



A-level RELIGIOUS STUDIES 7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2024

Version: 1.0 Final



2 4 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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

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

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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 Muslim understandings of Akhirah (afterlife).

[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.

Note that answers may, but need not, be limited to the consideration of the following specification content: Akhirah (afterlife): the concept of soul; beliefs about Barzakh, judgement heaven and hell including different understandings of resurrection and of the descriptions of heaven and hell in the Qur'an including 47:15.

Many Muslims believe that the afterlife will be possible as a result of physical resurrection which will happen at the end of time. These Muslims believe that God will physically resurrect all humans as easily as they were created, therefore burial is common practice. Upon death, the dead will lie in sleep in the grave or Barzakh state. At the time of God's choice everyone will be raised to stand and face final judgement. This judgement will be eternal reward or punishment and so, for many Muslims, this life is seen as preparation for the afterlife.

Many Muslims believe that the Day of Judgement will happen at the end of time. At this time all living beings will die and the world as it currently exists will come to an end. Many Muslims believe there will be events to indicate the coming of the final days. For example, the appearance of the anti-Christ (Al-Masih ad-Dajjal) is a sign of imminent judgement. It is believed that at this time God will judge every single person for their actions, and God's justice will be perfect.

Many Muslims take a literal understanding of the afterlife, believing that the descriptions of heaven and hell are about physical beings in physical places. Other Muslims may take a symbolic interpretation of the descriptions as suggesting spiritual continuation of some kind. Many Muslims believe that hell is the final destination for those chosen by God to stay there. Other Muslims believe that because God is all forgiving, hell is only a temporary destination, and ultimately everyone will be admitted to heaven.

0 1 . 2

‘The Sufi concept of God is confusing.’

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; Creation as emanation and God as immanent; the soul as one with God; Sufi understandings of the teaching about God in the verse of Light: 24:35.

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

Some argue that the Sufi concept of God is confusing because it is believed that God is deliberately concealed and hidden within creation and personal mystical experiences, for example, the experience of fana. However, others argue that despite the deliberate concealment, these personal mystical experiences do bring clarity. Such experiences have been shared with others for insight and understanding, so are not confusing, but instead are clearly understood.

Some argue that the Sufi concept of God is confusing because it is believed that God is unknowable in Himself. For example, Al Ghazali believed that God was utterly unique and unknowable. However, some argue that an understanding of God is shared through the prophet, who is considered the greatest Sufi, and also through revelation in the Qur’an, for example, in the verse of light.

Some may argue that the Sufi concept of God is confusing because beliefs may be understood to imply that every soul and the whole of creation are emanations of the divine. This concept of God includes the idea of God’s spirit being in creation, but not contained by it. However, others may argue that the Sufi belief that the immaterial soul is breathed into material bodies and a material world by God makes sense dualistically. Therefore, the Sufi concept of God is not confusing within a traditionally dualistic framework.

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Examine how Muslim liberationist approaches influence society today.**[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.

Note that answers may, but need not, be limited to the consideration of the following specification content: Emphasis on the social relevance of Islam, liberationist approaches supporting the poor and defending the oppressed.

Muslim liberation theologians are critics of unjust political systems. For example, Al Shari'ati emphasised that all the prophets condemned injustice, so Muslims should do the same. Al Shari'ati is believed to have been the inspiration for the Iranian revolution of 1979. Many social uprisings in Asia and Africa have been, and continue to be, inspired by Islamic liberation theology.

Many Muslims believe that to follow the Sunnah a Muslim needs to support the poor and defend the oppressed. This leads many Muslims to volunteer at their local mosque to offer services to their community. For example, mosques have been used as soup kitchens, food banks, evacuation centres and vaccination and test centres during the recent pandemic for all people in need, both Muslim and non-Muslim. Mosques also provide practical and educational support for refugees and prisoners of war. Many people, both Muslim and non-Muslim, use these services and benefit from their support.

Many believe that the correct Islamic view of all property is that it belongs to God and does not belong to any human. For this reason, in Islamic liberation theology, money and property must be used in submission to God. Some Muslims may do this by investing resources in Islamic infrastructure development programmes benefitting poor Muslim communities. Other Muslims volunteer at mosques in community support programmes. Most Muslims practise Zakat, the third of the five pillars of Islam, and give a proportion of their wealth to help the poor.

0 2 . 2

‘There is little agreement in Islam about the role and status of women.’

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: Debates about the role and status of women in Islam with particular reference to the interpretation of 4:34 and the views of Amina Wadud.

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

Many argue that there is little agreement in Islam about the role and status of women because different theological schools of thought have different interpretations of Qur’anic verses. For example, 4:34 is understood by some schools as teaching that a husband has dominance over his wife, whereas other schools understand it as outlining the responsibilities of a husband. However, all schools of thought agree that women have a unique status and role in Islam as decreed by God.

Many argue that there is little agreement in Islam about the role and status of women because feminists within Islam have radically different views from more conservative Muslims. However, all Muslims agree with the view of creation, that men and women are both recipients of divine breath, that they are both God’s trustees on earth, and that men and women have many similar religious responsibilities.

Many argue that there is little agreement in Islam about the role and status of women because there are widely different levels of education and social value of women in Muslim and non-Muslim countries. This can be seen in differences in literacy, education and job opportunities for women across the world. However, all Muslims agree that women’s role in marriage, child rearing and education is key to Muslim family life.

NB: Maximum Level 3 for answers that do not address whether or not there is agreement on the role and status of women

0 3 . 1

‘Religious sources of authority do not require miracles.’

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, different views about the value of the hadiths as sources of knowledge of the sayings and actions of Muhammad, and the authority of the Imams in Shi’a Islam.

Philosophy

There may be consideration of different understandings of ‘miracle’.

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:

Muslims believe the Qur'an is the word of God. The Qur'an describes many miracles, but its authority does not depend on them. Even without the miracles, the Qur'an remains the perfect record of the word of God. Therefore, its authority does not require miracles. However, if miracles are maximally improbable as Hume argues, but the Qur'an describes them, then the authority of the Qur'an is undermined and open to question.

Muslims believe Muhammad was a prophet of God and a source of religious authority. The prophet performed many miracles during his life and some are documented in the Qur'an. His authority however, does not depend on these because he was accepted by the people of Medina after the Hijrah. The theory of fideism from Wittgenstein helps to support this. However, anti-realists including Hume would argue that accounts of miracles cannot be empirically verified and any claims of such events, especially from those witnesses who are uneducated should be discounted, resulting in the prophet's authority being undermined.

There are many accounts of miracles by Imams, for example the Twelver belief that the twelfth Imam has disappeared and will return in the future. However, the authority of the Imams does not come from these miracles. Instead it comes from the belief that Imams have inestimable religious devotion, knowledge and wisdom. Hume suggests beliefs about miracles do not come from someone of sufficient good sense, integrity, education and learning, or at least not enough to convince us that they aren't mistaken, lying or deluded. This could undermine the authority of the Imams because they are recorded as performing miracles.

0 4 . 1

‘Science shows that it is not reasonable to believe in God.’

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 how and why science has influenced Islam, and how Islam has responded, the importance of science in early Muslim thought: science as a duty required by the Qur’an, the belief that the Qur’an revealed what science later confirmed with reference to the work of Maurice Bucaille.

Philosophy

There may be consideration of arguments for the existence of God, their value for religious faith and the relationship between reason and faith; religious experience.

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:

It is not reasonable to believe in God as omnipotent creator. Aquinas' Third Way cosmological argument is unconvincing and lacks proof, whereas science offers a credible evidence-based explanation for the existence of the universe in the Big Bang theory. However, intellectual study and scientific enquiry as a Muslim duty is required by the Qur'an. Therefore it is reasonable to believe in God and also accept scientific explanations.

It is not reasonable to believe in God as the maker of life and the model for humankind as described in the creation stories because Darwin demonstrated that all organisms are the result of evolution through natural selection. However, Bucaille argued that the Qur'an contains many scientifically correct facts, and therefore it could be reasonable to believe in God and also accept scientific accounts for the origins of life.

Belief in God based on religious experiences, for example Muhammad's revelations, is not reasonable. Some scientists argue that religious experiences may be the product of electrical activity in the brain and may be triggered by drugs or malfunction of the brain. However, it is reasonable to assume that the capacity of the brain to undergo a religious experience may be the work of God. Therefore, it can be reasonable to believe in God and accept scientific explanations for religious experiences.

0 5 . 1

‘Muslim ethics do not deal effectively with issues concerned with marriage.’

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 different Muslim views about marriage.

Ethics

There may be consideration of Natural Moral Law and Situation Ethics.

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:

One issue concerns who may be married to whom. Same sex marriage is legal in some countries, but is not legal in most Muslim countries. This suggests that Muslim ethics do not deal effectively with this issue. However, many Muslims approach the issue in a way similar to Natural Moral Law, which is quite clear that procreation is a primary precept, and consequently same sex marriage is not permitted. For these Muslims, Islam does deal effectively with this issue.

Another issue concerns divorce and remarriage. Islam's pragmatic approach is similar to that of Situation Ethics, and allows divorce as a last resort if a marriage has broken down. It is harder for a woman to initiate a divorce than for a man, which may seem unjust, and suggests that Muslim ethics do not deal effectively with divorce. However, because the process gives clear direction about the breaking of the marriage contract and the children of the marriage, and allows divorced Muslims to remarry, Muslim ethics do deal effectively with future outcomes for all involved.

Another issue concerns the ideal of marriage and reproduction for everyone. Islam, like Natural Moral Law, sees the role of marriage and reproduction as universal, and in general, celibacy is frowned upon. For this reason, Muslim ethics may not deal effectively with the issue of different lifestyles outside the family. However, Muslim ethics requires each person to take responsibility for their own actions in the community and before God, and to show compassion to others. This aspect of Muslim ethics does seem to deal very effectively with those who cannot, or choose not, to marry and have children.

0 6 . 1

‘Kant’s ethics are compatible with Muslim ethical teaching.’

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

[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.

Ethics

There may be consideration of Natural Moral Law, Situation Ethics, the key ideas of Kant about moral decision-making.

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:

In Kant's ethics, the goal of moral activity is the supreme good, where virtue is rewarded by perfect happiness. This seems similar to Muslim beliefs, in which life is a moral test rewarded with union with God, so it could be argued that the two systems are compatible. However, Kant's ethics are based on enlightenment ideas of reason and autonomy without reference to God, and the supreme good is to be achieved in this life. Muslim ethics leads to union with God after death, so the two are not really compatible.

Kant's first formulation of the categorical imperative is universalisability, that actions taken should be universally permissible. This is similar to the universal and absolutist nature of Qur'anic commandments, so it seems compatible with Muslim ethical teaching. However, Kant believed that morality is independent of religious teachings, and ethics should be based on reason leading to duty. This separation of morality from religious teaching is not compatible with Muslim ethics.

Kant's second formulation of the categorical imperative is that humanity should be treated as an end in itself, and that rational beings can never be used as a means to an end. This echoes the Muslim understanding that all humans are made equally in the image of God, so it could be seen as compatible with Muslim ethics. However, the Muslim view sees human dignity as a quality derived from God, not the outcome of human reasoning, so although superficially similar, Kant's ethics and Muslim ethics are not really compatible.