



A-level RELIGIOUS STUDIES 7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2023

Version: 1.0 Final



2 3 6 A 7 0 6 2 / 2 D / M S

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.

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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 below 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.

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 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 why there are different Muslim understandings of their responsibilities towards the environment and to animal life.

[10 marks]

Target: AO1.3: Knowledge and understanding of religion and belief, including cause 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 that there are different views arises from different Muslim understandings of the creation story. Some Muslims interpret it to mean that God gave everything in creation for humans to use because humans are the pinnacle of creation, so humans have God's permission to use all resources as they wish. Other Muslims emphasise the role of the Ummah as Khalifah (stewards), which means that humans are appointed by God to care for creation, treating both animals and resources with respect.

Another reason for different views arises from the moral principles upon which Muslims base their decisions. Muslims believe that humans have a unique place in creation and see animals and the environment as lesser creations provided by God for human use, and so support the idea of dominion. More recent approaches take a more holistic view of the world as a network of mutually dependent creations, and as a result see stewardship as the best way to fulfil God's will for all of creation.

A third reason arises from how Muslims view the effects of human activities on the environment. Some Muslims may consider that part of their purpose is to try to reverse the damage to the planet and other forms of life by good stewardship. Other Muslims may see damage to ecosystems and exhaustion of resources as evidence that the end times are near, and humankind's dominion is close to fulfilment.

Maximum Level 3 for answers that only explain different views.

0 1 . 2

‘The Sufi concept of God cannot be understood.’

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: Aspects of the Sufi concept of God: God as incomparable and unknowable in Himself.

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

One Sufi concept of God is that God is the sum of all living beings in creation. Most Sufis believe that God is everywhere, and is in all that is seen and unseen. This makes God difficult to understand, because there is no separation between God and creation. However, for some Sufis, humankind is a reflection of God, which means that God can be understood, in some way, by knowing and understanding the self and others.

For Sufis, describing the nature of God using language is ultimately insufficient because God is the ideal of perfection. Any attempt to understand the nature of God is anthropomorphic and flawed because humans are limited. However, Sufis believe that God has revealed some knowledge about the nature of God. For example, God is revealed in creation, and meditating on the Beautiful Names of God can bring some understanding. Each name reveals a perfection of God’s nature, and so God is partially understood.

God is unknowable and so cannot be understood, because most Sufis believe that they cannot observe or experience the inner nature of God. God is conceived as perfection itself and is unlimited, whereas human beings are ultimately limited. However, Sufis can experience the ultimate essence, because they believe they can extinguish their own ego and join God’s essence, and so God can be understood in a mystical sense.

0 2 . 1

Examine how Islam responds to materialistic secular values.

[10 marks]

Target: AO1.1: Knowledge and understanding of religion and belief, including religious, philosophical and/or 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.

One way that Islam responds to materialistic secular values is that Muslims believe that they have an obligation to help the poor because Zakat is one of the Five Pillars of Islam. Muslims are obliged to devote their time to becoming a force for liberating people from poverty both during Ramadan and all year round. Muslims may fulfil this obligation in various ways, for example by giving regularly to the Ummah, by working for charities or by becoming public servants.

A second way that Muslims respond is by embracing the materialistic values of capitalist western societies. Some separate religious beliefs from secular achievement, and see nothing wrong with being wealthy and successful, while others see their success as an opportunity to do good and give to charity generously. There are some Muslims who see wealth and possessions not only as signs of secular success, but also as rewards from God for their faith. These Muslims see poverty as an opportunity for everybody to perform good works.

A third way that Islam responds to materialistic secular values is through the continuing engagement with liberationist approaches. For example, it is believed that, through protesting against exploitation and oppression, it was liberationist approaches which inspired the Iranian revolution in 1979. For liberationist theologians, the Ummah has a duty to engage with poor and marginalised communities in order to liberate them from their poverty and to defend them from oppression.

0 2 . 2

‘Islam responds successfully to issues raised by genetic engineering.’

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: Different Muslim responses to issues raised by science: genetic engineering.

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

One issue raised by genetic engineering is the view that since God created all things, altering the genetic material is interfering with God’s will for that organism. A successful Muslim response is that God gave scientists the ability to do this. However, humans are able to do many things which are not good, and just because people have the ability to alter genetic material does not mean that they should do so. There is a danger that people may subvert God’s will through genetic engineering.

Genetic engineering may have unforeseen consequences, for example, it might cause lasting harmful changes to the human genome. Muslims may respond successfully by arguing that the risk of harm is always present in any creative process, and provided that all possible steps are taken to minimise future harm, it would be wrong not to use the abilities that God has given. However, it could be argued that causing even the smallest amount of harm is unacceptable, and since only God can know the future, humans can never be sure that they will not cause harm through genetic engineering.

Muslims may argue with some success that genetic engineering can be used to prevent or reduce human suffering by eliminating some genetic diseases or by increasing food production in order to reduce world hunger. However, suffering may be part of God’s will for the world, since through suffering people develop the qualities of an ideal Muslim. Reducing suffering may prevent people from developing these qualities and consequently have a negative effect on their afterlife.

0 3 . 1

‘Philosophical arguments for the existence of God show that Muslim beliefs about God are not coherent.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects of, 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 may be consideration of Muslims beliefs about God as omnipotent creator and controller of all things, God as personal, compassionate and merciful, the concept of human freedom and responsibility.

Philosophy

There may be consideration of any arguments for the existence of God and criticisms of those arguments.

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:

The Cosmological Argument, which suggests that God is a necessary first cause, offers an image of God as an uncreated impersonal force. Although this argument was used by the theologian Aquinas, Muslim belief that God is an active creator *ex nihilo* does not fully cohere with this. However, Muslims may argue that the Cosmological Argument operates as a justification for belief in a creator God, not as a description of God's personal qualities.

Anselm's Ontological Argument proposes a necessary being 'than which nothing greater can be conceived'. It is a deductive argument which depends on a concept of God that does not cohere strongly with Muslim beliefs about God as personal and immanent. However, Anselm was a monotheist whose purpose was 'faith seeking understanding'. His argument was trying to demonstrate that faith in God was the product of reason, not an attempt to describe all of God's qualities, which coheres well with Muslim beliefs.

Paley's Design Argument, that the complexity, order and apparent purposefulness of the world shows evidence of a divine designer, does not cohere with Muslim beliefs about God as omnipotent and omnibenevolent, since the world contains evil and suffering. However, emphasis on human freedom and responsibility may effectively address the problem of evil for some Muslim believers. The Muslim concept of *al-Qadr* allows for the free will of humans to generate evil consequences through human choice, and this coheres with arguments from design.

0 4 . 1

‘Philosophy does not support belief in the authority of the Qur’an.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects of, 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 may be consideration of different Muslim beliefs about the authority of the Qur’an, its use as a source of beliefs and teachings, different perspectives on the importance of trustworthy interpretation of the Qur’an.

Philosophy

There may be consideration of any relevant philosophical discussion, including religious experience, sources of authority and religious language.

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:

For many Muslims, the authority of the Qur'an depends on its being revelation from God through the Prophet Muhammad. Philosophers disagree about the nature of religious experiences and have questioned whether religious experiences have any divine origin, thus undermining the authority of the Qur'an. However, Muslims may respond that Swinburne's principles of credulity and testimony support the view that the Qur'an has authority as divine revelation.

Philosophers, for example Ayer and Flew, have questioned the meaningfulness of religious language. This undermines the authority of the Qur'an because if its contents are neither verifiable nor falsifiable, then they are meaningless. However, other approaches to religious language may support the view that the Qur'an is meaningful and has authority. For example Aquinas' view that religious language is analogical, or Tillich's view that religious language is symbolic could be seen to support the authority of the Qur'an.

For some Muslims, the creation is evidence of God's continuing work in the world. The idea that God can and does intervene in the processes of the world has been challenged by philosophers such as Hume and Wiles. However, some philosophers suggest that by working at a quantum level, God can and does continue to influence the world, and this supports the view that the authority of the Qur'an may be supported by science and philosophy.

0 5 . 1

‘Natural Moral Law gives Muslims clear guidance on issues surrounding wealth.’

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 religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, 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 may be consideration of materialistic secular values, Muslim views of the value of wealth and possessions, liberationist approaches which support the poor and defend the oppressed.

Ethics

There may be consideration of Natural Moral Law and its strengths and weaknesses.

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

AO2

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

Natural Moral Law (NML) is a mainly a deontological, absolutist system of ethics which offers guidance based on five primary precepts, from which secondary precepts are derived. Acts are either right or wrong. Thus NML gives clear moral guidance on all matters, including wealth. However, the weaknesses of NML, including its oversimplification of issues, and its disregard for outcomes, make it unhelpful for dealing with issues of relative wealth, and the effects of wealth on human lives.

One issue for Muslims is the question of what they should do with the wealth that they possess. NML seems quite clear that wealth should be used to pursue the primary precepts, for example, Muslims should use their money to provide for family and educate the young. However, this has led some Muslims to amass enormous wealth while many people experience poverty. Such an outcome seems intuitively wrong, which suggests that the guidance is not clear.

Another issue which arises is the extent to which Muslims may use resources and animals to create wealth. NML, as expressed by Aquinas, is quite clear that humans may cause damage to the environment and use animals in order to gain wealth. However, Muslims today may feel that their duty as Khalifah (stewards) rejects NML, and instead requires them to use their wealth to care for animals and the environment. They may believe that the precept concerning preservation of life should be extended to animals as well as to human beings.

0 6 . 1

‘Bentham’s consequential ethics have no value for Muslims.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects of, 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 may be consideration of Muslim views about good conduct and key moral principles, the replacement of religion as a source of moral values.

Ethics

There may be consideration of utilitarianism including the key ideas of Bentham about moral decision making, and teleological and consequentialist moral principles.

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

AO2

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

Bentham's Act Utilitarianism is a naturalistic theory which defines good as the maximisation of pleasure and the avoidance of pain. Many Muslims see pain and suffering as part of God's purpose, therefore Bentham's basic premise is wrong, and his theory has no value for Muslims. However, it could be argued that Muslims have a God-given duty to relieve suffering, as evidenced by the pillar of Zakat, so Bentham's approach, though secular in formulation, is consistent with Muslim teaching and has some value.

Bentham's commitment to social equality led him to the view that the principle of utility should act for the maximum number of people, without regard to status. This seems to reduce human beings to impersonal units. Muslims may see no value in this because for them, each individual is a child of God. However, Bentham's view that social status and wealth do not define people's worth is consistent with Muslim teaching. Therefore the inherent fairness of Bentham's system has value for many Muslims today.

Bentham's ethics may contain nothing of value for Muslims who consider the Qur'an to be the authoritative source of beliefs and teachings. This is because Bentham does not depend on external sources of authority to define good or evil, or to identify moral values. However, many Muslims today value human beings as God's creatures, and see in Utilitarianism a way of acting out God's compassion and mercy in the world.