



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2015**

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**Religious Studies**

**Assessment Unit AS 8**

*assessing*

An Introduction to the Study of Islam

**[AR181]**

**TUESDAY 23 JUNE, AFTERNOON**

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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

AVAILABLE  
MARKS

Answer **one** question from Section A.

1 (a) An explanation of the importance of the Qur'an, Sunnah and Hadith could include, e.g.:

- The **Qur'an**: the final uncorrupted revelation from Allah, revealed through the prophet Muhammad, beginning on the Night of Power
  - Qur'an contains 114 surahs, arranged from longest to shortest apart from Surah 1. Not chronological
  - The literal word of Allah, revealed and recited in Arabic
  - Revealed to Muhammad over 23 years, process of compilation
  - Reveals beliefs and religious duties
  - Used in worship and basis for sermons
  - Considered by many to be all that Muslims need to submit to the will of Allah
  - The **Sunnah**: the recorded deeds and life of Muhammad, final prophet, perfect example
  - Collections available (al-Bukhari, Muslim al-Hajjaj, Ibn Majah, Abu Dawud, Tirmidhi, Nisa'i, a huge volume of material)
  - Oral traditions, recorded, reliability tested
  - The **Hadith**: the recorded teachings of Muhammad, final prophet, valuable teachings
  - The Sunnah are drawn out from the Hadith writings
  - Muhammad had concerns about possible confusion between the Qur'an and Hadith
- [35]

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

- The extent to which the Qur'an is a guide to life as it is the word of Allah
  - The extent to which the Sunnah and Hadith are extra sources of information and guidance
  - The extent to which the Sunnah and Hadith supplement the Qur'an
  - Consideration of problems posed by the Qur'an: language, interpretation, application, abrogation, not comprehensive
  - Consideration of problems raised by Sunnah and Hadith: their reliability, the volume of material, their style
  - Other possible sources of support for a Muslim: family, community, Imam
  - Consideration of the challenge of living out the Qur'an, obedience to it
  - Consideration of the extent to which it is easy to be a Muslim in the modern world
  - Consideration of particular challenges facing Muslims in the modern world
  - Consideration of the extent to which it matters whether or not faith is easy, Muslims are committed anyway
- [15]

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2 (a) An explanation of Shahada, Salat and their significance could include, e.g.:

- **Shahadah:** the first of the Five Pillars
- A declaration of faith in Allah and Muhammad the prophet of Allah
- Used at conversion, in call to prayer, at the birth of a child, at death
- It is the only non-action pillar
- It underpins all of the other Pillars and provides the motivation for them
- **Salat:** second of Five Pillars
- Repeated five times per day, in mosque or at home
- Ritual of wudu, symbolism of this
- Direction of Mecca, birthplace of the prophet Muhammad
- Performance of rakah
- Communal recitation of the Qur'an
- Use of Arabic, significance of language for Muslims
- Shows submission, obedience to the Qur'an
- Will lead to reward, closeness to Allah, forgiveness, a sense of brotherhood, a sense of identity, brings discipline [35]

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

- Consideration of the importance of words in Islam: the pillars of Shahadah and Salah
- Consideration of the importance of declaring faith, the daily worship of Allah
- Consideration of the importance of submission to Allah through deeds: Zakat (almsgiving), Sawm (fasting), Hajj (pilgrimage)
- Consideration of how some of the action Pillars also involve words such as additional prayer and reading during Sawm, and words spoken during Hajj
- The significance of these acts for the individual
- Consideration of the significance of these acts for the family, the community
- The significance of correct deeds for determining eternal destiny
- Consideration of the significance of correct motivation, as it underpins everything and gives value to the words and deeds
- Consideration of the Muslim view that all of life is worship or ibadah [15]

**Section A**

**AVAILABLE  
MARKS**

50

**50**

## Section B

AVAILABLE  
MARKS

Answer **one** question from Section B.

- 3 (a)** An explanation of how an Imam and the design of a mosque help in worship could include, e.g.:
- An outline of how an Imam contributes to worship
  - 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 act as an educator for children and adults, which prepares people for worship
  - 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
  - An outline of how the mosque's design contributes to worship
  - External features of mosque: domed roof identifies the mosque's location, minaret and muezzin call to prayer at the correct time, removal of shoes shows respect to Allah, wudu (washing) prepares the body and mind for worship of Allah
  - 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. All of these comprise worship
  - Provides a space for communal worship of Allah, 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 could include, e.g.:
- Consideration of other aspects of human experience
  - Consideration of the valuable role of religious leaders: offering teaching, explanation of sacred texts, leading rituals, counselling, unity
  - Consideration of whether or not religious leaders are treated with reverence
  - Consideration of the extent to which religious leaders are treated with respect
  - Consideration of possible reasons for changing attitudes towards religious leaders
  - Consideration of the changing nature of society, more secular, more individualistic, disillusionment with established religion
  - Consideration of the significance of technology and the media [15]

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4 (a) An explanation of Muhammad’s roles as a prophet, preacher and leader could include, e.g.:

- Consideration of Muhammad’s role as a prophet
- As the Seal of the prophets the Qur’an was revealed through him, the final uncorrupted revelation of Allah
- Muhammad’s call to be a prophet
- Muhammad’s rejection, just as with other prophets
- Calling people back to the Islamic faith established by the first prophet of Islam, Abraham
- The growth of Islam under Muhammad’s prophetic leadership
- Consideration of difficult aspects of Muhammad’s role as a prophet, the rejection at Mecca, slow progress, had to go to Medina, the treatment of the Jews, the use of violence, the number of people who left the faith once Muhammad died
- Consideration of Muhammad’s role of being a preacher, in Mecca, at Ta’if, at fair of Ukaz, leading up to the Hijra, in Medina, the final sermon at Arafat at end of his life
- Consideration of Muhammad’s role as a leader
- Muhammad established peace and a religious community in Medina, a diplomat
- Muhammad reintroduced the faith and defined Islamic morality, he brought a sense of community
- As a military leader he was a strategist, experienced success in battles, expanded the faith
- Muhammad established a theocracy throughout Arabia [35]

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

- Consideration of other aspects of human experience
- A consideration of the primary role of a religious leader, to teach, to care, to bring unity, to protect
- A consideration of how political views could clash with religious views
- A consideration of how a religious leader could be pulled in two directions if involved in religion and politics
- A consideration of how their role as a religious leader may draw them into politics if it is relevant, or there is injustice or discrimination
- A consideration of how being involved in politics could undermine the religious message
- A consideration of how being involved in politics could divide the religious community
- The responsibility of religious leaders to be involved in politics in order to ensure the practice of justice and fairness [15]

**Section B**

**Total**

**AVAILABLE MARKS**

50

**50**

**100**