



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2014**

Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Study of Islam

[AR181]

MONDAY 27 JANUARY, MORNING

**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

**AVAILABLE
MARKS**

Answer **one** question from Section A.

1 (a) An explanation could include, e.g.

- External features: domed roof identifies the mosque’s location, minaret and muezzin call to prayer at the correct time, removal of shoes shows respect, wudu (washing) prepares the body and mind for worship
- Internal features: clean, open, carpeted space allows Muslims room to carry out Salah and Dua, to perform the eight movements of the rakah, the mihrab directs Muslims to Mecca, the minbar allows Muslims to hear sermons on a Friday to assist their lives and worship, the Imam who leads the recitation of the Qur’an and prayer movements
- Provides a space for communal worship, sense of ummah, sense of belonging
- Mosque enables men to worship, women may be separated in another area or at home [35]

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

- Consideration of the extent to which an Imam is ‘vital’
- 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 order
- An Imam preaches sermons twice a week on a Friday, at noon prayer and on special occasions such as Eid
- 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 or a counsellor
- 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.
- An Imam is equal to all other Muslims, they are not a priest or mediator, each Muslim is responsible for themselves
- Consideration of other aspects of the Islamic faith which could be seen as more vital than an Imam [15]

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2 (a) An explanation could include, e.g.

- The tribal structure of Arabia, tribal loyalty
- No centralised leadership, fragmented society
- The challenge and destruction of vendetta
- The weakness of Arabia compared to the Persian and Byzantine empires
- Religious background: polytheism, Judaism, Christianity, hanifs,
- Mecca, Medina, trade, herding
- Other problems in Arabia, little sense of morality, poverty, treatment of women
- The days of ignorance [35]

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

- Consideration of how significant Mecca was in Islam
- Mecca was the centre of trade in Arabia, as it was on a trade route, a centre of wealth and influence
- Mecca was a religious centre, the Ka'ba housed tribal deities, centre for pilgrimage, a focus for prayer and unity
- Muhammad was determined to conquer Mecca and engaged in three Battles (Badr, Uhud, Trenches), saw the city as a significant strategic centre
- Muhammad's magnanimous attitude towards his enemies in Mecca
- Mecca was slow to accept Islam and hindered its progress in the early years, Muhammad was persecuted there and ultimately fled from Mecca
- Consideration of other places, beliefs, rituals which are central to the faith, e.g. Medina, Jerusalem, Allah, Qur'an, Salah [15]

Section A

**AVAILABLE
MARKS**

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Section B

AVAILABLE
MARKS

Answer **one** question from Section B.

3 (a) A description and explanation could include, e.g.

- A consideration of the Articles of Faith, the themes include 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 significance of the Qur'an for Muslims
- 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 beliefs and practice, the basis of salvation [35]

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

- Consideration of other aspects of human experience
- An open-ended response with possible historical and/or contemporary exemplification
- Consideration of the value of sacred texts for modern believers: reveals something of the character of God, outlines key beliefs, outlines key practices/religious rituals, outlines guidance for living, comforts in difficult times
- Without a sacred text individuals and communities could feel lost, especially as society is changing
- Sacred texts reveal something of the afterlife and how salvation is achieved, so prevent being lost in the afterlife
- Sacred texts can be problematic in themselves, difficulties with understanding, interpreting and applying, can cause disputes and divisions, people may feel lost and unsure of what to believe or how to live
- Consideration of other ways in which faith may be promoted, e.g. family, religious communities, nature, geographical location [15]

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4 (a) A description and explanation could include, e.g.

- Hajj is one of the Five Pillars, the fifth one, completed once in a lifetime
- The rituals which are completed on Hajj to Mecca: dress in white 'ihram', circle Kaba in Mecca seven times, run between hills of Safa and Marwah, visit Zamzam well, sleep at Mina, pray for forgiveness at Arafat, sleep at Muzdalifah and collect pebbles, return to Mina and throw pebbles at pillars (jamras), celebrate Eid ul Adha, return to Mecca for final circling of Kaba
- Remembering religious history: Muhammad observed Hajj, remembering Adam and Abraham who built the Kaba, remembering Hagar's search for water, remembering Adam and Eve's reunion at Arafat, remembering how Abraham and his family resisted temptation, remembering Abraham's willingness to sacrifice his son Ismail [35]

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

- Consideration of other aspects of human experience
- An open-ended response with possible historical and/or contemporary exemplification
- A consideration of the value of making religious pilgrimages: sense of focusing on God, spiritual discipline, sharing in the past experiences/miracles of others, self-denial, sense of belonging
- A consideration of how pilgrimages may lack any real religious meaning, no need for suffering or spiritual discipline, suffering and discomfort can be a distraction from worship and focusing on God, not appealing to the younger generation, belonged to an age of superstition and not a modern scientific age, could be divisive
- A consideration of other religious rituals which could be more helpful, or bring a greater sense of community, or could be more authentic
- A consideration of how significant pilgrimage is compared to other rituals [15]

Section B

Total

**AVAILABLE
MARKS**

50

50

100