



*Rewarding Learning*

**ADVANCED  
General Certificate of Education  
2013**

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## **Religious Studies**

**Assessment Unit A2 8**

*assessing*

**Islam: Law, Tradition and Practice**

**[AR281]**

**THURSDAY 6 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)**

<b>Band 5</b> <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>
<b>Band 4</b> <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>
<b>Band 3</b> <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>
<b>Band 2</b> <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>
<b>Band 1</b> <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 explanation could include, e.g.:
- Angels and Prophets (Risalah):  
Angels were the first creation, immortal, no free will, can communicate with mankind, made of light, recording angels, Jibrail (and other named angels), devil. Prophets were sent to reveal the message of Allah, messages were ignored or corrupted, more prophets had to be sent, line of prophets – Adam, Ibrahim, Musa, Dawud, Isa, Muhammad (the Seal)
  - Qur'an:  
an eternal document, 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, therefore the final and uncorrupted word of Allah, dictated through the angel Jibrail, in Arabic, the miracle of Muhammad, arranged in length of Sura (114) recited in prayer, submission to it makes someone a Muslim
  - these are three of the key beliefs or Articles of Faith of Islam.
- [30]

- (b) A critical assessment of the claim could include, e.g.:
- consideration of whether or not contemporary society provides the challenge, 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
  - consideration of whether or not contemporary society is challenging when it comes to religious rituals, other moral issues, in family life, in work or education
  - the challenge of following the Qur'an, an ancient document, limited content, unaware of contemporary society and technological and medical developments
  - the challenge of following the Hadith and Sunna, ancient sources, reliability
  - the significance or otherwise of prejudice, the influence of the media
  - submission to the Qur'an is liberating.
- [20]

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- 2 (a)** An outline could include, e.g.:
- a definition of Shariah – a clear straight path
  - an examination of the possible sources of Shariah: Qur'an, Sunnah, Hadith, Custom, Opinion, Consensus, Analogy
  - the four Law Schools
  - the differences in opinion held by the four Law Schools, as to which sources are acceptable and which are not
  - the challenge of these different opinions for the Muslim community. [30]
- (b)** A critical evaluation of the claim could include, e.g.:
- consideration of the guidance and principles provided by the Qur'an or other sources on life and death issues
  - examples may be drawn from abortion, suicide, euthanasia, capital punishment or other relevant examples
  - 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)
  - the challenge of contemporary society, scientific/medical/ technological advances, the impact of western/secular values
  - consideration of how Shariah may seem clear in its teaching in one area but be very unclear in others. [20]

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- 3 (a) An explanation could include, e.g.:
- a definition of Sufism/Sufi – “wool”
  - the origins of Sufism: a reaction against Muslim leadership under the Umayyads, luxurious living, corruption, the development of detailed analysis of Muslim documents, legalism emerging, the essence of Islamic faith was being lost
  - the key beliefs arising from this: denial of self, purification, experience of closeness/unity with Allah, involvement of emotions
  - practices employed: fasting, silence, celibacy, remembrance, chanting, breathing, dancing, poetry, the role of a shaykh or pir, brotherhoods, the example of Muhammad himself
  - reference to al-Hallaj or al-Ghazzali, Rumi
  - controversy caused by Sufism within the Muslim community. [30]
- (b) A critical assessment of the claim could include, e.g.:
- consideration of important aspects of the Islamic faith which Sufism stressed: simple living, focus on Allah, importance of religious experience, personal and emotional faith, stress on genuine devotion and worship, use of the arts, the contribution of al-Ghazzali, Rumi
  - consideration of the ways in which Sufism may also have gone too far and caused problems for the Muslim community: importance of religious ritual was diminished, spiritual superiority, intellectual study of the Qur’an devalued, individualistic and little sense of brotherhood, became excessive, engaged in non-Islamic practices such as dancing, accused of “shirk” because of claims of oneness with Allah
  - consideration of how influential Sufism was. [20]

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- 4 (a) An outline and explanation could include, e.g.:
- the role of a woman before Allah, equal demands to submit
  - the role within the family and the status of mothers
  - the requirement to marry, Muslim husband
  - marriage contract, woman participates, requirement of a dowry, polygamy allowed but limited to four wives, need for equality
  - divorce, women can initiate, need for a witness before a court
  - inheritance rights
  - modesty and veiling
  - controversial passages in the Qur'an, regarding the status of women, or disciplining women
  - specific sections from the Qur'an should be referred to. [30]
- (b) A critical evaluation of the claim could include, e.g.:
- consideration of the radical changes which Islam introduced, compared to pre-Islamic Arabia, the introduction of rights
  - consideration of the need to protect women: dowry, veiling, polygamy
  - consideration of whether or not Islam or the west honours women, attitudes to dress, sexuality, perceptions of veiling, feminist views within and outside the Islamic faith
  - consideration of the important role of being a wife and a mother, in the Islamic faith and in society generally
  - consideration of how the Islamic faith can be abused and women oppressed as a result, male dominance, cultural norms, e.g.: seclusion
  - non-Islamic customs, e.g. honour killing, female circumcision. [20]

**Section A**

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**100**

## **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 on pages 10 and 11, 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)

<b>Band 5</b> <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>
<b>Band 4</b> <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>
<b>Band 3</b> <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>
<b>Band 2</b> <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>
<b>Band 1</b> <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

AVAILABLE  
MARKS

- 5 (a)** In examining the major issues which have arisen in relation 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, defend orthodoxy, deal with challenges to orthodoxy or who felt it necessary to challenge orthodoxy
  - consideration of major issues, e.g. authority, the relationship between belief and practice
  - 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 claim, candidates should refer to other aspects of human experience and could consider the following, e.g.:
- consideration of the role of sacred texts in general
  - consideration of the significance of sacred texts in establishing orthodoxy, other sources of orthodoxy, e.g. challenge of secularism
  - consideration of the extent to which sacred texts are the problem, the need to read, interpret and apply in a new context and age, are there more significant problems
  - consideration of how leaders guide communities through their teaching of a sacred text to establish orthodoxy or revise orthodoxy
  - consideration of orthodoxy, historical or contemporary
  - consideration of how effective leadership, in responding to debates over orthodoxy, may help to redefine faith or aspects of it
  - consideration of whether sacred texts are more problematic when it comes to orthopraxy rather than orthodoxy
  - an open ended response citing relevant contemporary and/or historical exemplification. [20]

**Section B**

**Total**

50

50

150