

A-level
RELIGIOUS STUDIES
7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2021

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Copyright information

AQA retains the copyright on all its publications. However, registered schools/colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools/colleges to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Copyright © 2021 AQA and its licensors. All rights reserved.

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9–10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 7–8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 5–6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 3–4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 1–2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13–15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 10–12	<ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 7–9	<ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 4–6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 1–3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

0 1 . 1

Examine why there are different practices of worship in Shi'a and Sunni Islam.

[10 marks]

Target: AO1.3: Knowledge and understanding of religion and belief including causes and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason why there are different practices is because of disagreement over the number of times to pray. Sunni Muslims pray five times per day whereas Shi'a Muslims believe that in certain circumstances prayers can be combined, so may only pray three times per day, for example during bad weather or travel. Many Shi'a Muslims, for example, believe that Zhuhr and Asr can be combined and Maghrib and Ish'a can be combined. Sunni Muslims would do this only in extreme circumstances.

Another reason why there are different practices is because Muslims disagree over the correct ways to pray. Many Shi'a Muslims use a clay tablet when prostrating in prayer, unlike many Sunni Muslims who use only a prayer mat. Shi'a teaching stipulates that prostration during prayers must only be performed on natural elements of the earth which can neither be consumed nor worn. However, many Sunni Muslims prostrate during prayers, usually on a prayer mat, and are not concerned that the material must be from natural elements of the earth.

A third reason why there are different worship practices is because Shi'a Muslims have their own schools of thought which are distinct from Sunni schools of thought. For example, Shi'a schools of thought not only take into account the teachings of the Prophet but also those of the twelve Imams. This leads to differences in the physical positions of prayer between Sunni and Shi'a Muslims. For example, most Shi'a Muslims, during prayer, will raise both their hands after the recitation of the two chapters of the Qur'an known as Qunut, whereas many Sunni Muslims do not raise their hands at this point.

Maximum Level 2 for answers that only explain different practices.

0	1	.	2
---	---	---	---

‘The sanctity of life means that Muslims should not take part in lesser jihad.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Sanctity of life: the concept of the sanctity of life and its application to issues concerning [...] lesser jihad as a duty of the Ummah [...]; debates about its application today, including to the use of weapons of mass destruction and terrorism.

Answers may present, analyse and evaluate some of the following arguments:

Many argue that the sanctity of life is made clear in many references within the Qur’an, so no violent form of lesser jihad can be performed. For example, the Qur’an states that for God, the loss of one innocent human life is like the loss of the whole human race. However, many argue that lesser jihad is enacted only when the Ummah needs to be defended from a threat. Many argue that killing to protect the Ummah is entirely different from murder, and therefore does not contradict the sanctity of life.

Many argue that indiscriminate killing, for example the use of weapons of mass destruction, contradicts the sanctity of life principle. Support for this can be seen by the importance placed upon being able to target enemies individually during times of war. However, others emphasise that the Qur’an does justify some combat by allowing specific enemies to be targeted. Lesser jihad may therefore be pursued whilst also respecting the sanctity of life. For example, the Prophet engaged in lesser jihad, and he is seen as the perfect example for human behaviour.

Many argue that lesser jihad is wrong because it replaces God as the only giver and taker of life. Killing, even in the name of lesser jihad, implies that humans know better than God who should live and who should die. However, others argue that lesser jihad is governed by rules, for example that any war must be a last resort once all other avenues, such as diplomacy and mediation, have been exhausted. These rules are set down in the Qur’an and so cannot violate the sanctity of life because they are the word of God.

0 2 . 1

Examine how scientific discoveries have influenced Muslim ethical thinking.
[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

As a result of scientific discoveries, some Muslim ethical thinking has become more traditional and conservative. For example, the discovery of genetic engineering and the ability to design babies has caused some Muslims to see science as contradicting the basic principles of a good Muslim life. It is argued that any adaptations to human life are corrupting God's gift of a unique and carefully crafted human body, and challenge God's authority as the giver and taker of life. Some might argue that Muslims should therefore avoid such practices.

Some Muslims embrace the scientific emphasis on reason and evidence, and appeal for reform to incorporate this further knowledge into ethical thinking. For example, in the case of cloning, many Muslims argue that the potential for eliminating disease and ending world hunger far outweighs any concerns regarding the corruption of creation. They believe that these discoveries are achieved only with God's permission and so should be seen as opportunities to do God's work.

Some Muslims argue that science merely discovers what has already been revealed in the Qur'an. For example, upon the discovery of evolution, many Muslims argued that this theory was known to Muslim scholars. It is described in the Qur'an as the four stages of the development of human life, all done with divine direction. There is, therefore, minimal scientific influence on Muslim ethical thinking, because the teaching is always directed by God.

0 2 . 2

‘Islam has no effective response to issues arising from the freedom of religious expression.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Muslim responses to issues of freedom of religious expression in society.

Answers may present, analyse and evaluate some of the following arguments:

Some argue that in traditional Muslim countries blasphemy laws are used to prevent any expression of religious difference, whether from Muslims or from other religions. This suggests that there is no effective response to issues arising from the freedom of religious expression. However, others argue that Muslim communities across the world are dealing with these issues, for example Shi’a Muslims are accepted into Sunni mosques where no Shi’a mosques are available. This suggests that there can be an effective response.

Some Muslims adopt an exclusivist approach in response to issues arising from the freedom of religious expression, emphasising traditional Muslim lifestyles which are based upon an understanding of the Qur’an. Some argue that exclusivism demonstrates that Islam has no effective response to these issues. For example, some Muslims have negative attitudes towards the Ahmadi, who are a minority group. However, other Muslims adopt an inclusivist approach. For example, some are active in the Inter Faith Network, and some participate in organisations which explore the commonalities between the Abrahamic faiths.

In order to respond to issues arising from the freedom of religious expression, some Muslims avoid integration into multi-faith societies, believing it may lead to a dilution of Muslim values and ways of life. For example, some Muslim parents prefer to send their children to Islamic faith schools as opposed to secular state run schools. However, others argue that the Muslim way of life is composed of many different nationalities, cultures and traditions, and so it is a mistake to believe that the Muslim way of life can be diluted.

0 3 . 1

‘Human life has purpose because there is continuing personal existence after death.’

Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

There may be discussion of religious and non-religious views about the possibility of continuing personal existence after death, and the relative values of different religious views about the purpose of life.

Islam

Purposes of life include: worship of and submission to God, to fulfil a moral test and preparation for the world to come, and the relative importance of these may be considered. Most Muslims accept the view that there is one life, and that death is followed by physical resurrection. There may be discussion of the nature of the soul and Barzakh.

Philosophy

The possibility of continuing personal existence after death may reflect views about the nature and existence of the soul, Descartes’ arguments for the existence of the soul, and aspects of the body / soul relationship. Various theories explaining continuing personal existence may be considered, for example Hick’s replica theory or Swinburne’s light-bulb argument.

Maximum Level 3 for answers that do not include both Islam and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Most Muslims believe that there is continuing personal existence after death. Although there is disagreement about the exact nature of life after death, most Muslims hold to some concept of judgement, heaven and hell, and prepare for these. However, Process Theology sees God and the universe as being in a panentheistic relationship. For most Process theologians, existence after death is objective: persons survive only as memories in the mind of God, so there can be no purpose in preparing for subjective life after death.

There is evidence to suggest that there might be some kind of continuing personal existence, for example from near death experiences, and if there is, life may have a purpose in preparing for life after death. However, philosophical thinking about the possibility of continuing personal existence varies, and since philosophers have different views about the existence of a soul and the nature of consciousness, it is hard to see any sense of ultimate purpose in human life.

Islam teaches that one important purpose in life is to prepare for judgement by submitting to God's will, in the hope of a positive judgement, resurrection and the reward of an afterlife in heaven. However, it also teaches that life has other purposes to human life which include being part of the Ummah, worshipping God and studying the word of God. Muslims may therefore consider life to be purposeful even if there is no certainty of life after death.

0 4 . 1

‘Miracles have no value for religion today.’

Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

There are accounts of miracles in Islam, for example the moon being split in two and the spider’s web across the cave. There may be consideration that God as creator and controller of all things can cause miracles to happen. There may be discussion about the authority of the Qur’an as absolute and inviolate because it is the direct revealed word of God.

Philosophy

There may be a consideration of realist and anti-realist views about miracles, and the views of Hume and Wiles. Hume’s realist approach sees miracles as maximally improbable. Wiles’ anti-realist approach denies that they happen apart from the miracle of creation.

Maximum Level 3 for answers that do not include both Islam and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Hume was largely successful in arguing from a realist perspective that miracles are maximally improbable because no amount of evidence could support a violation of the laws of nature, and if he was correct, then miracles cannot possibly have any value for religion today. However, an anti-realist view of miracles allows for both a natural explanation of an event and a view that such an event acts as a sign of God's action in the world. For an anti-realist, a miracle may have value even if it is not a violation of the laws of nature.

Most modern Muslims take a scientific world view, and often discount the value of miracles because they lack scientific support. They may look for empirical evidence to explain unlikely events rather than explaining them with reference to God's intervention in the world. However, many Muslims base their faith on the revelation of the Qur'an to the Prophet. For them, this miracle at least has continuing value today.

The miracles described in the Qur'an may appear to have no value for Islam today because the text of the Qur'an reflects a pre-modern understanding of the world. Many of them can be explained in retrospect using modern scientific understanding. However, the miracles in the Qur'an did provide convincing evidence of their divine origin to the people there at the time. Even if they were not real events, they still have value today because they are part of the history of Islam. For many Muslims because the Qur'an is the Word of God, miracles must have happened.

0 5 . 1

‘Muslim teachings about homosexuality and transgender issues are no longer morally acceptable.’

Critically examine and evaluate this view with reference to the dialogue between Islam and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

Muslim views on sexuality and gender have varied according to social and historical factors. For example, homosexuality was tolerated in pre-modern times, but is now usually considered haram and attracts the death penalty. Shi’a Islam is more positive than Sunni Islam about transgender issues. There may be discussion of human freedom, divine control and al-Qadr.

Ethics

There may be consideration from the perspective of any normative ethical theory, including Natural Moral Law, that reproduction is a primary precept, or from Situation Ethics, that agape love determines what is morally acceptable. The role of meta-ethics in determining the meaning of right and wrong may be considered relevant.

Maximum Level 3 for answers that do not include both Islam and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

In modern society where attitudes to homosexual relationships are positive, Muslim teachings that homosexual relationships are prohibited appear outdated and unscientific, and therefore morally unacceptable. However, Natural Moral Law sees procreation as a primary precept. Since homosexual sex cannot result in reproduction, it is sinful. Although this view may be distasteful to many in modern liberal society, it is morally acceptable within the context of the Muslim community.

Some Muslim teaching is based on a view that God created people male or female, and to change the gender given is prohibited. In modern society, those who suffer because they feel they are wrongly gendered may wish to change gender or identify as non-binary. If Muslim teaching denies people a solution to suffering, it is morally unacceptable. However, other Muslim teachings emphasise that God creates all individuals with male and female qualities with free choice to develop either. This view is morally acceptable today.

The Qur'anic teachings that homosexuality and cross-dressing are prohibited are upheld by some Muslims, and their views are largely considered morally unacceptable outside those Muslim communities. However, other Muslims acknowledge the contextual nature of such prohibitions, and prioritise instead individual responsibility for choices, for example, as in Situation Ethics. This means that for many Muslims, such teachings are morally acceptable in modern society.

0 6 . 1

‘Belief in free will undermines religious authority for Muslims.’

Critically examine and evaluate this view with reference to the dialogue between Islam and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

The concept of al-Qadr seems to undermine any notion of human free will. Submission to God’s will, which is the duty of every Muslim, appears to constrain free will. The concept of moral responsibility such that some acts are compulsory or forbidden supports the view that Muslims do have free will. There may be discussion of the absolute or relative nature of the authority of the Qur’an and Hadith.

Ethics

There may be consideration of how far free will is possible, including various determinist, compatibilist and libertarian views, and the conditions of moral responsibility. There may be reference to theological determinism and debate about the free-will defence against the problem of evil, for example Mackie’s version, Plantinga’s response and Hick’s ideas.

Maximum Level 3 for answers that do not include both Islam and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

For Muslims, all authority originates in God. For some, that authority is mediated through the Qur'an, for others it comes through the Hadith and teaching of the different schools of Islamic theology. It could be argued that there is always a level of theological determinism in Muslim teaching, so belief in the absolute freedom of the will must undermine religious authority. However, Muslims also believe that God gave humankind free will, which would suggest that free will does not undermine religious authority because God cannot be undermined.

Theological determinism, for example, the Jab'rite view, puts God fully in control of every aspect of human life, including all choices. A belief in free will undermines the idea that God has absolute authority over all creation. However, compatibilists argue that although certain aspects of the world are determined, humans do in fact have free will. This would suggest that free will could operate within the framework of religious authority rather than undermining it.

Belief in the absolute freedom of the will implies that humans can distinguish right and wrong without reference to a divine source of authority, for example, through Intuitionism. This undermines those religious authorities who assume that God is the source of right and wrong. However, most Muslims see God as the source of all goodness, and interpret free will as the choice to follow or deviate from God's will as mediated through religious sources of authority. Such a view does not undermine religious authority.