GCE A LEVEL MARKING SCHEME

SUMMER 2019

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION B
A STUDY OF ISLAM
1120UB0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

UNIT 3 – Option B: A Study of Islam
Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- "Candidates could include some or all of the following, but other relevant points should be credited."
- "This is not a checklist, please remember to credit any valid alternatives."

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.

2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.

3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance,if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	**Assessment Objective AO1 – Section A questions** 30 marks *Demonstrate knowledge and understanding of religion and belief, including:* - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
5 (25-30 marks)	• Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	• Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	• Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. **N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.**
0	• No relevant information.

Band	Assessment Objective AO2- Section B questions *30 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief,* *including their significance, influence and study.*
5 **(25-30 marks)**	- Confident critical analysis and perceptive evaluation of the issue. - A response that successfully identifies and thoroughly addresses the issues raised by the question set. - The response shows an excellent standard of coherence, clarity and organisation. - Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. - The views of scholars/schools of thought are used extensively, appropriately and in context. - Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Thorough and accurate use of specialist language and vocabulary in context. - Excellent spelling, punctuation and grammar.
4 **(19-24 marks)**	- Purposeful analysis and effective evaluation of the issue. - The main issues raised by the question are identified successfully and addressed. - The views given are clearly supported by detailed reasoning and/or evidence. - The response shows a very good standard of coherence, clarity and organisation. - Views of scholars/schools of thought are used appropriately and in context. - Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Accurate use of specialist language and vocabulary in context. - Very good spelling, punctuation and grammar.
3 **(13-18 marks)**	- Satisfactory analysis and relevant evaluation of the issue. - Most of the issues raised by the question are identified successfully and have generally been addressed. - The response shows a satisfactory standard of coherence, clarity and organisation. - Most of the views given are satisfactorily supported by reasoning and/or evidence. - Views of scholars/schools of thought are generally used appropriately and in context. - Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Mainly accurate use of specialist language and vocabulary in context. - Satisfactory spelling, punctuation and grammar.
2 **(7-12 marks)**	- Some valid analysis and inconsistent evaluation of the issue. - A limited number of issues raised by the question set are identified and partially addressed. - Partially accurate response, with some signs of coherence, clarity and organisation. - A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. - Basic use of the views of scholars/schools of thought, appropriately and in context. - Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Some mainly accurate use of specialist language and vocabulary in context. - Some minor, recurring errors in spelling, punctuation and grammar.
1 **(1-6 marks)**	- A basic analysis and limited evaluation of the issue. - An attempt has been made to identify and address the issues raised by the question set. - Very limited accuracy within the response, with little coherence, clarity and organisation. - Little attempt to justify a view with reasoning or evidence. - Little or no use of the views of scholars/schools of thought. - Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Some use of basic specialist language and vocabulary. - Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	No relevant analysis or evaluation.

To be read in conjunction with the generic level descriptors provided.

Section A

1. **Explain how scientific views about the origins of the universe might challenge Islamic beliefs.** **[AO1 30]**

    Candidates could include some of the following, but other relevant responses will be credited.

    - Science is about explaining the world by finding out natural laws through observation and does not account for the metaphysical. Since Islam is about belief in Allah, the metaphysical ultimate, it seems that religion and science are poles apart.
    - Science is based on observing what can be seen and making sense of it through reasoning and therefore science does not include the idea of a Creator God in an explanation for the origins of the universe.
    - Whereas, in Islam, the universe is seen as created by Allah. Nothing happens except for God's will: God says be and it is. Therefore, Allah is the first cause of creation. It would appear that science challenges this explanation. The Qur'an, according to Muslims, contains the truth that cannot be challenged.
    - However, the Qur'an teaches that this happened in periods of time that can be translated as eras, days or unspecified long periods. Therefore some have suggested science does not necessarily challenge Islamic teachings.
    - Therefore, the most important difference between the Big Bang, Steady State and oscillating universe theories and Islamic accounts of the origins of life is that Muslims consider God as the first cause.
    - Other verses of the Qur'an refer to the universe as beginning as one unit, then bursting forth and expanding, in a similar way to the Big Bang.
    - Sura 21 ayat 30 also refers to every living thing being made from water. In the theory of evolution, life in the water predates life on land. Whether or not this verse refers to this stage of evolution is debated.
    - The gradual nature of the creation is referred to in the Qur'an Sura 71, ayats 14 to 17. Another ayat of the Qur'an refers to a day as lasting fifty thousand years. The meaning of day in the context of the creation story probably meant an undefined period of time, which could refer to long periods which science suggests were needed in the process of creation.
    - However, it appears that a scientific explanation does not fit with the clear Islamic belief that Allah is beyond time and created the universe. So if the universe was created in time, it cannot have existed forever.

    This is not a checklist, please remember to credit any valid alternatives.

2. **Examine the importance of family life in Islam.** **[AO1 30]**

Candidates could include some of the following, but other relevant responses will be credited.

- In Islam, family is the cornerstone of the social system. It is the microcosm of the ummah and the place where Islam is nurtured.
- Family is not a casual, spontaneous organization of people, but it is a divinely ordained institution. The Qur'an and Hadith assume the family unit.
- Family is noble and sacred; based in marriage - a social contract that confers mutual rights and obligations on the couple under divine authority.
- It is a Muslim belief that the well being of society is related to the strength and unity of the family.
- The concept of an 'extended family' is common. Muhammad encouraged the care of all elements of the family and also encouraged the integration of widows and orphans.
- Islamic family law establishes minimum basic rights to guarantee the interests of each family member. That is, a Muslim functions best within the family unit.
- The importance of the family in Islam comes from its allocated function in preserving the human race by procreation. Also, it is responsible for protecting the morals of the society and individuals by providing the only legitimate avenue for the satisfaction of the sexual urge.
- Moreover, the family has an important role in providing the socialization and value orientation of children, and in providing social and economic security.
- Finally, making up a family motivates individuals to work hard, sacrifice their own welfare, and become beneficent for the sake of their family.
- Each family member has specific roles. This may be explored by candidates as examples but should not be the focus of an answer e.g. roles of men and women may be explored in relation to how they serve the underlying purpose of the family unit.
- Maintaining a halal home is extremely important for Muslims as is the home as a place of education for children.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3.   **'The Islamic term jihad is totally misunderstood today.'**
      Evaluate this view.   **[AO2 30]**

Candidates could include some of the following, but other relevant points should be credited.

- It is true that Islamic scholars over the years have given different interpretations about what jihad means. For example, some regard jihad as an inner struggle against temptation to do the right thing. Others, however, encourage jihad as a struggle for morality and to teach and spread Islam peacefully.
- It could be argued that there are those who interpret jihad as a holy war. In the media, the term is usually used to mean a holy war waged by Muslims against others, including barbaric acts of terrorism. Groups such as the Muslim Brotherhood and Muslims such as Abdullah Azzam have encouraged this view and Muslims can sometimes be seen in the news involved with terrorism.
- In support, the news media give the impression that the meaning of jihad is a violent struggle against western civilisation. They show images of Muslims who fight what they call jihad, sometimes in Middle Eastern countries in support of Islam as a political movement; and sometimes in the West in support of these political Islamist movements and terrorist atrocities.
- However, an alternative argument is that most Muslims disagree with this, saying that acts of terrorism are nothing to do with Islam and quoting the tradition that killing one innocent life is like killing humanity.
- Despite this, there are still a minority of Muslims who misunderstand Muhammad's jihad as offensive. They think he attacked other tribes, or committed war to gain more followers and forcibly convert others to Islam. Some even believe that because he expelled two Jewish tribes, that this justifies anti-Semitism.
- The strongest argument against a 'misunderstanding' is that most Muslims point out that Islamic society has now been transformed into a world-wide phenomenon and the original tribalism of Muhammad is not a suitable model.
- Medieval Sunni Muslims such as Al-Ghazali taught that there was a greater jihad, the struggle to follow Islam against temptation within oneself, and lesser jihad, which was an outward struggle.
- Shi'a scholars have also recognised these meanings of jihad and encouraged their followers to follow the inner struggle first and foremost. They put restrictions on lesser jihad, which can only be called by educated Imams in limited circumstances of self-defence.
- Sufi Muslims may follow an inner struggle to develop their nafs and reach a higher state of God-consciousness and argue that the development of the nafs is the most difficult and most important struggle they can undertake because it brings them closer to Allah.
- Social reformers say that it is a modern jihad to struggle for equality for women and to resist xenophobia, anti-Semitism and other prejudices. This could be seen as a non-violent form of lesser jihad which can reform Islam and make it relevant to the present day.
- Finally, it is obvious that the distinction between 'lesser' and 'greater' jihads means that lesser jihad is a last resort, almost like a 'just war' teachings in other faiths.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4.	'Islam is not compatible with democracy.'
	Evaluate this view.	[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Candidates may define democracy as a form of government voted for by the people and is the normal way in which leaders are elected. Democracy is seen as good because it gives everyone a say and goes together with freedom of speech and human rights.
- The first line of argument could be that Muhammad set up the Madinah community as God's final messenger, and so Muslims should follow everything he did. Nonetheless, although not necessarily democratic, the Islamic community in Madinah was based upon compassion and tolerance.
- It could be argued that nobody had democratic elections in seventh-century Arabia anyway, because it was an age of tribes not of modern states.
- However, when preparing for battles, Muhammad drew his followers together and listened to different points of view. It could be said this is justification for holding councils, for listening to the people, for the creation of a parliament.
- Indeed, following Muhammad, the Caliphs were partly elected by agreement of Shura consultations. The creation of a Majlis, a form of parliament, is practised in some Islamic countries and suggests that democracy is entirely compatible with Islam.
- However, the tribalism of early Arabia can be confused with Islam. Some argue that God's law should not change. There are movements that aim to create a new Caliphate after the style of early Arabia but are opposed by many Muslim scholars who fear they cultivate extremism not in line with democracy.
- In contrast, in many modern Western countries Muslims have engaged with democracy. In the UK, there are Muslim members of parliament. Parliament even provides a prayer room for them. Muslims find no difficulty in becoming counsellors and voting in elections in their local areas.
- It could be argued that democratic countries have supported human rights including the freedom of religion, which means that Muslims have benefitted. In contrast, in some non-democratic Muslim countries Muslims have suffered on the grounds of being part of a minority sect or some other reason.
- A small number of Muslims have protested against democracy in the UK claiming it was against shari'a law to vote, because God's law should not be dependent on people. However, most Muslims are grateful to exercise their choice, aware that there are still many in Muslim lands that are not given this freedom.
- However, it could be argued that since the position is slightly different in Shi'a Islam, where Imams have authority to guide the people, Islam is not democratic.
- Indeed, in Shi'a-controlled Iran, candidates are vetted, as well as the laws they pass, to ensure that they are in compliance with the Qur'an and sunna.
- In contrast, in Iraq the Shi'a leadership support separation of state and religion.
- It could be suggested that as there are a variety of different views held by different Muslims about democracy and that because it was not defined by Muhammad, Muslims are free to choose what works best for them in the environment and times they live in.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5.   **'Islam is a totally united religion.'**
    Evaluate this view.   **[AO2 30]**

    Candidates could include some of the following, but other relevant points should be credited.

- One could argue that in a religion that focuses so much on the unity of belief in the one God, Allah, it follows that all points of belief and practice should be standardised.
- Indeed, one could support this by illustrating that around the world, all Muslims read the Qur'an and day prayers in Arabic, facing Makkah and following the same routine. Muslims fast in Ramadan, celebrate Eid together, and are commonly identifiable by wearing such features as hijab veils and prayer caps.
- However, the reality of human experience is that Muslims find that when they visit another country, or another mosque belonging to a different sect, that there are always some differences. The prayer of a Salafi may contain differences of style to that of a Sunni or Shi'a Muslim for example. Eid may sometimes be celebrated on different days. The style of clothing varies greatly with culture.
- The issue is whether or not these differences are significant enough to challenge unity? It could abe argued that the differences are natural, just as God created the world with different peoples, and should be accepted and celebrated as such and in doing so create a different kind of unity?
- Against this line of argument it could be contested that the Sunni and Shi'a split in the days of early Islam created the biggest division in the religion. In some areas of the world conflict has created division and separation. In some countries the sects appear to operate independently from each other with their communities divided.
- Despite this, Sunni and Shi'a agree that it is quite acceptable to join together and pray, and use each other's mosques, and have done so throughout the centuries.
- An alternative way of thinking is to see further divisions that are not only between the two major sects but also *within* e.g. Shi'a Islam - there are many sub groups such as the Ismailis. Sunni – different law schools etc.
- Fuad Khuri suggests an alternative argument that sects and divisions come from the times of power and conquest, fundamentally against the principles of religion and therefore nothing to do with 'Islamic' unity.
- Another line of argument is that the divisions can be seen in terms of the less important matters of identity, suggested by Abdul Hakim Murad, the Cambridge University academic: ihsan, realisation of faith in the heart, is what really matters and what few of those who peddle division talk about.
- However, it could be argued that one cannot ignore the increasingly bitter, sectarian splits within the Islamic world e.g. criticism of the Salafi sect in it's rejection of diversity and their response that they are upholding the true way of Muhammad etc.
- Shi'a emphasis on the role and importance of Imams further highlights divisions.
- Despite this, the Shi'a contribution to Islam is interwoven with Sunni e.g. Al-Azhar, thought of the highest Sunni seat of learning, was originally a Shi'a foundation; and until roughly five hundred years ago, Iran was largely Sunni.

    Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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6. **'Sufism demonstrates that there can be a personal mystical union with God in Islam.'**
   Evaluate this view. **[AO2 30]**

   Candidates could include some of the following, but other relevant points should be credited.

   - Rumi is known as one of the most famous poets in history for Muslims and non-Muslims alike. His poems focus on the mystical side of experience. In 'Say I am You', God and the world are indivisible: Rumi appears to see God in everything, a form of pantheism common to Eastern religions. Through Sufi techniques such as meditation, God can be seen in the mist, the sunshine and in the inner self.
   - The idea of a mystical union with God inspires many to delve deeper into religion. Others see it as a departure from the orthodox traditions of Islam. Ibn Arabi describes religion as love manifested in all the different worldly traditions. If that is true, what value had outward form at all? Does it mean that the outward traditions of Islam can be dispensed with?
   - Nuh Keller, a Sufi Shaykh, provides a response which justifies Sufi knowledge seeking as within the bounds of Islamic tradition. He refers to the hadith of Bukhari, quoted in this chapter, in which the Prophet reports Allah as saying that when His servant draws near to Him He becomes His hearing and sight: in other words, the person experiencing mysticism sees everything from the perspective of how God might see it, and uphold God's values of right and wrong.
   - The Sufi saint Rabia of Basra succinctly describes the importance of mystical union in her poem. She asks Allah to reject her requests if she is making them for the selfish desire to get to heaven or avoid hellfire. Only union with Allah is acceptable. The experience of the Sufi is to achieve this.
   - Mystical union with Allah to some emphasises a feminine aspect of Islam which is neglected in other traditions. Laurence Galian describes how the 'Divine Feminine', the compassionate side which is central to Islam, is best experienced through mysticism. Some Sufi tariqas describe their mystical quest as a woman who can touch the most inner heartstrings.
   - Some Muslims prefer to think of God as separate from such experiences since there is a danger that Sufis could consider themselves too close to God and encroach upon the role assumed by the Prophets. There is no knowing whether the mystical experience is but a made up dream or really from God in origin. The authority of the Qur'an and the hadith is accepted by Muslims but the inner experiences only by the people who experience them. Instead of a single, unified faith, individual experiences could create an Islam of as many different forms as there are Muslims. Some people regard this as a wonderful thing; others as a departure from the origins of the faith.

   Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.