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AS

**RELIGIOUS STUDIES**

**7061/2D**

PAPER 2D ISLAM

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MARK SCHEME

JUNE 2019

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Version: 1.0 Final

## MARK SCHEME – AS RELIGIOUS STUDIES – 7061/2D – JUNE 2019

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](http://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 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 AS 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.

## 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: 15 marks AS-Level – AO1

<p><b>Level 5</b> 13-15</p>	<ul style="list-style-type: none"> <li>• Knowledge and understanding is accurate and relevant and is consistently applied to the question.</li> <li>• Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.</li> <li>• The answer is clear and coherent and there is effective use of specialist language and terminology.</li> </ul>
<p><b>Level 4</b> 10-12</p>	<ul style="list-style-type: none"> <li>• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.</li> <li>• Good use of relevant evidence which may include textual/scriptural references where appropriate.</li> <li>• The answer is mostly clear and coherent and specialist language and terminology is used appropriately.</li> </ul>
<p><b>Level 3</b> 7-9</p>	<ul style="list-style-type: none"> <li>• Knowledge and understanding is generally accurate and relevant and is generally applied to the question.</li> <li>• Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li> <li>• The answer is generally clear and coherent with use of specialist language and terminology.</li> </ul>
<p><b>Level 2</b> 4-6</p>	<ul style="list-style-type: none"> <li>• Knowledge and understanding is limited and there is limited application to the question.</li> <li>• Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li> <li>• Limited clarity and coherence and limited use of specialist language and terminology.</li> </ul>
<p><b>Level 1</b> 1-3</p>	<ul style="list-style-type: none"> <li>• Knowledge and understanding is basic.</li> <li>• Isolated elements of accurate and relevant information.</li> <li>• Basic use of appropriate subject vocabulary.</li> </ul>
<p><b>0</b></p>	<ul style="list-style-type: none"> <li>• No accurate or relevant material to credit.</li> </ul>

**Levels of Response: 15 marks AS-Level – AO2**

<b>Level 5</b> <b>13-15</b>	<p>A very well-focused response to the issue(s) raised.</p> <p>Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.</p> <p>Evaluation is based on the reasoning presented.</p> <p>The answer is clear and coherent and there is effective use of specialist language and terminology.</p>
<b>Level 4</b> <b>10-12</b>	<ul style="list-style-type: none"><li>• A well-focused response to the issue(s) raised.</li></ul> <p>Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.</p> <p>Evaluation based on some of the reasoning.</p> <ul style="list-style-type: none"><li>• The answer is largely clear and coherent with specialist language and terminology used appropriately.</li></ul>
<b>Level 3</b> <b>7-9</b>	<ul style="list-style-type: none"><li>• A general response to the issue(s) raised.</li><li>• Different points of view supported by evidence and chains of reasoning.</li><li>• The answer is generally clear and coherent with use of specialist language and terminology.</li></ul>
<b>Level 2</b> <b>4-6</b>	<ul style="list-style-type: none"><li>• A limited response to the issue(s) raised.</li><li>• A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.</li><li>• Limited clarity and coherence and limited use of specialist language and terminology.</li></ul>
<b>Level 1</b> <b>1-3</b>	<ul style="list-style-type: none"><li>• A basic response to the issue(s) raised.</li><li>• A point of view is stated with some evidence or reasons in support.</li><li>• Some clarity and coherence and basic use of appropriate subject vocabulary.</li></ul>
<b>0</b>	<ul style="list-style-type: none"><li>• No accurate or relevant material to credit.</li></ul>

Question 1

0 1 . 1

**Explain how belief in God as the controller of all things may influence Muslims.**

**[15 marks]**

**Target: AO1:2:** Knowledge and understanding of religion and belief including influences 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.

Muslims believe in uncompromising monotheism and as such believe that there is only one God, controller of all things. As the Throne verse says, ‘God, there is no God but He.’ God is omnipotent and nothing happens except by his permission. His control is supreme and over all things and God is aware of everything that happens. God is in control of all life from conception to death and beyond, and there is no other power that can have any impact on life.

This belief can influence the way Muslims behave because it makes them accept the teachings of the Qur’an about how they should, and should not, live. It motivates them to obey God in all things. It also means that only God can help them in times of trouble, so only God should be relied on for help, not other things or people. It also mean that only God should be worshipped.

As a result of this belief Muslims believe that all circumstances of their life are as God wills, and accept all that happens as God’s will. This means that Muslims will look for the reason or purpose behind everything that happens, and believe that there are signs of God in all events. Some believe that this means that their lives are predestined and that they have no free will, but others believe that God permits some freedom of action and belief.

Maximum Level 2 for answers that only explain the belief that God is the controller of all things.

**[15 marks] AO1:2**

0 1 . 2

**‘The sayings and actions of Muhammad have great importance for Muslims today.’**

**Assess this view.**

**[15 marks]**

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

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

Note that answers may, but need not, be limited to consideration of the following specification content: different views about the nature and value of hadiths as sources of knowledge of the sayings and actions of Muhammad.

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

Some Muslims believe that the Hadiths are an accurate record of the sayings and actions of Muhammad that can be relied upon for guidance, and are of great importance for Muslims today as a way to access the will of God. However, others may argue that these texts have their origin in an oral record, and so cannot be considered to be the accurate records of the sayings and actions. Some Muslims argue that Hadiths may have been misinterpreted or mis-recorded and so should not be of great importance.

The sayings and actions of Muhammad are of great importance today as they guide how a Muslim should behave and live in the world to live by God's will. Good moral conduct in Islam includes reference to the duty of obedience to the Prophet and to the greater jihad about which the Hadiths give guidance. However, others may argue that such ancient texts are outdated and can offer little relevance for some 21st century issues and so should be of less importance.

Many Muslims use their own authoritative collection of Hadiths to guide their behaviour and provide the basis for understanding the Qur'an. However, there are disputes between Muslims about which Hadiths should be consulted. For example, Shi'a Muslims accept only those Hadiths which have been passed down by the Imams, and some Shi'a Hadiths are rejected by Sunni Islam. Hadiths in general are important to both Sunni and Shi'a Muslims, but not necessarily the same Hadiths.

**[15 marks] AO2**

## Question 2

0 2 . 1

**Explain Muslim beliefs about resurrection.****[15 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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Many Muslims believe in a physical resurrection of the body, and an eternal after life in either heaven or hell. For these Muslims, heaven and hell are believed to be physical places, full of rewards and pleasures in heaven, and physical torture and pain in hell. Other Muslims may believe that the physical descriptions of heaven and hell are symbols of a life beyond understanding with spiritual reward or punishment.

Many Muslims believe that resurrection will happen at the end of time after a period of sleep in the grave or Barzakh. Many also believe that at resurrection everyone will be called to justice on the third trumpet call; everyone will return to the place of gathering naked and will wait terrified; every single thought, word and deed will be judged; the righteous will then be separated from the damned, Muhammad first., and God will then determine the ultimate and eternal destination of each individual: heaven or hell.

Some Muslims believe that even if a body was in a million pieces, God will reconstitute it for the purposes of resurrection, emphasising the omnipotence of God. Muslims also believe that the justice faced at resurrection is perfect justice and all misdeeds will be paid for. Every person receives reward for every good deed and punishment for all bad deeds. Some see hell as a place of cleansing through which all must pass to pay for misdeeds committed, for others it is an eternal and just punishment.

**[15 marks] AO1:1**

0 2 . 2

**‘There is little agreement in Islam about what it means to be a Muslim.’****Assess this view.****[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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: The concept of Muslim: the similarities and differences between Shi’a and Sunni views about what it means to be a Muslim.

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

Some would argue that to be a Muslim one must be born into a Muslim family and be brought up to be a good Muslim. Others would argue that due to the

power of the Qur'an anyone can be classed as a Muslim, as all are born Muslim and upon hearing the Qur'an even if brought up in a non-Muslim world, the power of the message can trigger the reversion to a person's original Muslim state. However, all Muslims would agree that believing the Shahadah is an essential part of being a Muslim.

Many Sunni Muslims believe that adherence to the Sunnah is the best way to be a Muslim and to follow the practices that Muhammed followed. Many Shi'a Muslims believe that some Muslim scholars and religious leaders can also provide guidance on what it means to be a Muslim and so could follow their guidance. However, all Muslims agree that the Qur'an is the main source of guidance.

Some would argue that the extent to which a person observes religious practices is what makes a Muslim so doing daily prayers, a fastidious observance of Ramadan and a life in accordance with the Shariah. Others would argue that it is not necessary to follow such a rigorous regime of religious practices to be a Muslim. However, all Muslims would agree that to have the right niyyah when doing anything is essential.

**[15 marks] AO2**