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# AS

# Religious Studies

7061/2D-Islam

Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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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](http://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**  
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 01

0	1	.	1
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**Explain how belief in the sanctity of life influences Muslim attitudes to the embryo and unborn child.**

**Target: AO1.2:** Knowledge and understanding of influences of beliefs, teachings and practices on individuals, communities and societies.

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.

Answers may treat 'embryo and unborn child' together or separately.

In the Qur'an, there are numerous references to life being made sacred by Allah and murder is expressly forbidden. Allah gives life and takes it away according to his will, 'Take not life which Allah has made sacred'. In the Qur'an to kill one human being is like killing the whole human race to Allah as Allah 'knitted you in your mother's womb'.

Some Muslims believe that as a result of the beliefs of sanctity of life any form of interference with an embryo would be considered forbidden. Abortion would be seen as a form of shirk as Allah has given life so only Allah should take that life away. Embryo research would be considered to neglect the rights of the unborn child that has been willed by Allah.

For some Muslims, the belief about when an embryo becomes a person is crucial as this would denote when it becomes sacred. Some believe that the point at which an embryo becomes a valued human being relates to when ensoulment takes place which is believed to be 120 days by some, 40 days by others. As a result, abortion can be permitted up until this point. The sanctity of the mother's life may result in permitting abortion even after that point.

Maximum Level 2 for an explanation of beliefs about the sanctity of life only.

**[15 marks] AO1.2**

0	1	.	2
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**‘Muslim teaching about the purpose of life is very confused.’**

**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 following specification content: Muslim views about the purpose of life as being to worship God and a moral test...; the view that for Muslims, this life is only important as preparation for the life to come.

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

The view that life is a preparation for the life to come, and for Judgement Day, appears confused both because some Muslims believe in predestination and because the idea of doing good in order to receive a reward seems selfish and wrong. However, others argue that predestination is compatible with human freedom and responsibility, and therefore with reward and punishment, and that God requires all actions to be carried out with the right intention.

Some would argue that the idea that the purpose of life is to pass a moral test appears confused because it does not match other ideas about God. For example, some people appear to be tested much more than others which seems unfair, but God is said to be Just. However, submission to God means accepting everything that happens as God’s will and using whatever talents one has been given to serve God. This is not confused.

The teaching may appear confused as there are seemingly competing ideas of how to worship God, for example, they may differ according to school of thought. There are also different ideas about how the role of the Ummah as stewards should be carried out. However, the belief that the purpose of is to worship God is agreed, and it may be argued that that each person has their own responsibilities and obligations dependent upon their own situation.

**[15 marks] AO2**



**Question 02**

0	2	.	1
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**Explain the role of the mosque.**

**Target: AO1.1:** Demonstrate 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.

The mosque is primarily a place of worship for Muslims to meet for daily and Jummah prayers, at fasting and festivals. It is a place to access the Imam and other community elders and Muslims for discussion and deliberation on the teachings of the Prophet. The mosque is also a place for the call to Islam (Daw'ah), in many mosques all are welcome, Muslim and non-Muslim, to explore and learn about the faith.

The mosque is also vital as a community centre, where the Muslim community can meet for celebrations of family events, social care (medicine if in an area where that is required). The mosque also has an essential role as a centre of education where Muslims learn to read Arabic and the teachings of the Prophet. The mosque is also a place of refuge for those hungry or without shelter. Mosques are also the locations of Shariah courts where necessary.

London Central Mosque has a unique role in that it is the cultural centre for the Muslim community of Britain but it also has a role in the setting up of mosques all over the country and across Europe. There are different mosques for different sectarian and cultural groups, which suggests that mosques can strengthen divisions within the Muslim community as well as unite it.

**[15 marks] AO1.1**

0	2	.	2
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**‘Translations of the Qur’an are very important for Muslims 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.

Note that answers may, but need not be limited to consideration of the following specification content: The Qur’an: the importance of the Arabic text...; translation as interpretation and the importance of trustworthy interpretation of the Qur’an.

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

Some Muslims would argue that translations of the Qur’an are very important for Muslims today as there are reverts in all countries speaking all languages and so translations are vital for education of the young and those new to the faith. However, others may disagree because translations are not the direct word of Allah and so can be open to the interpretations of the translator and as such should not be used for education.

Those who emphasise understanding the Qur’an may find translation essential. However, for others the central duty is memorisation and recitation of the Qur’an so that God’s word can be heard by others, the literal meaning of ‘Qur’an’ is recitation. The Arabic is considered a stimulus to religious experience, it is essential that it is heard.

Some Muslims would argue that translations by trusted scholars can have some authority in the reputation of the scholar/translation and so can become an important part of how a Muslim accesses the words of the Qur’an. However, some Muslims would point to verses such as 4:34 which can be translated in a number of ways to demonstrate the importance of studying the original Arabic text yourself to allow for personal understanding of the meaning of the words.

**[15 marks] AO2**