



AS

Religious Studies

7061/2D Islam

Mark scheme

7061

June 2017

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 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

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

- | | |
|----------------|---|
| Level 5 | <ul style="list-style-type: none"> • Knowledge and understanding is accurate and relevant and is consistently applied to the question |
| 13-15 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question |
| 10-12 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is generally accurate and relevant and is generally applied to the question |
| 7-9 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is limited and there is limited application to the question |
| 4-6 | <ul style="list-style-type: none"> • Limited use of appropriate evidence and examples which may include textual /scriptural references where appropriate • Some clarity and coherence and limited use of specialist language and terminology |
| Level 1 | <ul style="list-style-type: none"> • Knowledge and understanding is basic |
| 1-3 | <ul style="list-style-type: none"> • 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 |

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO2

- | | |
|--------------------------------|---|
| Level 5
13-15 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view• Evaluation based on some of the reasoning• Specialist language and terminology is used appropriately• The answer is largely clear and coherent |
| Level 3
7-9 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• A point of view relevant to the question with supporting evidence and chains of reasoning• Some clarity and coherence and limited use of specialist language and terminology |
| Level 1
1-3 | <ul style="list-style-type: none">• A basic response to the question with reasons given in support• 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 |

Islam:**Question 01**

0 1 . 1

Explain why there are different Muslim beliefs about the authority of hadiths **and** why the differences between them are significant.

Target: AO1:3 Knowledge and understanding of religion and belief including cause 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.

Causes of differences

Different beliefs within and/or between traditions of Islam may be referenced.

This can be approached in a variety of ways, answers may refer to some of the following:

Hadiths have value if they can be traced back to the Prophet and there are different views among Muslims as to the evidence supporting them. For example many accept the authority of the hadiths collected by Bukhari as being almost equal to that of the Qur'an. They trust the chain of narrators that stretch back to the origin of the tradition. Other hadiths are considered less trustworthy, because their chain of narrators is broken or they contradict other teaching.

The majority Shi'a view is that only those hadiths that include Shi'a transmitters are reliable and they mistrust some narrators accepted by Sunni Islam, such as Aisha. Shi'a also accept hadiths of Ali which Sunnis do not.

Some Muslims today reject the value of hadiths altogether as historically unreliable, seeing them as later commentaries on the meaning of Qur'an verses rather than additional teachings.

Significance of these differences

This can be approached in a variety of ways, answers may refer to some of the following:

These differences lead to different ideas about what it means to be a Muslim and how Islam is practised. For example Shi'a belief in the Imamate is rooted in hadiths but rejected by Sunni Islam; differences in the practice of prayer are rooted in hadiths.

Maximum Level 3 for answers that do not cover both aspects.

[15 marks] AO1

0	1	2
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‘From a Muslim point of view, God cannot be clearly described.’

Assess this view.

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 specification content: ‘The significance of ‘The Merciful’ and ‘The Compassionate’ as names of God; 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. However, the Qur’an includes statements that describe God, it refers to his face and hand, refers to God as ‘He’ and gives the Names of God. There is debate about the meaning of the references to God’s face and hand – suggesting that these descriptions have no clear meaning.

The Names of God 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 merciful and compassionate are only limited.

Specific verses such as the Throne verse (2:255) and the verse of light (24:35) which are both prescribed for study, include Names / descriptions of God. The meaning of the verses is however much debated. Some would argue that the Muslim needs to feel the presence of God within the verses to truly understand them and that their job is not to inform but to evoke a sense of God’s presence. There may be specific reference to the Sufi idea of God as the ‘Light of the heavens and the earth’ here.

[15 marks] AO2

Question 02

0	2	.	1
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Explain why good moral conduct is important in Islam.

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

This can be approached in a variety of ways, answers may refer to some of the following:

Good moral conduct is important because it is commanded in the Qur'an and an essential part of Islam eg sanctity of life and lesser jihad. Some see following the Sunnah of Muhammad as evidenced in the Hadith as a duty to God, others do not accept the authority of hadiths as sources of knowledge of the Sunnah.

Good moral conduct is important because it is rewarded in the afterlife – some Muslims see the purpose of life as being that life is a moral test which determines the afterlife.

Good moral conduct is an aspect of the greater Jihad – the battle with the lower self. It is important because it changes the human character and creates a peaceful society in which God's will is done, for example by controlling anger and greed.

Maximum Level 2 for answers that only explain good moral conduct.

[15 marks] AO1

0	2	.	2
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‘Hajj is becoming less important in Islam today.’

Assess this view.

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.

The specified content is: ‘Hajj: developments in the practice of Hajj in the 20th century and the significance and importance of Hajj today.’

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

For many Muslims, Hajj is simply too expensive. It is not a duty for those lacking the health or wealth to carry it out. However, the numbers going on Hajj have increased dramatically in recent years, and it is possible to share the experience through television broadcasts or online, or through the accounts of others who have been, so this is not direct evidence that it is becoming less important.

Hajj is a once in a lifetime duty for all Muslims. They are expected to follow the example of the Prophet in the way they carry out the rituals, and each ritual has a significance. However, the spiritual significance of Hajj may be getting lost in its commercial aspects and in the crush of people taking part. Modern facilities are changing the experience, in terms of accommodation and transport, changes are being made to the ways in which the rituals are celebrated (eg stoning the pillars) to cope with the numbers involved. In 2015 a stampede killed over 700.

Political and other divisions among Muslims outside of Hajj are making it increasingly difficult for them to carry out Hajj together. There can be tension between Iran and Saudi Arabia for example over the organisation of Hajj. However, this could be argued to be making Hajj even more important today because it does bring Muslims together in a show of unity beneath those divisions and is an opportunity for meetings and collaboration, so it develops and strengthens the Ummah.

[15 marks] AO2