



**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2016**

Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Study of Islam

[AR181]

MONDAY 27 JUNE, AFTERNOON

**MARK
SCHEME**

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

Answer **one** question from Section A.

AVAILABLE
MARKS

1 (a) A description of the social and religious conditions in pre-Islamic Arabia and as to how they influenced Muhammad could include, e.g.:

- The tribal structure of Arabia, tribal loyalty
- No centralised leadership, fragmented society
- The challenge and destruction of vendetta
- Muhammad sought to establish an Islamic community or brotherhood
- His desire to increase loyalty beyond tribal loyalty
- Muhammad wanted to bring peace to the tribes and end vendetta, his desire to bring peace to Arabia
- His role in establishing a theocracy
- The weakness of Arabia compared to the Persian and Byzantine empires
- Muhammad was able to expand Islamic control, due to the war weariness of these Empires
- Religion: polytheism, Judaism, Christianity, hanifs
- Muhammad desired to establish monotheism
- Mecca, Medina, trade, herding
- Other problems in Arabia, little sense of morality, poverty, treatment of women
- Muhammad wanted to introduce a moral code and justice for all
- The days of ignorance, ready for change [35]

(b) An exploration of the view could include, e.g.:

- Consideration of the aspects of the Islamic faith which were attractive
- Consideration of the attractiveness of Muslim belief: God, Angels, Prophets, the Qur'an, Last Days, and the impact on the spread of the faith
- Consideration of the attractiveness of the Five Pillars of the Muslim faith: Shahadah, Salah, Zakat, Sawm, Hajj, and the impact on the spread of the faith
- Consideration of the extent to which the sense of community which Islam created helped to spread the faith
- Consideration of the extent to which other factors may have been equally or even more important in spreading the faith eg. Muhammad's leadership
- Consideration of the significance of success in battles: military strategy, motivated soldiers, the weakness of the Empires, success due to Allah's blessing
- Consideration of the significance of the benefits introduced by Islam e.g. greater tolerance, lower taxes [15]

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- 2 (a) An explanation of the significance of Muhammad's call for his life and prophetic ministry could include, e.g.:
- The Call experience itself, the Night of Power, 570 CE, command to recite from Gabriel
 - Explanation of the ongoing impact of this experience on Muhammad and in the spread of Islam
 - Muhammad's initial response was one of fear
 - Once reassured, Muhammad was committed to the spread of Islam
 - Muhammad began to preach in Mecca, the call had given him a message
 - Despite persecution directed at himself, his followers and tribe, Muhammad continued to preach
 - Muhammad was reassured by additional revelations and visions
 - Muhammad began to establish followers in Medina which led to the Hijra itself in 622 CE
 - Muhammad went on to establish the Muslim community in Medina, reestablishing peace between the two tribes
 - Muhammad was determined to expand the Muslim faith and engaged in three Battles: Badr, Uhud, Trenches
 - Muhammad was strategic in the Treaty of Hudaibiya, which was broken and led to the conquering of Mecca
 - Comments relating to Muhammad's perseverance, skill, leadership, diplomacy
 - The improvements brought to Arabia due to the expansion of Islam [35]

(b) Comments on the claim could include, e.g.:

- Consideration of Muhammad's military successes at the Battles of Badr, Uhud, the Trench
- Consideration of the extent to which the Muslim armies were successful, particularly in the Battles of Uhud when the Muslims won by default and the Trench where there was no combat
- Consideration of how appropriate it is for a religious leader to engage in military conflict and how it could undermine the message
- Consideration of the fact that Muhammad was always responding to attack rather than instigating it
- Consideration of Muhammad's desire to bring peace as the end result of conflict, which seems appropriate for a religious leader
- Consideration of Muhammad's understanding of prophecy, where religion and politics were intertwined
- Consideration of Muhammad's successes as a prophet, Qur'an revealed through him, final uncorrupted revelation of Allah, the growth of Islam under his leadership, spread throughout Arabia before his death, established peace, reintroduced a new faith and morality, brought a sense of community
- Consideration of other aspects of Muhammad's career which may detract from his success as a prophet e.g. the slow acceptance/rejection by Mecca, having to move to Medina, the treatment of the Jews, the number of people who left the faith once Muhammad died [15]

Section A

AVAILABLE
MARKS

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Section B

Answer **one** question from Section B.

AVAILABLE
MARKS

3 (a) An explanation of the structure and themes of the Qur'an could include, e.g.:

- The structure of the Qur'an: 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, not chronological, problem of abrogation
- Each has a title according to a recurring theme in the chapter or a key word which occurs early in the chapter
- A consideration of the Articles of Faith, the themes included the five key Islamic beliefs
- 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 themes contained in the five Pillars or religious duties
Shahadah: the Creed, Salah: the five daily prayers, Zakat: almsgiving, Sawm: fasting, Hajj: pilgrimage
- The emphasis within Islam is submission to the will of Allah in both belief and practice, the basis of salvation
- The significance of the Qur'an for Muslims [35]

(b) An exploration of the view could include, e.g.

- Consideration of other aspects of human experience
- Consideration of the extent to which obedience to a sacred text is all that is needed
- Consideration of the way in which a sacred text guides moral living
- Consideration of how moral living may or may not determine one's eternal destiny
- Consideration of obedience could become legalism, motivation not right
- Consideration of the vital nature of faith, which underpins obedience
- Consideration of the value of sacred texts for modern believers, which goes beyond obedience
- Consideration of the difficulties associated with sacred texts, and obedience, in a modern and changing world
- Sacred texts can be problematic in themselves, could hinder belief, difficulties with understanding, interpreting and applying, can cause disputes and divisions, people may feel unsure of what to believe or how to live
- Consideration of other things or people which may be needed to have faith: other believers, religious leaders, places of worship, additional books or commentaries, religious rituals, personal faith, religious experience [15]

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4 (a) An explanation of the importance of Hajj and Eid ul Adha could include, e.g.:

- Hajj is the Fifth Pillar of Islam
- Eid ul Adha is one of the two major festivals of Islam
- The festival comes at the end of the Pillar of Hajj
- Hajj is observed once in a lifetime, rituals are performed in Mecca, Arafat, Muzdalifah and Mina
- In Mecca: 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 rituals are highly symbolic
- The details of Eid ul Adha itself, everyone celebrates the festival, the sacrificing of an animal, the symbolism of this act, the feasting and the sharing of a meal
- Eid ul Adha involves making an animal sacrifice, remembers Abraham, some of the meat is kept for a feast and some is given away to the poor
- Understanding of the importance of the pillars and festivals
- Both Hajj and Eid ul Adha are aspects of ibadah (worship),
- Observing the Pillars is commanded in the Qur'an
- Both Hajj and Eid ul Adha are of value to the individual, and of value to the community, spiritually and physically
- Observation of these rituals, with pure motivation brings the promise of eternal reward [35]

(b) A comment on the claim could include, e.g.

- Consideration of other aspects of human experience
- A consideration of reasons why festivals could be seen to have little importance in a secular age
- A consideration of the challenge of atheism, agnosticism, criticism of religious institutions
- A consideration of the challenge of materialism associated with festivals
- A consideration of the challenge presented by the excess often associated with festivals
- A consideration of the challenge presented by religious pluralism, political correctness
- Consideration of how believers may struggle with maintaining their focus on the heart of the festival and not be distracted by the excesses or opinions of others in a secular society
- A consideration of how festivals may be meaningful for religious believers: a sense of a faith community, encourages people to focus on key events in religious history, or key people, times of reflection, study and prayer
- Festivals are often meaningful to the wider community as religious groups carry out charitable giving
- A consideration of other religious rituals which could be more meaningful, bringing a greater sense of community, or could be more authentic [15]

Section B

Total

AVAILABLE
MARKS

50

50

100