



**ADVANCED**  
**General Certificate of Education**  
**2016**

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## **Religious Studies**

**Assessment Unit A2 8**

*assessing*

**Islam: Law, Tradition and Practice**

**[AR281]**

**FRIDAY 3 JUNE, MORNING**

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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 the role and status of women could include, e.g.:

- Specific sections of the Qur'an should be referred to
- Discussion as to what the Qur'anic teaching indicates regarding status and role
- 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 a woman's property
- Polygamy allowed for men but restricted to four wives, equal treatment
- Modesty and veiling as a means of protection to women
- 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
- 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.:

- Consideration of whether or not obedience to the Qur'an is more challenging in the modern world
- The influence of science, secularism, materialism, hedonism, the desire to assimilate
- Consideration of whether or not it is the modern world which is challenging, or western society and values
- Consideration of contemporary values such as: women, equal rights, education, modesty, being in mixed company before marriage, dating, sex outside marriage, living together, the regularity of divorce
- The significance or otherwise of prejudice, the influence of the media
- Consideration of whether or not the modern world is more challenging when it comes to religious rituals, other moral issues, in family life, in work or education
- The challenge of following the Qur'an, a book which is believed to be divine, the dictated word of Allah, an ancient document, limited content
- The difficulties in following a sacred text when it is unaware of contemporary issues and technological and medical developments
- The challenge of following the Hadith and Sunna, ancient sources, reliability
- Consideration of the attitudes of Muslims who are committed to their faith regardless of how difficult it is [20]

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2 (a) An analysis of the importance of rights of passage with reference to birth and death rituals could include, e.g.:

- The symbolism of such rituals
- The significance of such rituals for the individual, the family, the community or ummah
- The inter-relationship between Qur'anic teaching and culture
- The way in which significance could be influenced by geographical context, within a Muslim country or even a Muslim community in the west
- Birth rituals: whispering in the ear, tahnik, aqiqah, sacrifice, naming and kunya names, circumcision or khitan, bismillah in later childhood
- The significance of birth rituals: welcome into family/community, thanksgiving, remembering the poor, expression of parental hopes, inviting the blessing of Allah
- An outline of the death rituals before death: being present with the dying person, facing Mecca, praying with them
- An outline of the rituals after death: closing the eyes, washing the body, shrouding the body, the funeral prayer, the burial, the grave, mourning
- The significance of death rituals: expression of grief, committing back to Allah, use of the Qur'an and Hadith, marks transition from this life to the next, support of the community, sense of identity, symbolism of white/purity/equality [30]

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

- Consideration of the guidance and principles provided by the Qur'an or other sources on life and death issues
- Consideration of how the rights of passage protect, celebrate and honour life
- Examination of extent to which 'extremely important' is fair
- Consideration of how clear and developed the teaching of the Qur'an or other sources of Shariah are, the volume of material available in these documents, very demanding
- The challenge of different interpretations and applications of Shariah within the Muslim community (Law Schools, Sunni/Shia/Sufi or others)
- Consideration of the development of more progressive thinking within the Muslim community which may challenge the traditional views
- Examples may be drawn from abortion, suicide, euthanasia, capital punishment or other relevant examples
- The challenge of contemporary society, scientific/medical/technological advances, the impact of western/secular values
- Consideration of how extremism and terrorism/suicide bombers seem to suggest a disregard for the lives of those outside the Muslim community
- Consideration of how punishment by death is used in some Muslim countries for adultery, or homosexuality or other crimes [20]

AVAILABLE  
MARKS

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3 (a) An outline and examination of the events which led to the split between the Sunni and the Shia could include, e.g.:

- The crisis created by the death of Muhammad, no successor appointed
- The two views which existed from the outset, the seed of the split
- The two dominant views: leadership by election or by family inheritance
- The appointment of Abu Bakr, Umar, Uthman, Ali
- The significance of the leadership of these individuals and how they may or may not have added to the crisis
- The role played by Aisha in challenging Ali
- The challenge of Mu'awiya to Ali's authority
- Ali's son waived his right to be caliph, Mu'awiya took leadership on the understanding that it would pass back to Husayn (Ali's son) at his death
- The appointment of Yazid (Mu'awiya's son)
- The forming of the Shiat Ali in response to these events
- The Battle of Karbala, Shia outnumbered, Husayn killed
- The ongoing significance and remembering of these events [30]

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

- Significantly different Shia beliefs and practices
- Belief in Hidden Imam, the Seveners/Ismael and Twelvers/Muhammad al Muntazzar, communication via Mujtahid or Ayatollah
- Altered beliefs in relation to Allah, semi-divine nature of Hidden Imam, the status and honouring of Husayn, accusations of shirk (unforgivable sin)
- Altered beliefs in relation to Muhammad and the Qur'an, Hidden Imam can bring new revelations
- Altered beliefs in relation to the afterlife as Husayn's death is seen to bring salvation or atonement
- Altered and extended Pillars: Shahadah added to, use mud brick from Karbala for prayer, amount of Zakat increased, hours of Sawm longer, additional pilgrimage sites for Hajj
- Additional Festivals commemorating Shia events
- Controversy caused by Shia within the Muslim community
- Consideration of whether or not they are a 'different religion'
- Consideration of how Shia Muslims share the fundamentals with Sunni Muslims
- Shia have kept the five articles of faith and the five pillars, they have only added to them [20]

AVAILABLE  
MARKS

50

4 (a) An analysis and discussion of the importance of the teaching on Angels and Prophets (Risalah) could include, e.g.:

- **Key Beliefs about Angels:**
  - Angels were the first creation
  - Angels are immortal
  - Angels do not have free will
  - Angels can communicate with mankind
  - Angels are made of light
  - There are recording angels
  - There are named angels with specific roles, e.g. Jibrail
  - Shaytan is a fallen angel or devil
  - Discussion relating to the importance of angels
  
- **Key Beliefs about Prophets:**
  - Prophets were sent to reveal the message of Allah
  - Their messages were ignored or corrupted
  - Therefore more prophets had to be sent
  - There was a line of prophets and some were given a written revelation and were therefore messengers too (Adam, Ibrahim, Musa, Dawud, Isa, Muhammad (the Seal))
  - Muhammad revealed an eternal document, which pre-existed in heaven before revelation to Muhammad
  - Allah had attempted to reveal the Qur'an in the past through the Jewish and Christian communities but it had been corrupted
  - Through the prophet Muhammad the final and uncorrupted word of Allah was revealed, it is the miracle of Muhammad
  - These are two of the key beliefs or Articles of Faith of Islam
  - Discussion relating to the importance of prophets [30]

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

- Consideration of whether or not a single interpretation of the Qur'an is possible
- Consideration of whether or not an interpretation can be considered to be totally correct
- Consideration of how interpretation of the Qur'an may have changed as it was written in a particular historical context
- Consideration of whether or not a single interpretation is possible in the light of challenging contemporary issues
- The Qur'an does not cover all topics and many issues are left to individual conscience and therefore a single interpretation would be impossible
- The Qur'an can be supplemented by the Hadith and Sunnah, but these too are extensive and complex documents, some would question their reliability
- The Qur'an contains contradictions, the need for the Law of Abrogation, however not easily applied due to lack of knowledge as to chronological order of the Qur'an
- Consideration as to the extent of confusion to non-Muslims
- Consideration of how the Qur'an is interpreted and applied in different ways, such as the variety of practices regarding veiling
- Consideration of the impact of ignorance of the teaching of the Qur'an

AVAILABLE  
MARKS

- Consideration of how culture impacts the way in which the Qur'an is interpreted and applied, (the Islamic faith can be abused and women oppressed as a result, male dominance, seclusion, non-Islamic customs, e.g. honour-killing, female circumcision, extremism)
- Consideration of the Muslim view that the Qur'an is the complete and timeless guidance of Allah
- Consideration of how, with or without a single interpretation, the Qur'an has brought unity to the Muslim community over centuries [20]

**Section A**

AVAILABLE MARKS
50
<b>100</b>

## **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 major issues which have arisen from debates relating to orthodoxy candidates should refer to at least two different areas of study and could consider the following, e.g.:

- Reference to major issues which have arisen due to those who tried to establish orthodoxy
- Reference to major issues which have arisen due to those who have sought to defend orthodoxy
- Reference to major issues which have arisen due to those who have sought to deal with challenges to orthodoxy or who felt it necessary to challenge orthodoxy
- The significance of key people
- The debates regarding the sources of orthodoxy
- The way/s in which orthodoxy/orthodoxies develop
- The consequences of debates over orthodoxy
- 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 in religious communities
- Consideration of the inter-connectedness of orthodoxy and orthopraxy
- Consideration of the existence of conflicting orthodoxies and orthopraxies, 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 debates over orthodoxy and orthopraxy, to religious leaders, individuals and the wider religious community
- Consideration of the negative or positive consequences for a religious community in relation to their faith
- Consideration of whether debates over orthodoxy or orthopraxy are more challenging for religious communities
- Consideration of the significance of debates over orthodoxy and orthopraxy, for individuals and communities who do not have a religious faith
- Consideration of the negative or positive consequences for those outside religious communities in relation to their faith
- Consideration of whether debates over orthodoxy or orthopraxy are more damaging for those outside religious communities
- 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