AQA

A-level
RELIGIOUS STUDIES
7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2020

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

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**	• 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 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

| 0 | 1 | . | 1 | **Examine the importance of prayer in Islam.**

[10 marks]

Target: **AO1.1:** Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

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.

Prayer is important in Islam because it demonstrates true submission. Muslims have regular opportunities to work on improving the character from imperfect human to perfect Muslim. Prayer develops God consciousness (Taqwah). By reciting prayers and performing actions, a Muslim focuses the whole day around being a good Muslim.

Prayer is important for self-development ensuring that the individual has the right intention throughout the day. As a result of regular salah and prayer, a Muslim renews their focus, develops remembrance of the Qur'an, and learns to complete all tasks in a Muslim way with the right frame of mind. This can prevent a Muslim from making selfish choices or straying from Shari'ah.

Prayer unifies the Umma to reflect the oneness of God. The unity of the Umma is developed when Muslims pray at the same time, especially when shoulder to shoulder in the Mosque. It also demonstrates the whole community's submission to the will of God and willingness to follow the Sunnah of Muhammad. Prayer is an obligation for all Muslims, although there are exceptions to this obligation. For example, women do not have to pray as frequently.

0 1 . 2   **'Wealth and possessions are of little value in Islam.'**

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 the consideration of the following specification content: Muslim developments in response to materialistic secular values: the value of wealth and possessions.

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

Since everything belongs to God, wealth and possessions have little value for most Muslims. All things are given by God, so there is no need for Muslims to pursue or amass wealth. However, since God does grant wealth and possessions to some people, they must have some value to achieve good ends.

Wealth and possessions must be earned avoiding any method involving corruption, deceit or exploitation. This is the responsibility of each Muslim and all will be held accountable at their judgement. This shows how amassing wealth is not as important as other aspects of life. However, Islam requires Muslims to devote a portion of any excess wealth to God, after which they may spend money on any activity permitted by God. This shows the value of honestly-gained wealth and possessions.

Muslims should not overvalue material goods. They should be modest about what they have and give generously from it. They should use wealth responsibly, because modesty and generosity are more important than wealth. However, once they have met their religious obligations, they are free to use and value wealth and possessions as they wish within the limits of Shari'ah.

| 0 | 2 | . | 1 | **Examine how religious pluralism in modern secular states has influenced Muslim thinking.**

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including analysis and evaluation of aspects and approaches to religion and belief.

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.

Religious pluralism in modern secular states has influenced Muslims to show tolerance of other religious communities. In many places, Muslim communities play an active part in interfaith activities. This leads to practical interfaith actions, for example, local Mosques have shown solidarity with synagogues following terror attacks. Since Islam is inherently inclusive, this interfaith engagement gives Muslims the confidence to raise the profile of Islam within secular communities.

Freedom of religious expression in secular states has influenced Muslim thinking. For example, some Sunni Mosques welcome Muslims who do not have access to Shia Mosques. In secular states, Muslim communities from different traditions may work collaboratively to promote Islam as a whole.

For some Muslims, living in a secular state amongst other faiths could be a cause for increasing segregation. Secular life and the temptations to stray from Shariah may undermine the Muslim way of life. This has led some Muslim thinkers to focus on preserving Islamic traditions with a view that Islam is the one true faith. As a result, there has been a rise in exclusivist attitudes in some branches of Islam. The relationship between Muslims and other faiths is the subject of active debate.

0 2 . 2 **'The theory of evolution undermines Muslim beliefs.'**

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 the consideration of the following specification content: Developments in Muslim thought: How science has challenged Muslim belief and different Muslim responses to Darwin's theory of evolution.

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

Some argue that evolution poses a challenge to the authority of the Qur'an. Evolution clearly undermines Muslim beliefs that God is the one and only creator of humanity as stated in the Qur'an. However, others argue that this is not the case because, in the arguments from Maurice Bucaille, even evolution itself requires an explanation and that would be God, so evolution does not undermine Muslim beliefs; it works in harmony with Muslim theology as part of the explanation of God's creation.

Evolution shows that God is not needed as an explanation for life because each species is the result of a process of adaptation to environments over millennia. However, other Muslims argue that science only explains how things came into being. Islam explains the reasons why things came into being. Evolution was the way in which God created diversity of species on our planet, Islam explains why God did this.

Evidence from evolution suggests species developed and diversified in a process of adaptation and survival of the fittest. This challenges the Muslim view that God crafted each human and gave them a soul. It reduces humanity to the status of animals. However, other Muslims argue that the theory of evolution merely explains the mechanism which God used, and so does not undermine Muslim beliefs about the creation of human life.

0 3 . 1   **'It is not reasonable to believe that religious experiences happen.'**

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 varying Muslim understandings of the nature of religious experience. The belief that the Qur'an was revealed is central to Islam. Today, many describe a sense of the presence of God achieved through, for example, prayer and pilgrimage, and Sufi mystics value personal religious experiences. The claim that such experiences are genuine is supported by scripture, personal experience and testimony.

Philosophy

Philosophy may challenge the claim that it is reasonable to believe that religious experiences happen on the grounds that it is more reasonable to believe either an alternative explanation for such experiences or that the witnesses lied about what happened. It may also be argued that a religious experience is simply an ordinary experience interpreted in an extraordinary way. Swinburne's principles of credulity and testimony may be discussed.

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

AO2

There are natural explanations for so-called religious experiences so no justification for the claim that they are genuinely religious experiences. However, Swinburne argues that reality is probably as we experience it, so if anyone reports seeing or hearing, for example, a heavenly realm or angel, it should be assumed that they did unless there are special considerations against their claim. Many philosophers argue that there are always special considerations which make it unreasonable to believe that claim – for example, drugs, psychological factors, the absence of any independent evidence for the claim made. However, the absence of proof that the visionaries were taking drugs or psychologically disturbed may be cited in response along with the argument that the only direct evidence available for the realm/being in question is religious experience and/or that there are independent arguments for the existence of God which can support the reported experience.

The authority of scripture which supports many claims about religious experience may be challenged. That authority may itself depend on religious experience, making a circular argument. Even if one accepts Swinburne's principle of testimony, it may be argued that there are good reasons to think that witnesses could be lying about what they have experienced. The subjectivity of most experiences mean that the only evidence is the word of one person, who may have a vested interest in having claims accepted. However, it is not reasonable to dismiss all witnesses as liars, and the character of some witnesses may be called in support of a claim.

What is apparently experienced can be dismissed as simply a matter of interpretation. For example, a dream about God may be interpreted as experiencing God in a dream. An event taken as a sign may have no significance for others experiencing the same event. However, different interpretations rely on different individual assumptions, therefore faced with two different interpretations it is difficult to justify choosing one over the other, for example, preferring the natural rather than religious interpretation of the event.

| 0 | 4 | . | 1 |

'Muslim statements about God are meaningful only for Muslims.'

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

Statements about God appear in Muslim scripture and teaching, and these appear to be meaningful and informative. They include tawhid, the oneness of God; God is Merciful and Compassionate; God is the omnipotent creator and controller of all things; the teachings about God in the Throne verse, (Qur'an 2:225), and the verse of Light (Qur'an 24:35). However, God is also said to be indescribable and beyond human understanding. An understanding of God may be seen as dependent on some form of religious experience.

Philosophy

The verification and falsification principles challenge the meaningfulness of religious language, but have been extensively criticised. Eschatological verification suggests that statements about God are meaningful for all because they can be verified after death. The idea of language games could suggest that the intended meaning is limited to the community of believers. References to religious language as symbolic, analogical, cognitive or non-cognitive, and to the Via Negativa may also be made relevant.

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

AO2

The verification and falsification principles could be used to argue in support of the view that religious language has meaning only for believers, or to argue that it has no meaning at all. However, the principles may be rejected because they fail their own tests. Furthermore, the idea of eschatological verification suggests that statements about God are verifiable in principle and so are meaningful.

Language game theory, as proposed by Wittgenstein, suggests that religious language is a game played between believers who understand language according to its own internal logic, and cannot communicate the sense of it to those who are outside the game. However, many reject this analysis of language. For example, the language may be evocative and designed to stimulate an experience of God, which will reveal the meaning of the term both to those within and outside of the faith.

Some Muslims may argue that the meaningfulness of religious statements depends on religious experience which occurs only for believers. Language used by Muslims is, at best, analogical. However, such believers do not have to be Muslim, and analogical meaning may be understood by non-believers.

| 0 | 5 | . | 1 | **'Virtue ethics supports Muslim views about eating meat.'**

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

[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.

Note. This question may, but need not, be answered solely with reference to Aristotle's virtue ethics.

AO1

Islam

Meat-eating is widespread in Islam. It is stated in the Qur'an that meat-eating is acceptable as long as the animal is slaughtered in the name of God. Only certain animals may be eaten. It is assumed in the Qur'an and as part of festivals, and some Muslims view vegetarianism as un-Islamic. There is great emphasis on the well-being of animals, even during slaughter. Some Muslims argue that, where there is a viable alternative to meat-eating, it should be adopted because it is more compassionate.

Ethics

Aristotle assumes a hierarchy of souls, which places humanity above animals, and therefore meat-eating is acceptable. The final end of humanity is complete well-being (eudaimonia). This is the fulfilment of virtue which can only be achieved by individuals who choose to act virtuously. Each individual must achieve the mean appropriate to themselves and in the situation. Meat-eating is appropriate in Aristotle's view.

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

AO2

Humanity has dominion over animals in Islam. It is believed that animals were created to serve human needs. This view is consistent with Aristotle's hierarchy of souls. However, some Muslims believe that stewardship of animals and the environment discourages meat-eating. This view is not supported by Aristotlean virtue ethics.

Muslim ideals of compassion and stewardship may condemn the animal suffering caused by meat-eating and this is supported by the view that compassion is a virtue that virtuous people should develop. It does not seem coherent that a compassionate person should direct that compassion only towards other humans. However, the sacrifice at the end of the hajj requires the meat to be consumed by believers and the poor. Compulsory meat-eating is not supported by virtue ethics.

The Qur'an explicitly permits meat-eating. This is supported by virtue ethics. However, Muslim teachings about meat-eating have not changed but some modern approaches to virtue ethics take account of modern understandings of the nature of animals and their capacity to feel pain. This would mean that virtue ethics might not support Muslim views.

0	6	.	1

'The conscience is not a good guide to moral decision making.'

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

In Islam the conscience must be informed by the Qur'an, or other Islamic teaching, or by God in order to be trustworthy. The conscience may be seen as an internal messenger or as a spiritual quality of judgment that differentiates between right from wrong. As such it may be both a means through which right and wrong are known and a monitor of behaviour which may operate once the deed has been performed.

Ethics

There are varying secular understandings of conscience as a social or psychological construct. It may be seen as the result of nurture, for example, as the internalised standards of society or family. As such, it is relative to its context and, while socially useful, has no objective value. It may reflect the psychological need to conform to society, or a rejection of current social values. It may also be considered innate and universal, and so account for broad similarities between many moral codes.

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

AO2

The conscience may be an inadequate guide for those who merely see it as a social or psychological construct that varies from person to person, and depends on their historical and cultural context. However, conscience as a social construct, informed by the Qur'an, may be a good guide for Muslims to make moral decisions.

The conscience may not be a good guide to moral decision making because it is subjective, so an individual could confuse personal desire with conscience. However, conscience is rarely the only factor in making moral decisions. A person may have an intuitive feeling and that could be followed by self-analysis to determine whether self-interest is involved.

The conscience may not be a good guide because it requires personal responsibility and may require moral courage to accept or disregard Muslim teaching. Not all people have these qualities. However, not following one's conscience may be stressful and guilt-making, and unforeseen consequences may follow. For this reason, Muslims may consider the conscience as a good guide.