



**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2017**

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**Religious Studies**

**Assessment Unit AS 8**

*assessing*

An Introduction to the Study of Islam

**[AR181]**

**FRIDAY 2 JUNE, MORNING**

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**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 how Muhammad was prepared for life as a prophet and leader, with reference to his experiences in Mecca could include, e.g.:
- Muhammad had relations who were leaders in his clan, so he had role models of leadership
  - Muhammad himself was orphaned and he witnessed inequality, injustice, vendetta and infanticide, which prepared him for being a prophet of social justice
  - Muhammad suffered many hardships in the loss of his parents and grandfather and this prepared him for being a prophet and leader, he gained courage and strength
  - Muhammad's experience in trade made him aware of how to relate to people, gave him skills of diplomacy and gave him an understanding of Judaism and Christianity
  - The boycott of his clan enabled him to learn to negotiate and persuade people
  - His religious frustrations with Mecca led him to pray and seek God, which prepared him for his call experience
  - His annoyance at polytheism made him a prophet who stressed monotheism
  - His call experience gave him a direction and the courage to preach the message he had been given
  - The support of Khadijah and other followers enabled him to continue as a prophet and leader [35]

- (b) A comment on the claim that as the prophet of Islam, Muhammad was well received wherever he went could include, e.g.:

Consideration of times when Muhammad was well received:

- The response of the early converts in Mecca
- The response of the men from Yathrib who heard Muhammad at Ukaz and signed the two treaties of Aqaba
- The welcome Muhammad received after the Hijra to Medina, the acceptance of the warring tribes
- The ready acceptance of his message and leadership
- The rapid spread of Islam throughout Arabia

Consideration of times when Muhammad was not well received:

- The slow acceptance of his message in Mecca, very few converts
- The persecution that he, his tribe and his followers endured
- The restrictions placed on him that he could not preach in Mecca
- Being stoned at Ta'if
- The reluctance of the Jewish community to embrace Islam
- The need for battles and violence [15]

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- 2 (a) An explanation of how the Qur'an was compiled and the significance of this sacred text for the Muslim community could include, e.g.:

The process of the compilation of the Qur'an:

- It existed in heaven and was revealed to Muhammad over twenty three years
- It was memorised by Muhammad and taught to the remembrancers
- The contents were recorded on available materials which were stored in Hafsa's chest
- Muhammad began to organise the material into Surahs, but died before process was completed. (Variations in the exact details of the process will be accepted)
- The process continued under Abu Bakr, Umar and Uthman
- The Qur'an is finally finished thirty years after Muhammad's death
- The Qur'an is the final, uncorrupted word of Allah
- Previous revelations had been given but each time the listeners had distorted the message
- The Qur'an is seen as a sign of the graciousness of Allah and Muhammad's miracle
- The Qur'an is the ultimate source of guidance for Muslims, and allows them to fully submit to the will of Allah [35]

- (b) A comment on the claim that the language and structure of the Qur'an make it difficult for Muslims to put its teachings into practice could include, e.g.:

- The necessity to have the Qur'an in Arabic, the language in which it was revealed, the language of heaven, the very words of Allah
- Only authentic Qur'an is in Arabic
- For those who convert to Islam, or do not have Arabic as their first language, this could be difficult
- Worship is in Arabic whether personal or collective
- 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 insistence on Arabic could act as a means of preserving the faith
- 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, the law of 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]

**Section A**

AVAILABLE  
MARKS

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## Section B

Answer **one** question from Section B.

- 3 (a)** An explanation of the role and significance of the Imam in the Muslim community could include, e.g.:
- An Imam can be anyone with some knowledge of the Qur'an, a man may lead men and women, a woman may lead only women.
  - Most Imams have studied at a Muslim college and are judged to be wise and spiritual by the community
  - An Imam leads the recitation of the Qur'an in the mosque five times a day
  - An Imam leads the cycle of prayer movements, rakah, to keep the congregation in unison
  - An Imam preaches sermons twice on a Friday, at noon prayer and on special occasions such as Eid
  - An Imam is equal to all other Muslims, he/she is not a priest or mediator, each Muslim is responsible for themselves
  - An Imam may be involved in other Islamic rituals such as weddings or funerals
  - An Imam may act as an educator for children and adults
  - An Imam therefore is a focus of unity
  - Acts as a spiritual guide
  - Is an educator for adults and children
  - Role as a counsellor offering practical and emotional support [35]
- (b)** An exploration of the view that religious buildings are essential to faith communities with reference to other aspects of human experience could include, e.g.:
- The necessity of having dedicated religious buildings:
- They provide a place for collective worship
  - They create a sense of identity
  - Religious teaching is offered
  - Children are educated
  - They are a place for rituals/sacraments
- Consideration of other aspects of the faith which are more essential:
- The fundamental belief in God
  - The significance of a sacred text
  - The significance of the religious community
  - The significance or otherwise of building to male, female, homosexual, the issue of equality
  - Consideration of the view that it is worship/prayer itself which is more important [15]

AVAILABLE  
MARKS

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4 (a) An explanation of the importance of religious duty in Islam with reference to the pillars of Zakat and Sawm could include, e.g.:

- The idea of religious duties or submission in Islam, commanded by Allah
- The five defined duties of Islam or Pillars
- The idea that all of the Pillars and all of life is ibadah (worship)
- A sense of duty is felt by the individual and the community
- The duty to care for the poor
- If duties are performed there is the promise of reward
- These are two of the Five Pillars, religious duties
- Zakat is the third Pillar, means purification
- 2.5% to be given, it is essential for Muslims
- An Islamic teaching is that if God has blessed with wealth, Muslims must bless others
- Zakat brings a real sense of brotherhood
- Giving of Zakat is linked to the efficacy of prayer
- Sawm is observed once a year by those who are able, fasting during the month of Ramadan, between sunrise and sunset
- There is increased prayer and reading of the Qur'an, 27th of Ramadan remembers the Night of Power and receiving of the Qur'an, celebration meals in the evening
- There is a heightened awareness of the suffering endured by others due to poverty and hunger
- Eid ul Fitr is celebrated at the end of Ramadan and celebrates the breaking of the fast

[35]

(b) A comment on the claim that religious faith and practice will always lead to suffering, with reference to other aspects of human experience, could include, e.g.:

- Consideration of reasons why people of faith may suffer
- Consideration of the extent to which religious faith is the cause of suffering
- Consideration of the extent to which religious practices are the cause of suffering
- Their religious views may seem intolerant
- Their moral views may clash with those of society or other religious beliefs
- The media may expose cases of religious hypocrisy and undermine the whole community
- They may be in a minority and suffer persecution, even martyrdom
- Those of faith may suffer subtle persecution
- Some religious rituals may bring suffering such as fasting or giving money
- Their religious founders or leaders may have suffered or warned of suffering
- Suffering may not be inevitable
- The context in which a believer lives or works may be significant
- Some societies insist on equal and fair treatment for all as part of civil liberties
- Suffering is part of the human experience for all people regardless of faith

[15]

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**Section B****50****Total****100**





