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AS  
RELIGIOUS STUDIES  
7061/2D

Paper 2D Islam

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Mark scheme

June 2022

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Version: 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 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 below 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**
- 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 1

0 1 . 1

**Explain the significance for Muslims of ‘The Merciful’ and ‘The Compassionate’ as Names of God.**

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

Mercy and compassion are significant because they allow Muslims to understand God in terms which they can relate to, drawn from their own experience. The concepts of mercy and compassion imply several important aspects concerning the nature of God, for example God’s roles as life-giver and protector. For Muslims, regarding God as merciful and compassionate means also that God is not remote but has an interest in, and is active in, human affairs, in the way that a loving father would take an interest in his children who are dependent on him and subject to him.

‘The Merciful’ and ‘The Compassionate’ are significant because they are Names of God which were revealed to Muhammad, which implies that they are important aspects of God’s nature for humans to understand. ‘The Merciful’ and ‘The Compassionate’ both imply a personal basis for the relationship between humanity and God. Mercy incorporates forgiveness, understanding and empathy, and compassion includes understanding people’s weaknesses and sympathising with them. This is significant to Muslims because it indicates the nature of the relationship they have with God.

‘The Merciful’ and ‘The Compassionate’ are two of the Ninety-nine Names of God, and Muslims recite these names seventeen times each day, for example in the Bismillah. Muslims believe that these names describe some of God’s perfections. God is the perfection and source of these qualities. All examples of mercy and compassion in the world, whether from God or humans, are derived from God because they are always gifts from God. This is significant because it teaches Muslims to practise mercy and compassion themselves and to be thankful to God for any mercy or compassion they receive.

**[15 marks] AO1.1**

0 1 . 2

**‘The use of weapons of mass destruction can be justified by Muslims today.’**

**Assess this claim.**

**[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 the consideration of the following specification content: Sanctity of life: [...] debates about its application today, including to the use of weapons of mass destruction.

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

Some Muslims argue that because weapons of mass destruction (WMD) exist and cannot be uninvented, it would be naïve for any state not to possess the capability to use such weapons in defence of its citizens, if the need arose. However, other Muslims argue that the scale of destruction and contamination resulting from any war where such weapons were used would make the war unjustifiable. This would contravene the beliefs about the sanctity of human life, so their use cannot be justified.

Some Muslims might argue that although devastating in their effect, use of WMD as a deterrent can be justified. The possession of them, and the threat to use them, would act as protection and deter attack by other countries with similar capability. However, other Muslims argue that the use of them as a deterrent cannot be justified, because deterrence is based on the threat and fear of mutually assured destruction.

Some Muslims might argue that limited use of WMD as a last resort, for example against military targets, can be justified in order to bring a conflict to a swifter conclusion. However, other Muslims argue that any use of WMD, even as a last resort, cannot be justified because of the beliefs about the sanctity of life. The use of such weapons cannot be regarded as proportional use of force to achieve the good intended, and their deployment cannot guarantee to prevent further escalation, or guarantee that civilians will not be harmed.

**[15 marks] AO2**



**Question 2**

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**Explain the influence on Muslims of the changing role of the mosque in the community.**

**[15 marks]**

**Target: AO1.2:** Knowledge and understanding of religion and belief, including influence 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.

One way the change in the role of the mosque influences Muslims is the role it plays in the community as a provider of general education, Islamic education and social welfare. For example, the mosque has become a place for Muslim refugees to learn English or receive food aid. Many mosques offer playgroups and practical support for families. These provisions remind Muslims of the importance of supporting others in their times of need, and of valuing education as a means of self-support and of becoming a better Muslim.

Another way the change in the role of the mosque influences Muslims is how it has become a political centre. The mosque is often involved in local and national organisations combatting injustice, opposing racism and opposing religious intolerance. For example, mosques organise marches against extremist views. This engages Muslims in political issues that impact upon the Ummah. This also mobilises Muslims to advocate liberation for the oppressed and marginalised in wider society.

Another way the change in the role of the mosque influences Muslims is that the mosque has become the place for regular Jummah prayers and a spiritual centre for all Muslims. The mosque provides a place for the Ummah to meet regularly to discuss Islamic teaching and philosophy. The mosque is also a place for Muslims to support one another during times of spiritual distress and bereavement. The mosque can become a resting place for deceased relatives before burial, which demonstrates how faith should be at the centre of their life, throughout their lives.

**[15 marks] AO1.2**

0 2 . 2

**‘For Muslims, this life is important only as a preparation for the life to come.’**

**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 the consideration of the following specification content: Muslim views about the purpose of life [...] consideration of the view that, for Muslims, this life is only important as a preparation for the life to come.

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

Many Muslims believe that this life is important only as a preparation for the life to come. This life is seen as a test of character that one must pass in order to be with God in the afterlife, so there can be no higher goal to achieve. However, other Muslims point to the duty in this life to bring up children in a Muslim family. For example, women are not obliged to attend Jummah prayers specifically so that they can care for family.

Many Muslims believe that this life is important only as a preparation for the life to come, because when they die, each person is subject to individual judgement based upon their own actions and faith in this life. The consequences of judgement are eternal, and so preparation for the world to come should take priority. However, others believe that to value life only as a way to prepare for judgement and as a means to avoid punishment would be to live with the wrong intention. There are other duties a Muslim must also fulfil.

Many Muslims believe this life is important only as a preparation for the life to come because preparing for the life to come encompasses all the duties required of humanity as a Muslim. To work towards these duties would be to engage in becoming an ideal Muslim in all aspects of life. However, others argue that to view this life as important only as a preparation for judgement is to miss the gift of life given by God. Muslims should appreciate all of God’s blessings, for example, being loved, enjoying a wide range of experiences and exploring God’s creation.

**[15 marks] AO2**