li>• an extensive range of technical language and terminology</li> <li>• an almost totally faultless use of spelling, punctuation and grammar.</li> </ul>	<b>25–30</b>
<p><b>Band 4</b></p> <ul style="list-style-type: none"> <li>• a reasonable and well informed response to the task</li> <li>• demonstrates a high degree of understanding and almost totally accurate knowledge</li> <li>• a very good range of relevant evidence and examples</li> <li>• a mature style of writing set within a mainly clear and coherent structure</li> <li>• a wide range of technical language and terminology</li> <li>• a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	<b>19–24</b>
<p><b>Band 3</b></p> <ul style="list-style-type: none"> <li>• a good response to the task</li> <li>• demonstrates a reasonable degree of understanding and mainly accurate knowledge</li> <li>• a good range of relevant evidence and examples</li> <li>• a reasonably mature style of writing with some coherent structure evident</li> <li>• a good range of technical language and terminology</li> <li>• reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	<b>13–18</b>
<p><b>Band 2</b></p> <ul style="list-style-type: none"> <li>• a limited response to the task</li> <li>• demonstrates some knowledge and understanding</li> <li>• a basic range of evidence and/or examples</li> <li>• style of writing is just appropriate</li> <li>• structure is disorganised in places</li> <li>• limited range of technical language and terminology</li> <li>• limited command of spelling, punctuation and grammar.</li> </ul>	<b>7–12</b>
<p><b>Band 1</b></p> <ul style="list-style-type: none"> <li>• a very basic response to the task</li> <li>• demonstrates minimal knowledge and understanding</li> <li>• little, if any, use of evidence and/or examples</li> <li>• inappropriate style of writing within a poor structure</li> <li>• a very basic range of technical language and terminology</li> <li>• very poor use of spelling, punctuation and grammar.</li> </ul>	<b>0–6</b>

## AO2 (20 marks)

<p><b>Band 5</b></p> <ul style="list-style-type: none"> <li>• a comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views</li> <li>• very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience</li> <li>• an extensive range of technical language and terminology</li> <li>• an almost totally faultless use of spelling, punctuation and grammar.</li> </ul>	<b>17–20</b>
<p><b>Band 4</b></p> <ul style="list-style-type: none"> <li>• a very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views</li> <li>• good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience</li> <li>• a wide range of technical language and terminology</li> <li>• a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	<b>13–16</b>
<p><b>Band 3</b></p> <ul style="list-style-type: none"> <li>• a reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars</li> <li>• some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience</li> <li>• a good range of technical language and terminology</li> <li>• reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	<b>9–12</b>
<p><b>Band 2</b></p> <ul style="list-style-type: none"> <li>• a limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views</li> <li>• limited personal insight and independent thought expressed through some argument</li> <li>• a good range of technical language and terminology</li> <li>• reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	<b>5–8</b>
<p><b>Band 1</b></p> <ul style="list-style-type: none"> <li>• a very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views</li> <li>• poor personal insight and/or independent thought</li> <li>• shallow argument</li> <li>• limited range of technical language and terminology</li> <li>• limited command of spelling, punctuation and grammar.</li> </ul>	<b>0–4</b>

## Section A

AVAILABLE  
MARKS

1 (a) An outline and discussion on the Qur'an's teaching on marriage and divorce could include, e.g.:

- The requirement to marry; Muslim men can marry a Muslim, Christian or Jewish woman; Muslim women to marry a Muslim
- A woman may only have one husband
- Marriage contract, nikah and walimah
- Women participate in the contract, consent to it
- The requirement of a dowry provided by the man, is woman's property
- Polygamy allowed for men but restricted to four wives, equal treatment
- Modesty and veiling
- The role of a married man, public domain, provider and protector
- Role of a married woman within the family, status of mothers
- Ability to divorce, for a man, declared three times to the woman, waiting period
- Women can initiate divorce, before a court with a reason, witness needed, loss of dowry
- Specific sections of the Qur'an should be referred to (e.g. Surah 4)
- Consideration of controversial passages in the Qur'an which deal with the disciplining of wives [30]

(b) A critical assessment of the claim could include, e.g.:

- Both women and men are required to submit to Allah, equal demands are made
- Both men and women have important but different roles within the family
- The requirement to marry is equal for men and women, however a woman must have a Muslim husband, greater choice for man
- Roles within a marriage are different: contract, men and women participate, requirement of a dowry, polygamy allowed but limited to four wives, need for equality of treatment by man
- Both can seek a divorce, however the divorce procedure is different for both, easier for men, women need a witness before a court
- Both men and women have inheritance rights, however the amounts are not the same, men required to provide financial support for the wider family
- Both men and women are required to demonstrate modesty, however women required to veil
- Controversial passages in the Qur'an, regarding the status of women, or disciplining women
- Consideration of the radical changes which Islam introduced, compared to pre-Islamic Arabia, the introduction of rights
- Consideration of how the Islamic faith can be abused and women oppressed as a result, dominance, cultural norms, e.g. seclusion, non-Islamic customs, e.g. honour-killing, female circumcision [20]

50

2 (a) A definition and discussion of Shariah and the Law Schools could include, e.g.:

- A definition of Shariah – a clear straight path
- An examination of the possible sources of Shariah
- Qur'an: the final, uncorrupted revelation of Allah
- Sunnah: the written record of Muhammad's actions, the perfect example
- Hadith: the written record of Muhammad's teachings
- Custom: the earliest Islamic customs as found in Medina the first Muslim community
- Opinion: the opinions of one Muslim lawyer
- Consensus: the agreed opinion of a group of Muslim lawyers
- Analogy: using an Islamic teaching to draw a parallel with another situation
- The four Law Schools: Hanifite, Shafiite, Malikite, Hanbalite
- The differences in opinion held by the four Law Schools, as to which sources are acceptable and which are not
- The locations in the world where Shariah law is followed today, which Law School is adhered to
- The challenge of these different opinions for the Muslim community [30]

(b) A critical evaluation of the view could include, e.g.:

- Consideration of the extent to which Shariah has an ongoing relevance
- Consideration of how helpful Shariah is for Muslims of all generations to determine 'the clear straight path'
- Shariah is still used today on a personal level for many Muslims living in non-Muslim societies
- Shariah is the basis of legal systems in many Muslim countries today
- Consideration of difficulties with Shariah, even from the outset, as there were different interpretations and schools of thought, hard to apply universally
- In the modern world different forms of Shariah dominate in particular countries, so even if it is relevant, there is no consistency across the Muslim world
- Consideration of problems raised by 'the closing of the gate', which meant Shariah could not be added to
- Consideration of how relevant Shariah is when it comes to modern technological or scientific advances, and evolving moral issues [20]

AVAILABLE  
MARKS

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3 (a) An outline and examination of Sufi development, beliefs and practices could include, e.g.:

- A definition of Sufism, e.g. Sufi – ‘wool’
- The origins of Sufism
- Sufism was a reaction against Muslim leadership under the Umayyads, luxurious living, corruption
- Sufism was a reaction to the development of detailed analysis of Muslim documents, legalism emerging
- Sufism arose out of a fear that the essence of Islamic faith was being lost
- The desire to have an intense mystical experience of Allah
- The key beliefs related to this: the need to deny self, the need for purification, experience of closeness/unity with Allah, the involvement of emotions
- The inferiority of religious rituals or legalism
- Practices employed by Sufis
- Denial of self: fasting, silence, celibacy
- Dhikr: remembrance, chanting, breathing, dancing, poetry
- The role of others: the role of a shaykh or pir, brotherhoods, the example of Muhammad himself
- Key mystics: reference to al-Hallaj (a Sufi who was crucified for blasphemy) or al-Ghazzali (an academic who became convinced of Sufism and wrote in defence of Sufism), Rumi (founder of whirling dervishes and poet)
- Controversy caused by Sufism within the Muslim community [30]

(b) A critical evaluation of the claim could include, e.g.:

- Consideration of the impact of the development of Sufism on the wider Muslim community
- Consideration of aspects of Sufism which were and are challenging for mainstream Islam
  - direct knowledge and experience of Allah, shirk,
  - observance of religious rituals unnecessary,
  - intellectual study of faith of little value,
  - use of music and dance,
  - seems individualistic, with little focus on the ummah or community
- Consideration of how Sufism added to the Muslim community in positive ways in the past and present
- The understanding of the nature of Allah was expanded, Allah more personal and loving
- Stress on emotional devotion to Allah, use of dikhr to achieve this
- Renewal of the arts within religion
- Stress on simple living, non-materialistic
- Produced influential individuals, e.g. Rumi and al-Ghazzali
- Renewed modern interest in Sufism within the Muslim community, and attractive to non-Muslims, popularity of Rumi’s poetry
- Consideration of other possible sources of division, e.g. Sunni Shia split [20]

AVAILABLE  
MARKS

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4 (a) An analysis and discussion of Akirah and its importance for Islamic morality could include, e.g.:

- Akirah/Last Days: includes Last Days, Final Judgement, Eternal Destiny
  - this life is a test and a preparation for the next,
  - no one knows when the end of the world will be,
  - the dead will be resurrected,
  - Isa/Jesus or the Mahdi will return to the Damascus mosque, a trumpet will sound
- Afterlife: all are brought to the plain of judgement, stand naked before God, book of life read out
- Book of life which records all good and bad deeds will be handed into left (hell) or right hand (heaven)
- Heaven is called al’Jannah a place of pleasure
- Hell is called Jahannan a place of fire and torment, graphic descriptions in the Qur’an, Surah 56
- Awareness of differing views within Islam, within Sunni Islam, Shia understanding
- One of the five Articles of Faith
- The extent to which these beliefs relate to Islamic morality
- Muslims are personally responsible for their own lives and deeds, submission, ibadah, the basis of judgement, determines the final destiny
- The apparent paradox of personal responsibility and the belief in Allah predetermining/predestining everything [30]

(b) A critical assessment of the view could include, e.g.:

- Consideration of the extent to which the Qur’an presents Allah as a loving God
- Consideration of aspects of Allah which are loving
- Allah is the Creator and Sustainer of the world
- Allah made himself known to humanity many times and even though the message was corrupted by the hearers, Allah continued to reveal himself
- Allah sent many prophets to make himself known
- Allah made it clear how Muslims should live their lives in order to submit to him
- Allah revealed the Qur’an, a miracle and a gift
- The Ninety-Nine names of Allah, reveal a loving and gracious God
- The final judgement and the existence of Hell may seem unloving
- Allah may seem to be more a God of justice than love, the eternal destiny of a person is determined by the extent of their submission
- The Qur’an stresses the transcendence of Allah, somewhat distant, not personal
- A strict understanding of predestination may make it difficult to see Allah as loving [20]

**Section A**

AVAILABLE  
MARKS

50

100

## **GCE Religious Studies**

### **A2 Mark Scheme (A2 1 – A2 8)**

#### **Synoptic Assessment**

##### **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. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience.

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

**A2 BANDS****AO1 (30 marks)**

<p><b>Band 5</b></p> <ul style="list-style-type: none"> <li>• a full and comprehensive understanding of the connections between the selected areas of study in relation to the theme</li> <li>• well integrated response</li> <li>• clear and critical analysis</li> <li>• highly accurate use of evidence and examples</li> <li>• sophisticated style of writing. Very well structured and coherent throughout.</li> </ul>	<b>25–30</b>
<p><b>Band 4</b></p> <ul style="list-style-type: none"> <li>• a high degree of understanding of the connections between the selected areas of study in relation to the theme</li> <li>• a well integrated response</li> <li>• some very good critical analysis</li> <li>• mainly accurate use of evidence and examples</li> <li>• mature style of writing</li> <li>• well structured and coherent throughout.</li> </ul>	<b>19–24</b>
<p><b>Band 3</b></p> <ul style="list-style-type: none"> <li>• a good understanding of the connections between the selected areas of study in relation to the theme</li> <li>• for the most part an integrated response</li> <li>• reasonable degree of critical analysis</li> <li>• a good degree of accurate evidence and examples</li> <li>• reasonably mature style of writing</li> <li>• some evidence of good structure and coherence.</li> </ul>	<b>13–18</b>
<p><b>Band 2</b></p> <ul style="list-style-type: none"> <li>• a limited understanding of the connections between the selected areas of study in relation to the theme</li> <li>• mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another</li> <li>• a limited attempt at critical analysis</li> <li>• insufficient use of accurate evidence and examples</li> <li>• immature style of writing</li> <li>• lacking in structure and coherence.</li> </ul>	<b>7–12</b>
<p><b>Band 1</b></p> <ul style="list-style-type: none"> <li>• a basic understanding of the connections between the selected areas of study in relation to the theme</li> <li>• demonstrating only partially accurate knowledge of the different content areas studied</li> <li>• little attempt, if any, at critical analysis</li> <li>• inappropriate style of writing with a very basic structure.</li> </ul>	<b>0–6</b>

## AO2 (20 marks)

<p><b>Band 5</b></p> <ul style="list-style-type: none"> <li>• a comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience</li> <li>• very effective comparison and evaluation of scholarly viewpoints</li> <li>• mature personal insight and independent thought</li> <li>• a very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.</li> </ul>	<b>17–20</b>
<p><b>Band 4</b></p> <ul style="list-style-type: none"> <li>• a good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience</li> <li>• very good comparison and evaluation of scholarly viewpoints</li> <li>• good personal insight and independent thought</li> <li>• a well sustained and critical argument, expressed accurately, fluently and using a range of terminology.</li> </ul>	<b>13–16</b>
<p><b>Band 3</b></p> <ul style="list-style-type: none"> <li>• a reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience</li> <li>• very good comparison and evaluation of scholarly viewpoints</li> <li>• some evidence of personal insight and independent thought</li> <li>• a line of argument, expressed accurately and using some relevant terminology.</li> </ul>	<b>9–12</b>
<p><b>Band 2</b></p> <ul style="list-style-type: none"> <li>• a limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience</li> <li>• some comparison and evaluation of scholarly viewpoints</li> <li>• limited personal insight and independent thought</li> <li>• little evidence of critical argument</li> <li>• inaccuracies evident.</li> </ul>	<b>5–8</b>
<p><b>Band 1</b></p> <ul style="list-style-type: none"> <li>• a basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience</li> <li>• little, if any, comparison and evaluation of scholarly viewpoints</li> <li>• minimal personal insight and independent thought</li> <li>• a basic attempt to follow a line of argument</li> <li>• imprecisely expressed.</li> </ul>	<b>0–4</b>

## Section B

- 5 (a) In examining the contribution of key people to orthodoxy candidates should refer to at least two different areas of study and could consider the following, e.g.:
- Reference to people who have been foundational in establishing orthodoxy
  - Reference to people who have defended orthodoxy
  - Reference to people who have challenged orthodoxy
  - The significance of key people in promoting ideas related to orthodoxy
  - The debates regarding the sources of orthodoxy
  - The way/s in which orthodoxy/orthodoxies develop due to key people
  - The consequences of debates over orthodox ideas promoted by key people
  - The long-term legacy of religious orthodoxy [30]
- (b) In critically assessing the view, candidates should refer to other aspects of human experience and could consider the following, e.g.:
- Consideration of the importance of orthodoxy in religious communities
  - Consideration of the importance of orthopraxy (good moral and religious practice) in religious communities
  - Consideration of the inter-connectedness of orthodoxy and orthopraxy
  - Consideration of the existence of conflicting orthodoxies, the significance of this
  - Consideration of whether or not there is agreement over sacred texts, their interpretation and application in orthodoxy debates, other possible sources of orthodox ideas
  - Consideration of the significance of religious establishments and leaders in creating conflict over orthodoxy or being progressive and revising orthodoxy
  - The challenge of fundamentalism and liberalism
  - Consideration of whether orthopraxy is the greater challenge to religious communities, and to those outside the faith
  - Consideration of the impact of the changing nature of society, changing values, the impact of scientific and technological developments, increasing secularism, religious pluralism
  - Consideration of the inevitability of conflict over orthodoxy and/or orthopraxy
  - Consideration of orthodoxy, historical or contemporary [20]

Section B

Total

AVAILABLE  
MARKS

50

50

150







