



A-level

Religious Studies

7062/2D Study of religion and dialogues: Islam

Report on the Examination

7062
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General Comments

All questions were marked with direct reference to the published Level Descriptors for AO1 and AO2.

There were some outstanding individual answers produced by students, especially on the Akhirah (1.1). Students demonstrated AO1 knowledge and understanding of topics generally comparable to previous years, with the exception of 2.1. Here, many failed to demonstrate any knowledge and understanding. Most were able to discuss alternative views for AO2 answers and these were better attempted.

Answers to dialogues questions were, in general, more accomplished than single assessment objective answers by the same student. Dialogues essays were, in general, more likely to show evidence of planning, and were structured more coherently.

Centres are reminded about the importance of teaching the entirety of the specification to allow students to access all the questions.

1.1 Examine Muslim understandings of Akhirah (afterlife).

[10 Marks]

There were generally well answered questions with students referring to the different views about the Akhirah. More able students were able to discuss the differing views on the body and soul and there were some strong answers that used scriptural references to support their points.

1.2 ‘The Sufi concept of God is confusing.’ Evaluate this claim.

[15 Marks]

There were varied responses to this question with the better answers referring to the works of Al Ghazali and his understanding of God. The weaker responses referred to Sufi beliefs without engaging with the question fully. Many answers referred to the concept of fanaa and referenced the verse of the Light which were also creditworthy.

2.1 Examine how Muslim liberationist approaches influence society today.

[10 Marks]

This was a poorly answered question by the majority of students. It appears that students did not understand the concept of Muslim liberationist approaches on society. Lots of students interpreted liberationist as being liberal and this was not creditworthy. Students often used the works of Qaim Amin and Amina Wadud to support their views and again this was not creditworthy. Centres are reminded about the importance of teaching the entirety of the specification.

2.2 ‘There is little agreement in Islam about the role and status of women.’ Evaluate this claim.

[15 Marks]

This was generally well answered, however there were some students who focussed their response on the roles of women rather than whether there was little agreement about these roles. Where this was done students were capped at Level 3- 9 marks. There was a good range of views used to explore the differing opinions within Islam with some well thought out answers.

3.1 ‘Religious sources of authority do not require miracles.’ Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.
[25 marks]

Reference to Philosophical arguments proved challenging for some students who were not able to link different views on miracles and whether they were a requirement for religious sources of authority. The better responses discussed the Qur’an as a miracle and its reliance on it being revealed miraculously to the Prophet Muhammed.

4.1 ‘Science shows that it is not reasonable to believe in God.’ Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.
[25 marks]

Many students were not able to respond to the question as intended and only relied on the Big Bang and the theory of evolution to support their views. The more detailed answers used the arguments from design, the Cosmological and religious experiences to counter views expressed by science and these responses scored highly.

5.1 ‘Muslim ethics do not deal effectively with issues concerned with marriage.’ Critically examine and evaluate this view with reference to the dialogue between Islam and ethical studies.
[25 marks]

This question was generally more popular of the two ethics focused questions, and students were able to refer to a variety of ethical theories to counter the view that Muslim ethics do not deal with issues concerned with marriage effectively. Students referred to Situation Ethics, Natural Moral Law and were able to discuss why these were more effective Muslim ethics.

6.1 ‘Kant’s ethics are compatible with Muslim ethical teaching.’ Critically examine and evaluate this view with reference to the dialogue between Islam and Kant.
[25 marks]

There were some excellent answers to this question with a large number of students referring to Kant’s categorical imperative. Others focussed on Kant’s universalisability and used this to contrast it with Muslim ethics. Students were able to give a variety of examples of ethical issues and discuss the approach taken to these by both Kant’s ethics and Islam which was pleasing.

Mark Ranges and Award of Grades

Grade boundaries and cumulative percentage grades are available on the [Results Statistics](#) page of the AQA Website.