



A-level
RELIGIOUS STUDIES
7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2022

Version: 1.0 Final



2 2 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 on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9–10	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13–15	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No accurate or relevant material to credit

0 1 . 1

Examine why there are different Muslim views about celibacy and marriage.

[10 marks]

Target: AO1:3: Causes 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.

Different Muslim views about celibacy have arisen as a result of Muslims prioritising different sources of authority. Celibacy is forbidden in some of the hadiths attributed to Muhammad. In the Qur'an, references are made to God providing a mate for all, so some Muslims believe that those who remain celibate are not following God's will. Some Muslims practise celibacy, for example, some Sufi Muslims adopt it as part of a spiritual life of devotion and focus on God.

Different views about celibacy and marriage have arisen as a result of encounters with secular materialistic values which differ greatly from Islamic values. Some Muslims hold traditional views about the role and status of women. Other Muslims adopt the more liberal views of modern society.

Different views about celibacy and marriage have come about as a result of the debates about the role and status of women. This will influence the way women can choose to live. For example, it may be easier for a Muslim woman to set up a family home without a husband in a secular country than in a more traditionally Muslim country.

Maximum Level 2 for answers that only explain different views.

0 1 . 2

‘Muslims cannot justify the use of weapons of mass destruction.’

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: Sanctity of life; ...lesser jihad as a duty of the Ummah and how it applied to warfare at the time of the Prophet; debates about its application today, including to the use of weapons of mass destruction and terrorism.

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

Many Muslims reject the use of weapons of mass destruction (WMD) because of the belief in the sanctity of life. The Qur’an states that God is the author of all life and death. Humans should not interfere with this, especially on such a large scale. However, other Muslims believe that, should the Ummah come under attack and require protection, then the use of WMD may be necessary and justifiable.

Many Muslims would agree that the use of WMD could never be justified because there is no prime authority to approve of such an act. Without a direct instruction from the Prophet, some Muslims would avoid such an act. However, others would argue that lesser jihad remains a duty. Protection from, and combat with those outside the Ummah, is permissible if necessary. Therefore, if WMD were required in modern warfare they could be justified.

Many Muslims would agree because the nature of warfare has changed. At the time of the Prophet, combatants engaged in hand to hand fighting as individuals. This type of warfare is far more morally permissible than the use of WMD. However, the Prophet never ruled on the use of WMD specifically so Muslim scholars have to rely on analogy and the principle of analogical inference.

0 2 . 1

Examine the significant ideas of Tariq Ramadan and Sheikh Ahmad Ash-Sharabasi concerning capital punishment.

[10 marks]

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

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

Tariq Ramadan

Tariq Ramadan proposes that as a result of modern interpretations of the Qur'an, and education for all Muslims, more repressive interpretations that approve of capital punishment should be abandoned. Ramadan focuses on the liberty and the rights of the individual and on the emphasis of justice found in the Qur'an.

Ramadan argues that Islam is being used to defend injustices. He argues that as society evolved it became necessary to re-evaluate Muslim authorities, interpretations of scriptures, and beliefs held. Ramadan notes that there is a range of views from conservative to liberal on most issues, including capital punishment; some are opposed to and others approve of capital punishment. He argues there needs to be investigation into which most accurately reflect the views of the Muslim community.

Sheikh Ahmad Ash-Sharabasi

Ash-Sharabasi takes a different stance. He argues that when an action is permitted or ordained, it remains true regardless of any societal developments, because God's law is not subject to change. Ash-Sharabasi believes that every word of the Qur'an should be adhered to without exception including those sections on capital punishment.

Ash-Sharabasi also defines capital punishment as a form of self-defence. He argues that if the perpetrator has murdered a member of society, then the capital sentence is itself a form of self-defence. He argues that self-defence is upheld by all courts of law. Therefore, self-defence is seen as reasonable where necessary.

0 2 . 2

‘Hadiths are very important sources of authority for Muslims.’

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 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:

Many Muslims argue that the Prophet’s sayings and actions which comprise the Hadiths can be checked against the Qur’an and against the chain of transmission; this makes them important sources of authority. However, some Muslims do not recognise the authority of other schools of Islam, and Sunni and Shia Muslims view different Hadiths as authoritative so they cannot be important sources for all Muslims.

Many Muslims consider Hadiths to be an authoritative guide to behaviour for everyday life because they accurately record the actions and sayings of the Prophet. However, some Muslims believe the Hadiths contradict and disagree about their authentication making it unclear how they should be used to provide details for key practices such as prayer and pilgrimage. This limits their authority for Muslims.

Many Muslims argue that Hadiths can be useful for guidance relating to any modern day topic, for example, genetic engineering. They reflect the thinking of the Prophet so they can be relied upon. However, some Muslims argue that applying the Hadith to issues such as genetic engineering is too difficult because they lack specific guidance and any application will be conjecture.

0 3 . 1

‘Philosophical arguments are irrelevant to Muslim beliefs about life after death.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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

AO1

Islam

Akhirah is an important doctrine in Islam and there are differing understandings of Barzakh, heaven and hell. There are also differing interpretations of resurrection and of descriptions of heaven and hell in the Qur’an, such as Qur’an 47:15.

Philosophy

There are different views about the nature of the soul and the body / soul relationship, including Descartes’ argument for the existence of the soul. The possibility of continuing personal existence after death is broadly discussed.

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

AO2

Philosophical arguments may be considered irrelevant if they fail to prove their case. For example, the argument that there is no soul to be passed on after death, because nothing can be detected using the five senses, fails if the soul is not regarded as something that can be sensed in this way. However, there are philosophical arguments in favour of life after death, or which at least show it to be a coherent possibility. There may be reference to Hick's idea of eschatological verification and to his replica theory here. Religion may consider philosophy relevant when it works in its favour.

Religious belief can be seen as a perspective, not itself based on evidence or reason, from which all evidence is viewed and all experiences interpreted. This likens belief to a 'Blik'. If belief is not based on reason it may be considered immune to rational argument. However, not all believers accept this understanding of faith and regard their position as reasonable and as supported by evidence. This means that philosophical challenges to the way the evidence has been interpreted are entirely relevant.

Philosophical arguments may be considered irrelevant to religious beliefs if religious claims are understood non-cognitively and / or as part of a religious language game in which those within the game can converse between themselves but have no significance for those outside the game. However, many see religion as making truth claims, such as 'there is a heavenly realm', which can be challenged by philosophy, and the analysis of religious language as non-cognitive may be seen as a philosophical argument.

0 4 . 1

‘The beliefs of all religions are equally valid.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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

AO1

Islam

There is considerable emphasis on exclusivism within Islam, which is often supported with reference to Qur’an 3:85, and there are also some tensions between different sects in Islam, for example over the authority of Imams. Teaching in the Qur’an also provides a basis for an inclusivist approach to both Judaism and Christianity. Some see actions as more important than the particular beliefs or interpretations of beliefs that individuals may hold.

Philosophy

This can be approached in a variety of ways. For example, philosophy may challenge the validity of all faiths. It may also point out that arguments used by one faith to support, or attack, belief in miracles or religious experiences must be applied to the claims of all faiths in relation to these topics. Mystical experiences may be seen as the common core of all faiths. Similarly, arguments for God’s existence relate to God in general, rather than God as specifically understood by Christians, Muslims or Jews, or to Brahman or the Trikaya.

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

AO2

All arguments from philosophy in favour of, or against, a religious belief are common to all faiths where the belief is present, for example, beliefs about miracles, religious experiences and life after death. An argument supporting the possibility of personal existence beyond death, for example, supports all those religions that include that belief and arguments against the existence of a metaphysical dimension to life challenge all faiths that believe that such a dimension exists. This suggests that philosophy finds all faiths equally valid / invalid. However, many of the beliefs are contradictory, which seems to show that they cannot all be valid, and certainly some followers of individual religions claim that they alone know the truth.

The view may be supported by inclusivists who see all religions / minority Muslim groups as historically and culturally relative expressions of the same underlying awareness or path. The individual faiths, on this view, are merely different ways of talking about ultimate reality which enables individuals to deepen their understanding of it, but the one reality lies beyond these. However, some Muslims are exclusivists and argue, often based on Qur'an 3:85, that they alone have the true faith, and it is very difficult to see some other faiths as expressions of the same underlying reality because of the great differences between them.

Tolerance of other faiths is a characteristic of much Muslim teaching, and within a secular context, freedom of religious expression is extended to all faiths. However, there are values and practices in other faiths or Muslim sects which some Muslims find intolerable. These vary, but may include, for example, the use of drugs and idol worship. Divisions on ethical issues such as abortion are also evident. Beliefs that operate in the personal realm but are not expressed in practice may be accepted as 'valid' while acting on them is not.

0 5 . 1

‘Bentham’s way of making moral decisions is compatible with Muslim ethics.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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

AO1

Islam

Islamic ethics may be unpacked with reference to the classification of actions in Shari’ah law, and the sanctity of life and its application. The importance of compassion, and of considering the consequences of all actions, may also be unpacked.

Ethics

Bentham’s key ideas may be identified as: how consequences of pain or pleasure determine whether an action is right or wrong; the goal of the greatest happiness of the greatest number, the hedonic calculus and the equality of pleasures. Bentham’s approach may be identified as act utilitarianism, meaning that each situation is judged on its own merits rather than any moral rules or laws applied.

Maximum Level 3 for answers that do not include both Islam and Bentham’s way of making moral decisions.

AO2

There are likely to be many issues on which both Bentham and Islam would reach the same conclusions, because the virtue of compassion for all is easily translated into a desire for the happiness of all, or 'the greatest good for the greatest number'. However, Bentham's system potentially justifies any action as long as it contributes to that goal while the moral teachings of Islam do appear to prohibit certain actions, such as murder and theft, regardless of their consequences.

Bentham's way of moral decision making identifies the right action as that which produces the greatest happiness of the greatest number in the concrete situation in which a decision is required. This is consistent with a compassion based decision making process which some Muslims use to over-rule specific laws in extreme circumstances. However, not all Muslims would accept this way of making moral decisions as Islamic, and see Muslim ethics as rule based.

Bentham's system treats all sentient beings equally so that the happiness of each individual is taken into account in the decision making process: this appears to be consistent with the ethical teaching of Islam. However, Bentham's system allows the interests of the minority to be sacrificed to benefit the majority, and values all pleasures equally. Islam values spiritual happiness above all other forms and can have serious objections to the 'tyranny of the majority'.

0 6 . 1

‘Kant’s way of moral decision making supports Muslim beliefs about lying.’

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

[25 marks]

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

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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

AO1

Islam

There is a range of views in Islam about lying. In general, it is forbidden, however there are exceptional circumstances in which it may be justified. These include to save a life, to avoid a war or make peace between warring parties, for example, to prevent a greater evil. Some understand the Qur’an to permit Muslims to lie to non-Muslims for their own protection, for example, even to deny that they are Muslim.

Ethics

Kant may be understood to see truth telling as a duty that has to be universalised, and one treats all people as ends in themselves rather than means to a secondary end. For example, the individual cannot be treated as a means to increase overall happiness of those around them. There may be reference to the ‘mad axe murderer’ dilemma or similar, and Kant’s response that even in this situation, lying cannot be justified. Some may argue that Kant’s maxims can be contextualised – meaning that the moral duty depends on the circumstances.

Maximum Level 3 for answers that do not include both Islam and Kant’s way of making moral decisions.

AO2

At first sight, both Islam and Kant's system forbid lying as evidenced by the Qur'an and the debate, for example, about telling the murderer where his victim may be found. Kant defended the imperative 'do not lie' even when the consequences would be the death of an innocent person because that rule had to be universalised. However, Hadiths allow exceptions to the rule, for example lying to enemies to bring about the end of conflict, and some passages in the Qur'an are taken to mean that Muslims may lie to non-Muslims for their own protection.

Any situation in which lying would save the life of an innocent person would seem to involve a conflict of duties for those using Kant's way of making moral decisions, for example, between 'do not be responsible for the death of an innocent person' and 'do not lie'. This is a dilemma comparable to one faced by Muslims between the duty to show compassion and the 'law'. However, lying to the murderer would be treating him as a means to an end, protecting lives, rather than an end in himself, so many of those using Kant's system would reject this outright, while in Islam the right intention could justify the act, and some Muslims argue that they have a duty to lie if it will save the life of an innocent Muslim.

If Kant's system allows for the maxim to be formulated in response to a specific situation, then the universalised rule about lying could allow exceptions such as 'tell the truth unless lives depend on it'. This would bring it more into line with that Muslim thinking which prioritises compassion over blind obedience to a law. Also the imperative 'do not lie' is not the same as 'tell the truth'. It is possible to give a response which does not lead to the death of innocents but does not involve lying, for example, I will not tell you, and such a response might satisfy both Kantians and Muslims. However, Kant explicitly rejected the consideration of the consequences of lying as an argument in its favour, while Islam does not.