



GCE A LEVEL MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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.

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)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5 (25-30 marks)</p>	<ul style="list-style-type: none"> • 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.
<p style="text-align: center;">4 (19-24 marks)</p>	<ul style="list-style-type: none"> • 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.
<p style="text-align: center;">3 (13-18 marks)</p>	<ul style="list-style-type: none"> • 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.
<p style="text-align: center;">2 (7-12 marks)</p>	<ul style="list-style-type: none"> • 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.
<p style="text-align: center;">1 (1-6 marks)</p>	<ul style="list-style-type: none"> • 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. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

OPTION B – A STUDY OF ISLAM

SUMMER 2022 MARK SCHEME

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

Section A

1. Examine the importance of shari'a (the way) for Muslims.

[AO1 30]

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

- A definition of shari'a may be offered referring to the different sources, e.g. Qur'an, Hadith and Sunna, Qiyas, Ijma, 5 categories, the role of the law schools and Al Shafi, the role of Ijtihad.
- The more that is learned about shari'a, the more difficult it is to explain exactly what it is. For some Muslims it covers every aspect of life, but for others it could be said to be more of a 'guide'.
- For most Muslims the shari'a is important because it is the 'path to the watering hole'; that is, the path designated for Muslims by Allah. It is life itself, or din, a complete way of life that is lived according to the will of Allah.
- Alternatively, it is often referred to as shari'a "law" or "the law" and is sometimes presented in a negative light in what that description incorporates, or at best, a very narrow understanding of its function limited to social aspects. In some Muslim countries shari'a 'law' has more importance than other Muslim countries.
- Perhaps the best way to understand shari'a law is to understand it without the term law. Once the term law is introduced, a misconception can sometimes occur. The ways in which it is enforced come under scrutiny and often the severe punishments given in a minority of cases in a minority of societies are often the focus of understanding.
- The first Sura reads: "Show us the straight way" (v6) or alternatively translated "Guide us to and in the straight path" (tr. Abdullah Yusuf Ali) referring to the holistic nature of Islam or shari'a.
- Shari'a then, is used to refer to Islam itself, the religion of peace and to the behaviour of a Muslim, that is, one who submits to Allah. Allah is the source of all in creation. The shari'a is divine and instructs behaviour directed towards God as well as other human beings.
- God's law has absolute primacy and timeless authority because its basis is in the word of God, the Qur'an, and exemplified by the life of Muhammad.
- It is therefore Holy Law, leading to justice. It leads to the straight path and humanity is rewarded for following the will of Allah.
- Shari'a covers both the sacred and the secular. As God's law it is a reminder that God is omnipotent and omniscient. God's will must be obeyed.

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

2. Examine Western perceptions of Islam.

[AO1 30]

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

- Examples can be drawn from political views and media sources (news, films, and online media) within Wales, Britain and throughout the Western world to support their line of reasoning and argument.
- One understanding (perception) could be that there is always a skewed focus on shari'a law in relation to sensationalism and shock tactics, often using some countries with extreme examples of the application of shari'a law such as punishments, etc. This obviously leads to gross misrepresentation.
- Another understanding (perception) could be that the topics for reporting and debate concerning Islam may be driven by ignorance, for example, in matters of education and treatment of women, e.g. such as the use of the veil and hijab.
- It also does not help when terrorist groups are understood (perceived) as representative of 'Islam' and that more should be done by media sources to make it clear that acts of terrorism are non-Islamic.
- The same principle could apply to the ideal of jihad that is often understood (perceived) inaccurately. Lesser jihad is extremely strict in application and has great parity to the well-respected theories of 'just war' advocated throughout the centuries.
- There have been some historical events (e.g. Bradford riots, disturbances in Oldham) that the media attempted to associate with Muslim identity rather than with issues of social deprivation and community cohesion.
- There are, however, many ways in which a positive approach is taken to promote correct understanding of Islam through the media such as the work and research done in the academies. Influential books on understanding Islam in contemporary society have been written by Muslim and non-Muslim scholars.
- The Muslim Council of Britain may be used as evidence of tolerance and interfaith dialogue as well as the teaching of RE in schools through textbooks, audiovisual and online resources.
- There are various examples where Islam is represented accurately in the media. Examples include - the open condemnation of violence and promotion of Islam as the way of peace; the positive portrayal of the Muslim ummah as a world-wide community; charitable acts; a respect for family values and Muslims within the West as being integral to our social system, e.g. police, teachers, doctors, nurses, politicians.
- Misperception and misunderstandings of Islam in the West could be seen as a direct result of the principle that people are more interested in controversy / sensationalism as portrayed in the media and much less of the unsensational and more positive Islamic influence.

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

Section B

3. 'There is no conflict between Islam and science.'

Evaluate this view.

[AO2 30]

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

- One significant conflict could be argued to be that science suggests a Big Bang or similar theory, but Islam demands belief in Allah as the 'first cause'.
- However, some Muslims read the creation story in the Qur'an literally, yet others try to explain the two as compatible, with only small differences.
- In terms of evolution, this is rejected by many Muslims in favour of the traditional creation of humanity by God. They interpret verses in the Qur'an literally: Allah said 'be' and Adam was born out of clay, not evolved from the animal kingdom. There is therefore no crucial compatibility here.
- However, some Muslims would present the line of reasoning that proposes God as working through evolution, like the scientist Dr Usama Hasan. This is a point of disagreement amongst different Muslims and so the ultimate debate about compatibility here is undecided.
- Indeed, some Muslims would go further and suggest that the scientific approach is inferior to that of reading the Qur'an. This argument proposes that there are simple answers for everything in the Qur'an and where science adds a discovery, it is either already predicted or in accordance with the revealed text. One could argue that this line of reasoning does not suggest that the two areas are incompatible, but that they are different.
- Some Muslims disagree and say that Islam not only translated Ancient Greek and Sanskrit manuscripts, but also made a vital contribution to science by developing scientific thinking further during the Islamic Golden Age. Ibn al-Haytham encouraged people to question, observe and be sceptical. Some people think he was the father of scientific method. Muslims built hospitals for the people and had surgeons who developed eye cataract operations. Muslims who accept this would argue that their heritage contains so much science that it is naturally complementary.
- It could be argued that Muslims can get along with science, even if their starting point is different. Some modern scientists come from the point of view that there is no God, which is obviously different, but they can get along with Muslims in their approach to questioning and learning.
- Related to this it could be argued that the incompatibility is not an issue of science but one of belief. Some would suggest that science does not accept nor reject God since the issue of a first cause or creator God is irrelevant.
- Nonetheless miracles can be problematic for science, which rejects miracles in favour of rational explanation. However, some Muslims say that the true miracle was the revelation of the Qur'an and the beauty of God's creation.
- Others may well argue that to understand those natural God-given laws through scientific enquiry helps to better understand God's world.

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

4. 'Islamic responses to pluralism have failed.'

Evaluate this view.

[AO2 30]

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

- There are different challenges to pluralism for Islam. One challenge is the loss of identity. To balance this, madrasa schools educate students in the religion of Islam so Muslims may be secure in their knowledge and understanding of their faith in a pluralistic society. Muslims have Islamic faith schools which Muslim children and young people may attend in order to strengthen their faith in a pluralistic society, whilst still learning about other faiths.
- Mosque communities are a source of teaching in a pluralist society for many Muslims and a source of refuge for Muslim identity, successfully meeting the challenge of pluralism. Mosque communities are a source of support for Muslims in practical terms and are able to give support to Muslims and non-Muslims, e.g. where there is a mixed marriage all members of the family are welcome to take part in the celebration of Muslim festivals.
- Another challenge is the fear of integration. Although there are exclusive approaches to Islam today, Islam is not indifferent to conversion, another success of Islamic approaches to pluralism. Many Muslims consider their religion to be the one true religion and invite people of all races, nationalities and religions to become Muslims. This particular approach to pluralism within Islam sees an opportunity for Islam to spread rather than pluralism being something to fear. Pluralism is not an obstacle or hindrance; it is an opportunity to promote faith and debate with others.
- Another challenge is the fear of being alienated in society. The Muslim Council of Britain works to establish links with other faith communities in order to promote interfaith dialogue and to encourage people of all faiths to appreciate each other, work together, live together and generally be tolerant and accepting towards each other and different world views. This is clearly a measure of success.
- However, some Muslims choose not to participate fully in society in order to preserve Muslim customs and lifestyle. Some Muslims fear integration into a pluralistic society as this may lead to greater liberalism (such as the acceptance by much of Western culture of homosexuality) and threaten Islamic identity (e.g. adopting Western clothing). Some would argue that this is evidence that the challenge and inevitability of living in a pluralistic and secular society has not been totally successful.
- Some Muslims might argue that one way to protect Islamic identity from the perceived dangers of a pluralistic society is to live according to shari'a law.
- Some candidates may argue that the divisions that exist within Islam itself weaken any attempt for Islam to adopt a more pluralistic approach to other religions. In this way, the challenge of pluralism is not even considered.

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

5. 'There is no coherent approach to conversion in Islam.'

Evaluate this view.

[AO2 30]

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

- Candidates may begin by explaining what conversion in Islam involves: reciting the statement of faith, the shahadah, in front of two witnesses and believing it in the heart. Conversion is considered a reversion to the natural state of being, since it is believed that God made all children in the natural state of Islam. It could therefore be argued that in Islam there is a completely coherent presentation of the purpose of conversion.
- In terms of the significance of conversion, Muslims believe that their faith is the true message and is the way to salvation in heaven. However, some Muslim scholars such as Al-Ghazali concluded that everyone, including people of other faiths, go to heaven. Only those who heard and understood Islam, but then rejected it, end up in hell. Christian and Jews are referred to as fellow believers. Other Muslims disagree and say that only Muslims who profess faith can achieve eternal life after the Day of Judgement. Therefore, the theology of conversion may not be totally coherent within Islam.
- Some people converted to Islam in the early days to gain favour as the Muslim Caliphate grew and took over more land. This could be presented as incoherent with the overall purpose and theology of Islam. For example, riches and career prospects improved with conversion, but those were not acceptable reasons to convert.
- There are records where forced conversions happened, on occasion, in spite of the Islamic teachings on the need for those converting to have correct intent and so this could question whether there is coherence in practice. For example, Caliph Al-Hakim forced people in his kingdom to adopt Islam; however, in contrast the Mughal emperor Akbar recognised that some Hindus had been forcibly converted and permitted them to return to Hinduism. However, this indicates that although the Islamic approach to conversion was coherent in theory, in practice matters were not always ideal.
- A conversion ceremony may include shaving the head to signify rebirth as a new Muslim. Sweets may be shared in celebration. Some Muslims take on a new name whilst others retain their name. However, this could be argued to have no impact on coherency.
- Candidates may argue that conversion and taking on aspects of Islam do not automatically go together and give examples. This could be used to demonstrate an incoherent approach by some.
- Candidates may also point out that there are a variety of reasons for conversion to Islam. For example, in the West, some people convert for marriage, some for reasons of theology and some as a change of lifestyle. However, this could be argued to have no impact on coherency.
- Candidates may also argue that conversion is thought of as non-Muslims becoming Muslims, but sometimes Muslims convert from one sect to another. Usually this does not require any conversion ceremony, but the differences of belief held by different sects may be considerable.

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

6. 'Shi'a Islam is a unique form of Islam.'

Evaluate this view.

[AO2 30]

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

This answer can focus on media, politics and general misrepresentation and the emergence of Islamaphobia, but it can also allow overlap with other areas of the Specification such as how Islam may be practised differently due to difficulties in marrying it with Western life.

- Against the argument the common beliefs below could be listed – belief in Muhammad, the Qur'an as the word of God, the Prophets, Muhammad's Hadith and Sunnah, The Five Pillars, all agree Ali was Muhammad's first convert and constant companion and that Muhammad hinted that Ali should succeed him, belief in Akirah, Risalah and that God has a plan for the Universe. Both Sunni and Shi'a Muslims have the same concept of shari'ah and often have the same laws.
- In addition, the following practices are similar – worship, shahadah, salah, belief in the necessity and practice of zakah, sawm and Hajj.
- Moreover, essential to all Muslims is a belief in the brotherhood of Islam and that all are equal before God.
- However, differences tend to be in degree/interpretation/additions and adaptations. Where there are differences, many Muslims say that this is what God intended and that there are different perspectives/human understanding of what God has planned.
- Another line of discussion against the given statement could be the virtual community of Islam on the Internet, Islam as an international religion, examples of different countries and groups working together could be referred to, for example Islamic Aid.
- However, there are arguments to indicate the unique nature of Shi'a Islam. For example, the Shi'a rejection of the first three Caliphs, allegorical meaning of the Qur'an, including Ali in the shahadah (disputed by Shi'a) and differences about paying Sawm to state (Sunni) or mujtahid (Shi'a). There are also specific differences in the way that Hajj is performed.
- One major argument would be the differences in interpretation of the Qur'an, the different schools and also the different interpretation of shari'ah.
- In addition to this one could argue that there is a difference of belief about Imams, devotion to Ali, Husayn and family seen as idolatry (by Sunni). Imamate and beliefs in the Hidden Imam (in Shi'a, the Imam is seen as a semi-divine figure). Sunnis see this as idolatry and that it threatens Tawhid.
- Another line of argument could be that Shi'a follow some practices from the Hadith and Sunnah of Ali which are not in the Qur'an or Muhammad's Hadith/Sunnah as used by Sunni Muslims.
- Conclusions could vary depending upon how far the differences are considered significant enough to make Shi'a distinctive/unique.

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