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AS  
RELIGIOUS STUDIES  
7061/2D

2D: ISLAM

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**Mark scheme**

2017 Specimen

Version 1.0

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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.

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## LEVEL DESCRIPTORS

### Levels of Response: 15 marks AS-Level – AO1

- |                                |  |
|--------------------------------|--|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is accurate and relevant and is consistently applied to the question</li><li>• Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate</li><li>• The answer is clear and coherent and there is effective use of specialist language and terminology</li></ul>  |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question</li><li>• Good use of relevant evidence which may include textual/scriptural references where appropriate</li><li>• The answer is mostly clear and coherent and specialist language and terminology is used appropriately</li></ul>                |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is generally accurate and relevant and is generally applied to the question</li><li>• Some use of appropriate evidence and/or examples which may include textual /scriptural references where appropriate</li><li>• The answer is generally clear and coherent with use of specialist language and terminology</li></ul> |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is limited and there is limited application to the question</li><li>• Limited use of appropriate evidence and /or examples which may include textual /scriptural references where appropriate</li><li>• Limited clarity and coherence and limited use of specialist language and terminology</li></ul>                   |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is basic</li><li>• Isolated elements of accurate and relevant information</li><li>• Basic use of appropriate subject vocabulary</li></ul>  |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>   |

**Levels of Response: 15 marks AS-Level – AO2**

- |                |   |
|----------------|---|
| <b>Level 5</b> | <ul style="list-style-type: none"> <li>• A very well-focused response to issues raised</li> </ul>   |
| <b>13-15</b>   |   |
| <b>Level 4</b> | <ul style="list-style-type: none"> <li>• Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis</li> <li>• Evaluation is based on the reasoning presented</li> <li>• The answer is clear and coherent and there is effective use of specialist language and terminology</li> </ul>   |
| <b>10-12</b>   |   |
| <b>Level 3</b> | <ul style="list-style-type: none"> <li>• A well-focused response to issues raised</li> <li>• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view</li> <li>• Evaluation based on some of the reasoning</li> <li>• The answer is largely clear and coherent with specialist language and terminology used appropriately</li> </ul> |
| <b>7-9</b>     |   |
| <b>Level 2</b> | <ul style="list-style-type: none"> <li>• A general response to issues raised</li> <li>• Different points of view supported by evidence and chains of reasoning</li> <li>• The answer is generally clear and coherent with use of specialist language and terminology</li> </ul>   |
| <b>4-6</b>     |   |
| <b>Level 1</b> | <ul style="list-style-type: none"> <li>• A limited response to issues raised</li> <li>• A point of view relevant to the issues with limited supporting evidence and chains of reasoning</li> <li>• Limited clarity and coherence and limited use of specialist language and terminology</li> </ul>  |
| <b>1-3</b>     |   |
| <b>0</b>       | <ul style="list-style-type: none"> <li>• A basic response to the issues raised</li> <li>• A point of view is stated with some evidence or reasons in support</li> <li>• Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary.</li> </ul>   |
| <b>0</b>       | <ul style="list-style-type: none"> <li>• No accurate or relevant material to credit</li> </ul>  |

**Islam****Question 01**

**0 1 . 1 Explain the influence of beliefs about life after death on Muslim individuals and communities.**

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

The influence of this belief may be evidenced in many ways including art, lifestyle and values, and the lives of significant individuals.

The emphasis in the answer should be on the link between the belief and its expression – the student should apply understanding of the belief, a presentation of it is not required.

There may be reference to a diversity of understandings of the belief.

Students may include some of the following points, but all other relevant points must be credited.

- Belief in judgement so accountable to God for their life; therefore belief in life after death affects behaviour of individuals and communities in this life; strong sense of rewards and punishments, encourages obedience to the Shari'ah.
- This belief requires Muslims to understand and learn God's commands so that they can identify those actions, beliefs and intentions that are rewarded and those that are punished. This makes learning the Arabic of the Qur'an and interpreting the text essential.
- Belief in final judgement influences the celebration of Hajj, unites the community in common endeavour, and means that all are equal when judged by God.
- Some groups hold beliefs about martyrdom which are used to justify acts of violence
- Expression of beliefs in funeral rituals.

For answers that present the belief(s) but make no link to influences - Max level 2  
Answers above level 3 must refer to the influence on both individuals and communities.

**[15 marks]**

**AO1**

**0 1 . 2** 'In Islam, the afterlife is more important than this life.'

**Assess this view.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Afterlife is eternal and this life only temporary; The Qur'an stresses life after death and criticises those who reject it, but there is also great emphasis on the value of this life and its importance. This life is described as a prison or cage from which people are seeking escape, but only in this life can the individual affect any afterlife and teaching focuses on how this life should be lived.
- Some Muslims read the Qur'an to mean that this life can be sacrificed for the rewards of the afterlife, which suggests it is relatively unimportant; but Islam places great value on this life as seen in teaching about the sanctity of life, for example prohibitions against murder.
- Some Muslims, such as Sufis, focus on the relationship with God in this life and the need to do what is right because it is right rather than because it will bring a reward in the afterlife. The Qur'an states that God created humanity so that they would worship him which makes this life important, everything people do in this life is permanently important with consequences for everything that comes afterwards, in this life or in the next.

**[15 marks]**

**AO2**



**Question 02**

**0 2 . 1 Explain the nature of the Qur'an and its authority for Muslims.**

Target AO1:1 Demonstrate knowledge and understanding of religion and belief, including: religious, philosophical and/or ethical thought and teaching

Students may include some of the following points, but all other relevant points must be credited.

**Nature**

- The Arabic Qur'an is said to be an earthly copy of a heavenly book, revealed through Angel Gabriel to Muhammad; it is seen as the complete and final revelation from God and is the Word of God not the words of the prophet.
- It is believed to be the perfect record of the message given to Muhammad. It contains revelations delivered over the 23 years of Muhammad's career; these were later arranged into surahs (chapters); Traditionally, Muhammad is believed to have put the verses into the order in which they are found today.

**Authority**

- For Muslims, the words of the Qur'an are infallible but their meaning may be debated. They may be interpreted in the light of the Hadith, the record of the sayings and actions of Muhammad; their significance can also be worked out through detailed study of the language and by the use of individual reasoning.
- All opinions, however worked out, have to be consistent with the teaching of the Qur'an as it takes precedence.

Answers above level 3 must refer to both nature and authority.

**[15 marks]**

**AO2**

**0 2** . **2** **‘Good moral conduct is the most important aspect of the Muslim way of life.’**

**Assess this view.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Good moral conduct is essential in Islam, it is required by the Shari’ah and rewarded in the afterlife. However the actions themselves are not enough, there must be the right intention and faith.
- The ‘greater jihad’ is carried out through good conduct, a process of bringing the life of a Muslim into complete submission to God. However, this has far more to it than just good moral conduct – for example the pillars. It may be argued that all aspects of life are equally important.
- The dedication of life to God and the acceptance of Muhammad as the Prophet of God are definitive of a Muslim so this may be considered more important. However, accepting the authority of Muhammad as Prophet entails following the commands recorded in the Qur’an, ‘faith’ without carrying out whatever moral commandments relevant to you is pointless.

**[15 marks]**

**AO2**