

AS
RELIGIOUS STUDIES
7061/2D

Paper 2D Islam

Mark scheme

June 2023

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 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is basic. • Isolated elements of accurate and relevant information. • 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 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 status of Muhammad as Khatam an-Nabiyyin (seal of the Prophets).

[15 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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Muhammad is known as Khatam an-Nabiyyin (seal of the Prophets) because many Muslims believe that he is the greatest of the Prophets of Islam. He is the greatest because his message was complete and accurately recorded. For example, when the Qur'an was revealed to Muhammad, the angel Jibril checked his recitations to ensure that they were perfect records. Muhammad did not bring a new message. His message was the same as all the other Prophets, but his message was brought in a way that could not be distorted.

Muhammad is the seal because most Muslims believe that he is the last Prophet of Islam who brings the final message, and no other Prophets will come after Muhammad. Muslims believe they have all the guidance they now need to live a life dedicated to God, so there is no need for further revelation from God because Muhammad's message is perfectly complete.

Muslims believe that Muhammad is the seal because Muhammad was the last recipient of God's word. He is the best example of how to live a life devoted to God. Muslims try to follow the example of the Prophet in all parts of their lives. For example the practices in Ramadan are based on how Muhammad used to fast when retreating to the mountains to receive revelation. So his example and the hadiths are a second source of knowledge of God's law after the Qur'an.

[15 marks] AO1.1

0 1 . 2

‘Language about God is always anthropomorphic.’

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 Muslim views about how anthropomorphic descriptions of God in the Qur’an should be interpreted; Ashari, Hanbali and Mutazili views, with particular reference to the hand of God and the face of God.

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

God is indescribable, transcendent and beyond anything a human being can understand and therefore language about God must be anthropomorphic so that humans can understand and relate to it. However, some language about God is not anthropomorphic, for example, the statement God is eternal. This language is conceptual and philosophical, not anthropomorphic.

The Names of God can be seen as anthropomorphic because they suggest that God is like a human being because he shares many human characteristics. For example, as humans are merciful and compassionate, so is God. However, for Islam, God is the perfection and source of these qualities, and human understandings of mercy and compassion are limited, and the descriptions should be understood analogically.

Language about God is anthropomorphic because the Qur’an includes statements that describe God anthropomorphically. For example, the Qur’an refers to the face and hand of God, and the Qur’an refers to God as ‘He’ and gives the Names of God. However, the Qur’an also makes it clear that God is not like a human but is transcendent. Muslims believe that God far exceeds any description that a human can understand.

[15 marks] AO2

Question 2

0 2 . 1

Explain why there are different beliefs about what it means to be a Muslim.

[15 marks]

Target: AO1.3: Knowledge and understanding of religion and belief including 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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason for different views depends on the fact that different groups within Islam hold different understandings of what it means to be a Muslim. For example, Sunni Muslims and Shi'a Muslims use different sources of authority. Sunni Muslims use specific hadiths as guidance, and Shi'a Muslims refer to other hadiths and Imams for guidance. Therefore, different views arise between the different groups.

Another reason for different views about what it means to be a Muslim comes from the fact that there are differences in Muslim theology, for example, the differences between Ashari and Mutazili Muslims on the issue of al-Qadr. The Ashari believe that God gives humans the power to make their own choices, and the Mutazili believe that humans are the creators of their actions. Different life choices lead to different understandings of what it means to be a Muslim.

Another reason for different views is the belief, held by some, that Islam must respond to the changing nature of the contemporary world. Examples include the human impact on the environment and new technologies such as genetic engineering. Some believe that in order to remain relevant to modern life, Islam must interpret theology in the light of these new understandings, and as a result, what it means to be a Muslim evolves with human understanding.

Maximum Level 2 for answers that only explain different views.

[15 marks] AO1.3

0 2 . 2

‘Shari’ah law gives Muslims no personal freedom.’

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: The role of personal freedom and judgement in the Shari’ah law, with reference to the five-fold classification of actions.

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

Shari’ah law gives Muslims no personal freedom because it is a comprehensive guide to all human behaviour. For example, it covers how business should be conducted, issues concerned with marriage, and what may and may not be eaten. No action is beyond its scope. However, Shari’ah law is flexible in its application. For example, three of the five categories of rulings are recommended actions, permitted actions and disliked actions which are all left open for human judgement.

Shari’ah law gives Muslims no personal freedom because it forbids some actions and other actions are considered compulsory. Forbidden actions are sins, and crimes in countries where Shari’ah law is state law. For example, giving Zakat is a compulsory duty and committing murder is forbidden. However, some forbidden actions are permitted under certain circumstances. For example, eating prohibited food is permitted if forced by hunger and some obligatory actions only become binding under specific circumstances, for example during Hajj.

Shari’ah law gives no personal freedom because it is derived from the Qur’an, so is believed to be binding because it is from the word of God. The word of God cannot be questioned in Islam, so the authority which underlies Shari’ah law is absolute. However, understanding of Shari’ah law varies according to the school or tradition of Islam. For example, different schools have different views of the use of analogy and human reason, and also differ according to the value attributed to the hadiths. Therefore, Shari’ah law is not necessarily universal or absolute because it can be different depending on the context of the Muslim community.

[15 marks] AO2