

**AS**  
**RELIGIOUS STUDIES**  
**7061/2D**

Paper 2D Islam

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**Mark scheme**

June 2020

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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.

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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 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: 15 marks AS-Level – AO1

- Level 5**  
**13–15**
- Knowledge and understanding is accurate and relevant and is consistently applied to the question.
  - Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.
  - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**  
**10–12**
- Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.
  - Good use of relevant evidence which may include textual/scriptural references where appropriate.
  - The answer is mostly clear and coherent and specialist language and terminology is used appropriately.
- Level 3**  
**7–9**
- Knowledge and understanding is generally accurate and relevant and is generally applied to the question.
  - Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
  - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**  
**4–6**
- Knowledge and understanding is limited and there is limited application to the question.
  - Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
  - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**  
**1–3**
- Knowledge and understanding is basic.
  - Isolated elements of accurate and relevant information.
  - Basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

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

- Level 5**  
**13–15**
- A very well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
  - Evaluation is based on the reasoning presented.
  - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**  
**10–12**
- A well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
  - Evaluation based on some of the reasoning.
  - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**  
**7–9**
- A general response to the issue(s) raised.
  - Different points of view supported by evidence and chains of reasoning.
  - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**  
**4–6**
- A limited response to the issue(s) raised.
  - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
  - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**  
**1–3**
- A basic response to the issue(s) raised.
  - A point of view is stated with some evidence or reasons in support.
  - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

**Question 1**

**0 1 . 1**

**Explain the Sufi concept of God.**

**[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.

Sufi Muslims believe that it is important to understand that God is unique and there is no other being like God. God is utterly incomparable and independent. All things depend on God for their existence and God depends on nothing else. Therefore Sufi Muslims also see God as a necessary being. Sufis also believe that God is the only real truth and unknowable, which emphasises the importance of seeking personal experience of truth.

Sufi Muslims believe that before creation, God was alone, but desired to be known, so emanated into the world. They believe that all of creation is within God and within the soul of Muhammad, and was made manifest by God. Therefore Sufi Muslims believe that God is immanent and is concealed within creation. All creation is believed to be God but at different levels of existence. Sufis believe that God is the basis for all creation and is infinite whereas all creation is finite and limited.

Sufism also believes that the soul is one with God, breathed by God into material bodies and the world. In this sense the attributes of God are shared among individual human souls and can be experienced directly. For example, in the verse of light it states that God is revealed to humans; 'God guides to His light who He wills'. This is the basis for the belief that with individual practice one can have mystical experiences of the ultimate reality: God. Some movements within Sufism are seen as panentheistic, others as monistic.

**[15 marks] AO1.1**

0 1 . 2

**‘The teaching of al-Qadr means that humans have no freedom to act as they choose.’**

**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: al-Qadr: different understandings of the relationship between divine control, human freedom and responsibility. Mutazili and Ashari perspectives and the Shi’a concept of Bada.

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

Muslims believe that God is the controller of all things and therefore all things happen by God’s permission. As such, no creature can act independently of God’s will and therefore there can be no real freedom. However, Shia Muslims hold the belief of Bada which states that whilst things may appear predetermined, if an individual changes their behaviour then their destiny can also change. This does not impact the unlimited nature of God since the only limit is in human understanding.

Humanity cannot create anything; God is the only creator. Ashari Muslims hold that God lays out all possibilities for human action, and humanity is given the power to make all choices. Humanity is merely the acquirer of action, making the choice between the actions. However, Mutazili Muslims argue that in order to maintain the perfect justice of God, humanity must be responsible for the creation of its own volitional actions, otherwise judgement of those actions would become unjust.

Muslims believe that God is omniscient and perfect which means that all things are known by God. This includes the destiny of all humans and what their ultimate judgement will be, before their life has even occurred. This foreknowledge means that ultimately there is no point in life as humans are only ever able to follow a predetermined path. However, other Muslims believe that whilst God does have foreknowledge of all things, and humans do not so their actions are freely chosen.

**[15 marks] AO2**



**Question 2**

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**Explain Muslim beliefs about stewardship.****[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.

Muslims believe that the world belongs to God and they have been appointed as trustees on the earth. As all things belong to God, Muslims are expected to take great care of the earth and have the role of protector. Muslims believe that Adam was the first Khalifah (steward) and had a responsibility to take care of creation. Performing the responsibilities of a steward can also be seen as worship of God and is encouraged by all Muslims.

The responsibilities of stewardship extend in particular to the environment as God's creation. In the time of the Prophet, these were duties such as preservation and maintenance of the environment and protection of water and food sources. As part of stewardship, Muslims are required to ensure that the Ummah is safe and healthy. In the 21<sup>st</sup> century, awareness of environmental problems form part of the responsibility of every Muslim.

Protection and care of animals are also essential elements of stewardship for Muslims, because animals are also part of God's creation and are believed to be on loan to humanity. Therefore animals must be treated with compassion and kindness, which give rise to Halal slaughter and the protection of animals from cruelty, overwork or neglect. Muslims believe that they will be judged on the way they have treated all creatures, with rewards for charitable acts.

**[15 marks] AO1.1**

0 2 . 2

**‘For Shi’a Muslims, Imams have absolute authority.’**

**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: Imams: the authority of the Imams in Shi’a Islam.

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

Some Shi’a Muslims argue that Imams do have absolute authority due to the belief that Imams are divinely appointed. As they are the representatives of God, appointed by God, their authority is absolute for the believers they are guiding. However, others may argue that Imams gain authority from the Prophet and from God and therefore their authority is a gift from God. God’s superior authority remains intact, whilst the Imam has significant authority, even if it is not absolute.

Some Shi’a Muslims argue that because Imams are the unbroken succession of the descendants of Muhammad, they have absolute authority. They continue the perfect teaching of the Prophet. However, other Shi’a Muslims argue that only the Qur’an has absolute authority. It is the perfect record of the word of God and ordained by God. Imams are the interpreters of the Qur’an, so are secondary to its authority. Whilst the Imam is considered the best of all humanity, he remains a human.

Some Shi’a Muslims argue that without Imams there is no guidance. Imams have a perfect and infallible knowledge of God’s will, so their authority must be treated as absolute. However, other Shi’a Muslims, such as Ismailis, do not recognise some of the later Imams. This disagreement means there must be divided authority within Shi’a Islam.

**[15 marks] AO2**