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A-LEVEL

# RELIGIOUS STUDIES

7062/2D: Study of religion and dialogues: Islam  
Report on the Examination

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## **General comments**

The paper was generally accessible to students and there was a broad range of good responses. Many students generally answered the questions well with relevant knowledge in A01 and preceptive discussions in A02.

### **Question 1.1**

Many students seemed to struggle with the question. Often they simply explained Muslim perspectives of celibacy and marriage. However, the focus of the question was 'why' there are different responses to celibacy and marriage. Students that only wrote about Muslim teachings on celibacy and marriage without mentioning 'why' there are differences were capped at Level 2.

### **Question 1.2**

There were some good responses to this question with students able to present, analyse and evaluate discussions surrounding weapons of mass destruction (WMD). However, some students failed to define or sometimes incorrectly defined the term WMD and referring to general weapons of war. Almost all students mentioned arguments against a justification of WMD, whereas successful students were able to demonstrate how one could justify the usage of WMD in Islam.

### **Question 2.1**

Students generally answered this question confidently. They were able to articulate the views of Tariq Ramadan and Sheikh Ahmad Ash-Sharabasi concerning capital punishment. A minority of students either got the scholar's views mixed up or did not attempt it at all.

### **Question 2.2**

There were some excellent responses as students were able to analyse and evaluate aspects of why Hadith is a very important source of authority and then provide arguments against this claim. Students used excellent examples of how Hadiths are important sources of authority. They also provided some evidence for other sources along with scholar's views on both the viewpoints. Excellent examples were used to link the importance of Hadith in today's society with its application linked to modern technology or the medical field.

### **Question 3.1**

Some answers were general summaries on the relevance of philosophical arguments to Muslim belief about life after death. In general, the A01 aspect was well informed with students able to articulate stages of the afterlife. Equally, the philosophical arguments saw most students mentioning Descartes' argument for the existence of the soul.

#### **Question 4.1**

Fewer students chose this question. When it was attempted, it performed well with strong critical analysis and evaluation to whether the beliefs of all religions are valid or not. The A01 aspect of this question had a better response than the A02 aspect.. Students wrote about connections between exclusivism and inclusivism in Islam with references to miracles or religious experiences.

#### **Question 5.1**

This was the most popular question in this section. Most were able to make direct links between Islam and ethics in their responses. There were some strong answers with preceptive discussion. Students were able to talk about Shari'ah law as a form of moral law with consequences for action. They often linked this to Bentham's ideas about how consequences of pain and pleasure determine whether an action is right or wrong.

#### **Question 6.1**

Some responses were well informed and structured with a critical analysis and evaluation of views about whether Kant's way of moral decision-making supports Muslim beliefs about lying. Candidates were generally weaker when considering Muslim views about lying in comparison to Kant's arguments. Overall, the preceptive discussions in this question were to a good standard.

### **Mark Ranges and Award of Grades**

Grade boundaries and cumulative percentage grades are available on the [Results Statistics](#) page of the AQA Website.