



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2011**

Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Study of Islam

[AR181]

WEDNESDAY 22 JUNE, AFTERNOON

MARK SCHEME

Part 1: 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

- 1 (a) An explanation could include, e.g.:
- Zakat: money is from Allah, to be shared with those in need, means “purification” of remaining money, a form of worship, influences prayer, two-and-a-half per cent to be given, those below the nisab do not pay
 - details of Hajj: Mecca, Kaba, Safa and Marwah, Zamzam, Mina, Arafat, Muzdalifah, Mina, Eid ul Adha, Mecca
 - a pillar, a once in a lifetime experience, sense of ummah
 - significance of events and actions (remembering Muhammad and religious ancestors, copying their actions)
 - religious significance (obedience to the Qur’an, keeping a pillar, sins forgiven at Arafat, the ideas of duty and reward)
 - understanding of the significance of the pillars: part of ibadah (worship), commanded, the value to the individual, value to the community, greater understanding of the suffering which arises from poverty in the sharing of meat, the promise of reward. [35]
- (b) A comment on the claim may include, e.g.:
- Islam means “submission” and it is possible that this denial of self could be demanding
 - the pillars may well be demanding, sacrifice of time to pray five times a day, fasting during Sawm, giving alms, the physical demands of Hajj
 - the allowances which are made by the Islamic faith so that demands are limited: those who do not have to fast, or give or go on Hajj
 - the pillars do not necessarily make equal demands or cause equal suffering
 - the Muslim understanding of worship, which must have genuine motives/intentions, and real submission, the demands of the faith are accepted
 - the demands made can be overemphasised, for Zakat the amount required is quite small, Hajj is a once in a lifetime experience if at all. [15]

50

- 2 (a) An explanation of the significance could include, e.g.:
- features: minaret, domed roof, washing area, clear floor, mihrab, qibla wall, minbar, decoration with Arabic calligraphy
 - aids worship: call to worship, symbolism of washing, daily prayer, direction of Mecca, communal prayer on Friday, khutbah (sermons) from Imam, features facilitate worship, place of women
 - significance for personal and collective worship
 - the significance of correct motives when performing religious rituals
 - worship can be performed anywhere
 - consideration how an Imam aids worship, offers leadership, reciting the Qur'an, keeping the prayer movements in order, preaching the khutbahs
 - consideration of how much Imams help worship, not all communities have one, anyone can act as an Imam, personal responsibility before Allah
 - defining "mosque", a place to prostrate oneself. [35]

- (b) An exploration of the view may include, e.g.:
- mosque brings unity as a place for community worship
 - there is a real sense of unity as the rituals are carried out in unison and the Arabic language is used by all
 - mosque provides a centre for educating children and initiating them into the faith through language studies and a place for adults to gain instruction
 - the mosque is used for special occasions and as a social centre
 - the prayer rituals and language may give a real sense of equality before Allah, personal responsibility
 - geographical context may influence how uniting a mosque actually is
 - the access to the mosque experienced by women may influence how uniting and egalitarian the mosque is
 - consideration of other aspects of the Islamic faith which bring unity, e.g. the Qur'an, Hajj. [15]

Section A

50

50

Section B

AVAILABLE
MARKS

- 3 (a) An explanation of the key events could include, e.g.:
- Muhammad's call experience on "the Night of Power", his reaction
 - early preaching in Mecca, converts, persecution, preaching at fairs
 - the Hijra and establishing the community in Medina
 - the Battles of Badr, Uhud, Trenches, the Treaty of Hudaibiya
 - the conquering of Mecca and the rest of Arabia
 - final pilgrimage, sermon, prayer and death
 - comments relating to how key events influenced him, his call, persecution, success in Medina and in battles. [35]
- (b) A comment on the claim may include, e.g.:
- a consideration of other aspects of human experience in relation to leadership
 - an open ended response citing relevant historical and/or contemporary examples
 - a consideration of aspects of leadership which could be demanding: opposition to ideas, opposition to change, isolation, criticism from inside and outside the faith, persecution, martyrdom
 - the responsibility that accompanies religious leadership, e.g. role model, personal and moral integrity, personal spirituality
 - a consideration of the shortage of religious leaders in some faiths
 - a consideration of why leaders may overcome the demands made on them: a sense of calling from God, convinced about the importance of their work, reassured by God, certain of reward in the future. [15]

50

- 4 (a) An account could include, e.g.:
- the call of Muhammad on the 27th of Ramadan, the role of Gabriel, the beginning of the revelation of the eternal Qur'an
 - ongoing revelations for 23 years, memorisation by Muhammad
 - dictation to the secretaries who recorded the revelations on whatever they could find
 - storage in Hafsa's chest, partial organisation by Muhammad, his death prevented completion
 - the role of the caliphs and the completion by Uthman in 652 CE
 - for Muslims the Qur'an is the final and uncorrupted revelation of Allah. It is highly respected and is the ultimate guide for Muslims in relation to belief and practice. [35]

- (b) A comment on the claim may include, e.g.:
- a consideration of other aspects of human experience in relation to sacred texts
 - an open ended response citing relevant historical and/or contemporary examples
 - a consideration of what sacred texts bring to religious communities: an ultimate authority, unity, identity, agreement on key beliefs, agreement on key practices and morality, comfort and reassurance, continuance of the community, no need to challenge
 - a consideration of problems which can arise from sacred texts and the need to challenge: agreeing on the actual content of the text, the acceptability of translation from original language, problems of conservative and liberal interpretations and applications, division of the community
 - consideration of other authorities within religious groups and how these impact on sacred texts: e.g. other texts, key people, tradition, conscience. [15]

Section B

Total

50

50

100