AQA

A-level
RELIGIOUS STUDIES
7062/2D

2D: ISLAM AND DIALOGUES

Mark scheme

2018 Specimen

Version 1.0

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 Assessment Writer.

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

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 Principal Examiner.

Additional Guidance for assessment of Global answers.

When marking 25 mark global answers, markers should be aware that they are assessing both AO1 and AO2. Weightings for each assessment objective are as follows:
AO1 10 marks
AO2 15 marks.

The level descriptors for these answers include both AO1 and AO2 elements and markers will be making an assessment on that basis by applying both the AO1 and AO2 levels.

Full guidance will be given on how to assess such answers during standardisation.

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.

LEVEL DESCRIPTORS

Levels of Response: 10 marks A-Level – AO1

Level 5

9-10

- 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

- 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

- 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

- 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

- 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

- No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2

Level 5

13-15
- 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
- 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 use of subject vocabulary

Level 3

7-9
- 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
- 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
- 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
- No accurate or relevant material to credit

Section A: Study of Islam

Question 01

| 0 | 1 | . | 1 | **Examine how Muslim teaching helps Muslims respond to the challenge of secularisation.**

Target: AO1:2 Knowledge and understanding of influences of beliefs, teachings and practices on individuals communities and societies.

Answers may include some of the following ideas, but all valid material must be credited.
- Students should apply their knowledge and understanding of the challenges of secularisation, a summary is not required.
- Secularisation may be defined – perhaps in terms of the replacement of the authority /explanatory role of religion with science or the loss of the relevance and significance of religion in the modern world, separation of religion and state.
- A wide range of teachings and of contexts may be considered.
- Islam as a complete way of life encompasses science which may be seen as a study of God's world, some teaching claims that science has simply confirmed what the Qur'an has taught.
- Some scholars promote the separation of secular law and Shari'ah because Shari'ah should be followed freely as an act of faith – not compelled by state sanction. This can lead to two parallel systems of law – family law enforced within the Ummah by Shari'ah courts and state law dealing with Muslim interactions with the rest of society.
- Islamic fundamentalism may be seen as a rejection of secularisation.
- The Ummah provides Muslims with an identity within a secular society.
- New understandings of the Qur'an find guidance relevant to a secular world.

[10 marks]   AO1

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0 1 . 2 **'Islam faces up to the challenges of secularisation by looking back to the past.'**

Evaluate this claim.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief.

This may, but need not, be answered exclusively with reference to the British context.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- It may be argued that the most obvious response from Muslims to living in a secular society is to reinforce traditional patterns of behaviour which separate them from the secular society in which they live. To non-Muslims, the most visible expressions of Muslim identity are dress, especially women's dress, and mosques. However, dress can be seen as more a cultural response rather than a religious response and some styles are not uniquely 'Muslim'; If looking back to the past means looking back to the Qur'an which is seen as the final and complete revelation, then Muslims do look back to the past in order to cope with the present, however, some look back to previous interpretations and others seek to find new interpretations in a modern context: that can apply to debates about capital punishment for example.
- It may be argued that Madinah provides the model which Islam uses to regulate the relationship between state and religion. However there is debate within Islam about the relevance of that model not least because: Muslim society is no longer headed by the Prophet; the model does not take into account the modern situation; there was an early division between state and religion in early Islam, and accurate knowledge of the situation in Madinah is not assured. All sides in the discussion are referencing the past here, but making very different use of it.
- Movements in Islam variously described as progressive, modernist or liberal can be argued to be looking to the future not the past. Some are inclusivists respecting different faiths / faith positions and looking for a secular context in which those faiths can function side by side, each respecting their own realms and co-operating with others in matters of common interest.
- Many are responding to new issues raised by secular society for which there is no preformed view: such issues might include genetic engineering. The guiding principle here is not to contradict the Qur'an but to understand it anew.

[15 marks]   AO2

Question 02

| 0 | 2 | . | 1 |

Examine why there are different views in Islam concerning the issues of:

- **marriage**
- **homosexuality.**

You should refer to both issues.

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief.

Answers may include some of the following ideas, but all valid material must be credited.
Answers may refer to specific factors as indicated below and/or more generally to underlying reasons for change such as changes in the status of women outside of Islam and the rights given to women by secular governments.

Marriage
- Differing attitudes to the scriptures and their authority, different interpretations of verses apparently supporting polygamy: these are used to argue that men may have up to four wives and to argue that monogamy is expected because the conditions on which polygamy is allowed are impossible to sustain.
- Marriage part of Sunnah Hadith 'Marriage is half of religion(deen)'- but differing views about whether it is compulsory among law schools. Some regard it as compulsory only if a person 'fears fornication'.
- Views depend on which Hadith are accepted and the role of reason in establishing Shariah.

Homosexuality
- Majority view based on reading of Qur'an as forbidding homosexual sex, but reading challenged.
- Different interpretations in Islam (ie pro homosexuality) are seen by some as a rejection of the authority of the Qur'an and effectively apostasy.
- Differing views of punishment for homosexuality – scholarly opinion. Hanifite school – no physical punishment; Hanbali school – severe physical punishment;

Answers may conflate their response to both issues or treat each one separately.

Maximum Level 3 if only one issue addressed.

[10 marks]   AO1

0 2 . 2 **'Muslim feminism has had little impact on Islam.'**

Evaluate this claim.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: influence.

Answers may include some of the following ideas, but all valid material must be credited.

Students should apply what they know and understand about feminism within the religion rather than simply summarising it.

- There may be reference to the 'starting point' – ie the status/role of women before feminism made any impact and a definition of 'feminism' in this context.
- Traditional schools of Shari'a maintain that Islam gave more rights to women right from the beginning so had a 'feminist agenda' but more recent analyses argue that male dominated Islamic societies have interpreted the teaching in a way that maintains male superiority.
- It may be argued that feminist approaches have led to different interpretations of key verses from the Qur'an such as 4:34 – Feminists have rejected the interpretation that men are the managers of the affairs of women and have the right to beat them. These interpretations are not widely accepted. The work of Amina Wadud may be evaluated.
- Diversity of practice within Islam, and different contexts in which Islam is practised. Eg Saudi Arabia can be used as evidence that feminism has made little headway, but in 2015 women were able to vote for the first time.
- Distinction between culture and Islam. It may be argued that the impact of Muslim feminism is on cultures within which Islam is practised, not on Islam itself – eg Mernissi argues that Islam as a religion celebrates women's power.

[15 marks]   AO2

Section B: the dialogue between Philosophy and Islam

Question 03

| 0 | 3 | . | 1 | **'Muslim beliefs about the afterlife are reasonable.'**

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

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)
Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

AO1
Students may include some of the following, all relevant information should be credited.

- Muslim beliefs vary. They include: Barzakh, judgement, different understandings of resurrection, different interpretations of heaven and hell as described in the Qur'an. Some or all of these may be referenced.
- Philosophical ideas about the possibility of continuing personal existence after death, including the nature and existence of the soul, Cartesian arguments and the debate about personal identity.
- Evidence supporting Muslim views such as he Qur'an, Hadith or traditional biographies of Muhammad, religious experience and contemporary evidence for life after death such as near death experiences.

Max level 3 for answers that do not include both Islam and philosophy.

AO2
The debate about how 'reasonable' the beliefs are may centre on the sources of authority that underpin them and/or the coherence of the concepts involved. Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- It may be argued that the evidence and arguments in support of these beliefs from scripture, religious experience, and contemporary evidence such as near death experiences are inadequate. For example, religious experience may be argued to be subjective and unverifiable and/or better explained as the result of natural causes; scripture may be argued to derive its authority from such experiences and therefore to be undermined by the same arguments; much contemporary evidence also derives from religious experience (such as near death experiences) but these are open to the same challenges. However, the cumulative weight of such evidence may be argued to make the belief possibly, if not probably true.

- Cartesian arguments in support of the existence of a soul may be evaluated. Of particular relevance from the perspective of Islam may be a discussion of the nature of the soul Descartes is concerned with, and the degree to which the existence of a soul, or any other non-physical reality within the body, has any relevance to beliefs about the afterlife.
- The coherence of the beliefs might be challenged. The belief held by some Muslims that God will re-create every individual body as it was at death appears incoherent because in life they may have shared the same atoms, and the body may be unfit for life, particularly for life in heaven. Some Muslims adopt a spiritual interpretation of the afterlife, heaven and hell, this also raises issues of coherence, particularly relating to personal identity.
- Some Muslims argue that belief in resurrection is compatible will materialism and escapes some philosophical criticism because it does not require belief in a soul; others believe in both resurrection of the body and of the soul but offer an argument based on eschatological verification ie that future events will prove that they are right.

[25 marks]   AO1/AO2

Question 04

| 0 | 4 | . | 1 | **'Religious experience gives Muslims knowledge of God.'**

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

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)
Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

AO1
Students may include some of the following, all relevant information should be credited.

- Within Islam, religious experience is a fundamental source of knowledge about God. The Qur'an is seen as the revealed Word of God to Prophet Muhammad. Mystical experiences are also important to Sufi Muslims as a way of gaining personal knowledge of God.
- Philosophical views about such experiences including the challenges of verifying them. This may include the problems of subjectivity and the possibility of alternative natural explanations.
- An explanation of Swinburne's principles of credulity and testimony and their implications for the way Muslim religious experiences should be approached.

Max level 3 for answers that do not include both Islam and philosophy.

AO2
Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Against the principles of credulity and testimony, it may be argued that there are many good reasons to argue that those reporting experiences of God are lying and that even if it is accepted that they are telling the truth there are always good reasons to think that they could be mistaken about their experience. However, alternative explanations for the experiences may be challenged on the grounds that altered brain states may accompany the experience without being its cause.
- If the assumption is that 'things are as they appear to be' then the fact that an atheist does not experience God should be taken as equally valid and, on the assumption that the absence of God is experienced more often than the presence of God, the weight of experience is against the claim being made. Swinburne rejects this argument on the basis that the principle deals only with positive experiences, not the absence of experience.

- It may be argued that religious experience is 'experiencing as'. The believer 'sees' or understands the experience in a particular way because of pre-existing beliefs and only those beliefs allow people to recognise what they experienced as God. Others lacking those prior beliefs would have the same experience but not believe they had experienced the God of Islam. However, some argue that religious experiences are self-authenticating: ineffability and the sense of the numinous guarantee they are genuine. They would argue that the believer and non-believer do not have 'the same' experience.
- Some Muslims argue that God cannot be experienced because God is wholly transcendent or too far beyond human understanding for the human mind to be able to experience God. Even if God is beyond human experience, knowledge about God could still be received through intermediaries such as Angels, but the issue of how the receiver would know that the ultimate source is God still remains. This may lead to a discussion about whether knowledge received (eg about God as creator) can be supported by other evidence.

[25 marks]   AO1/AO2

Section C: the dialogue between Ethics and Islam

Question 05

| 0 | 5 | . | 1 | **'Muslim ideas of moral responsibility have been undermined by understandings of the nature of free will.'**

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

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)
Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief. (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.

AO1

Students may include some of the following, all relevant information should be credited.

Muslim views about free will and moral responsibility vary.

- A Mutazili perspective: Human beings are 'free' to act and fully responsible for their actions.
- An Ashari perspective: The doctrine of acquisition: Humans choose between the alternatives available because God gives them the power to make a free choice between the alternatives; God then creates the action to correspond to the choice made.
- Theological determinism: Humans follow a course of life laid out in advance and have no choice in their actions or decisions.

Philosophical perspectives vary.

- Libertarianism: humanity is free to make decisions unconstrained by nature or by God.
- Hard determinism: all events, including those in the brain, are determined by prior causes.
- Compatibilism: free will is consistent with determinism, humans have limited freedom to act within their own nature.

Max level 3 for answers that do not include both Islam and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The free will / libertarian position may be supported theologically: A Just God would not reward or punish people for actions they had no responsibility for. However it appears to challenge belief in God's omnipotence and omniscience, although how far God's knowledge of the future indicates God has caused that future is debatable.
- The hard determinist position is consistent with some Muslim views but contradicts others. It may be challenged by the view that at the quantum level causal determinism is not true and/or by the argument that what we regard as cause and effect is association of ideas and not true in reality. Theological determinism can be criticised theologically because it seems that God is unjust and punishes people for actions that they are not morally responsible for.
- The compatibilist view appears to be closest to the Ashari view that we have freedom of intention and decision-making. However, the fact that we experience choosing between alternatives is not itself evidence that the choices are 'free' and if compatibilism is defined as our freedom to act according to our desires it does not actually address the problem of the cause of those desires.
- The coherence of a view that our actions are 'controlled' but our intentions and decisions 'free' may be challenged. Hard determinism extends to the view that thoughts / intentions are caused. Separating action and thought may therefore be purely arbitrary.

[25 marks]   AO1/AO2

Question 06

| 0 | 6 | . | 1 | **'Muslim understandings of the status and rights of animals have been undermined by ethical studies into animal rights.'**

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

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)
Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief. (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.

AO1

'Status and rights' may be treated holistically. The answer may be approached in a variety of ways, and students may include some of the following, all relevant information should be credited.

Muslim perspectives vary and include the following.

- Animals were created by God, and have been provided for human use. They may be used by humans in any way they wish.
- Animals are described as Muslim, and their community as an Ummah, a word otherwise reserved for human Muslims. There are passages in the Qur'an that suggest that animals both think and speak,(Qur'an 27), some believe that they have souls. For some, this gives animals a status comparable to that of humans.
- Animals have a right to compassionate treatment, but may be used compassionately for all the purposes for which God intended them. For example, some Muslims regard vegetarianism as un-Islamic but insist on animals being killed with compassion.

Perspectives from ethical studies vary, and include the following.

- According to some ethicists, higher order animals may not be clearly distinguished from mentally handicapped humans or babies, this suggests they should have equal rights. Bentham argued that all sentient beings should be taken into account when calculating the utility of an action.
- Others make a clear distinction between the rights /status of humans and those of non-human animals. This may be based on personhood of human beings or on human beings as 'ends in themselves'.
- Many virtue ethicists argue that harming animals, directly or indirectly, conflicts with virtues we should be developing such as respect for the interests of others and compassion.

Max level 3 for answers that do not include both Islam and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The view that humans have the right to use animals as they wish is challenged by the argument that higher order animals are comparable to human beings and therefore deserve comparable rights. The theoretical basis of Muslim views, the Qur'an, is considered irrelevant by many ethicists who look to the evidence that animals experience pain and exhibit human-like behaviour including, some claim, the ability to think, grieve and make moral decisions. However others see this as humans anthropomorphising animal behaviour and seeing 'personhood' where none exists.
- Moves by some Muslims to adopt vegetarianism and reject the use of animal products are seen as a response to arguments such as Bentham's that animals have rights because they suffer.
- Virtue Ethicists could support Muslim beliefs that compassion and respect should be shown to animals on the grounds that such actions express and develop virtues in the individual. However meat eating and the use of animal products could be argued to express and develop vices.
- The coherence of Muslim views is challenged. For example the halal method of slaughter is condemned as inhumane despite a commitment to causing minimal harm to the animal; it is argued that the need for a 'just cause' for killing any animal is being ignored by modern Muslims because alternatives to killing animals for food and clothing, and to using them in experiments and for transport, are now available.

[25 marks]   AO1/AO2