



General Certificate of Education

Religious Studies 1061

RSS10 World Religions 2
*(Christianity, Judaism,
Islam 1 The Way of Submission)*

Mark Scheme

2010 examination - January series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS10 World Religions 2

Section A *Christianity*

1 (a) **Examine the Christian concept of the Trinity.**

Candidates might refer to some of the following points:

- Most Christians believe that God is three persons, which they call Father, Son and Holy Spirit, exist as one being.
- This belief has been around since the beginning of the 3rd century.
- Belief in the Trinity is called 'Trinitarianism'.
- It is regarded as the central dogma of Christian theology.
- Trinity does not mean three gods, but one God in three persons.
- The God of the Trinity is transcendent, created the world and keeps it going.
- Christians who believe in the Trinity believe that Jesus was God in a human body – they use the word 'incarnation' (becoming flesh) to describe this.
- Nicene Creed says that Christ was begotten, not made, of one substance with the Father.
- God becomes accessible and approachable, i.e. immanent and personal through Jesus.
- Holy Spirit is the third person of the Trinity and present in the world.
- Holy Spirit is a comforter and active agent.

For marks of Level 5 and above there should be some consideration of each of the persons of the Trinity.

(30 marks) AO1

1 (b) **'Christian belief about the Trinity is unreasonable.'**

Assess this view.

Candidates might refer to some of the following points:

Agree

- It is three aspects of God and this disputes the idea of monotheism and therefore is not a reasonable belief.
- Over the centuries Christian belief in the Trinity has caused much confusion; some critics say that Christians really believe in three gods.
- God should be seen as one if he is to be all-powerful, all-loving, all-knowing and a creator who is perfect or it is demeaning his power.

Other views

- A person can be a mother, sister and daughter at the same time. These are different relationships and roles, but the same person – it makes perfect sense.
- Others compare the Trinity to ice, water and steam – the same substance in three forms and this is perfectly reasonable and rational.
- Issues of 21st century views versus those of the Patristic period.

(15 marks) AO2

2 (a) Examine views about the authority and status of scripture in the Christian faith.

Candidates might refer to some of the following points:

Authority

- The Bible has a special authority for Christians.
- The Bible is the only book that Christians call 'the word of God'.
- For many, the final authority comes in part from scripture as well as the Church and individual conscience.
- God guided the writers of the scripture to write down his will, word for word.
- The scriptures have authority because they contain great ancient knowledge about what it means to be human.
- It can be read literally but still has authority for Christians today.

Status

- This phrase may mean different things to different Christians.
- Roman Catholics believe that the Church has the right to decide the correct interpretation of the Bible.
- Some Protestant Churches might say that the correct interpretation of the Bible depends on the Holy Spirit inspiring the reader.
- The scriptures contain a record of the way God gradually made himself known more closely to his people.
- On the other hand, some ideas in Christian scripture might seem inconsistent.
- God speaks through great thoughts and ideas that are in scripture.

N.B. Maximum Level 5 if only one view is explained.

(30 marks) AO1

2 (b) 'It is impossible for Christians to live according to the scriptures.'

Assess this claim.

In support of the claim

- Scriptures were written so long ago, their relevance has gone.
- Scriptures are old fashioned and have little to contribute to how Christians should live their lives today.
- Christians cannot simply accept what the scriptures say blindly and live according to an ancient message.
- Scriptures are self-contradictory.
- Some parts of scripture are obsolete (e.g. food regulations).
- Teachers idealistic behaviour that is impracticable, e.g. unlimited forgiveness.

Against the claim

- Human nature does not change so Christians can really live by an ancient message.
- The teachings are eternal and have real relevance for Christians.
- The principles that are contained within the scriptures can always be applied to modern day situations and problems.

(15 marks) AO2

3 (a) Explain beliefs and practices associated with Christian prayer.

Candidates might refer to some of the following points:

Beliefs

- Jesus taught his followers how to pray with the Lord's Prayer.
- Most end with the words, 'Through Jesus Christ our Lord', i.e. God is too great to approach directly and it is only through Jesus they can approach him.
- Importance of the Virgin Mary in Roman Catholic prayer.
- Belief in prayer as communication with the divine.
- Belief in the power of prayer.
- Belief that prayer is assisted by the Holy Spirit.

Practices

- Most Christians practise private prayer; it gives them the closest experience of God.
- There are different types of prayer – adoration, confessional, intercessional, petition, and thanksgiving prayer, as well as stillness.
- Most Christian prayers are addressed to God.
- Christians do not all pray in the same way. Some pray at regular times, others don't; some use their own words, whilst others use set forms of prayer; some attach more importance to praying alone, others to praying communally.
- Some Christians use contemplative prayer.

N.B. Maximum Level 5 if only one aspect adequately covered.

(30 marks) AO1

3 (b) 'Music and ceremony in worship have more significance for Christians than prayer.'

Assess this claim.

In support of the claim

- Music and ceremony help Christians to express and declare their faith.
- These help to strengthen them in their daily lives.
- They provoke responses such as praise, thanksgiving, joy, love, wonder, commitment and repentance much more than prayer.
- Ceremony shows how a Christian can pay divine honour to God.
- Hymns and Psalms can emphasise glory to God more than prayer and are popular in both liturgical and non-liturgical worship.

Against the claim

- Prayer is the central practice of a Christian.
- Worship can be expressed through many different media. One way does not hold more significance than others for many Christians.
- Prayer holds the central place in any act of worship.
- Christians can reach God much more directly and easily through prayer.
- The Lord's Prayer is regarded by most Christians as the most significant teaching Jesus gave.

(15 marks) AO2

4 (a) Examine Christian beliefs and practices associated with death.

Beliefs

Candidates could cover any tradition in their response. Some of the main aspects may be:

- Significance of Jesus and the resolving of human sin and failure.
- Through Jesus' resurrection, he conquers death.
- Jesus' second coming – a time of judgement (Acts 1⁶⁻¹¹), i.e. Jesus' ascension into heaven is described.
- Jesus' descriptions of the Kingdom of Heaven.
- Revelation 21¹⁻⁴, 'Then I saw a new heaven and a new earth...'
- The Bible is less clear about heaven and hell, though the parable of the Rich man and Lazarus could be used for ideas for both (Luke 16¹⁹⁻³¹).
- Early Christian beliefs about what happened to the souls of those who had behaved badly.
- Gehenna and descriptions of hell but what about God's saving power extending to all people? Christians are divided.

Practices

Candidates could cover any tradition in their response. Some of the main aspects may be:

- Candles are often placed near the coffin as a symbol of hope for the future life and a reminder of the 'Light of Christ' who is the means of redemption.
- Roman Catholic services have incense, with its smoke rising upwards as a symbol of prayer sprinkled over the coffin.
- Roman Catholic Sacrament of Extreme Unction.
- Service in the home.
- Service in church – 'Jesus said, I am the resurrection and the life...', etc.
- Verses that are used in the service, e.g. John 11²⁵⁻²⁶; 1 Timothy 6⁷ and Job 1²¹.
- Hymns are sung and prayers and the Benediction are offered.
- There is the committal as the coffin is lowered into the ground.
- In the crematorium, some slight differences in words used.
- Place of burial marked with a stone, often in the shape of a cross as a reminder of Jesus' death and resurrection.
- Memorial garden in some churches.
- Weekly intercessions and All Souls Day (2nd November) prayers in some traditions.
- Lighting of candles regularly.
- Placing flowers on graves.
- Priest / Minister can help people who are dying or who have been bereaved.

Maximum Level 5 if only one aspect covered.

(30 marks)

AO1

4 (b) 'Preparing for death and judgement is pointless for Christians.'

Assess this claim.

In support of the statement

- No one, even Christians, can be certain of the afterlife.
- Many Christians see it as equally, if not more important, to focus on the life they have now and indeed be 'Christ like'.
- Purgatory is a Roman Catholic idea to frighten people and has no real place in Christian teachings.
- The concept of judgement day is likewise.
- The belief in the afterlife stems from the early Christians who needed, in times of hardship and trouble, to hold firm their beliefs.
- Some Christians who live and die under intolerable pressure cannot see any afterlife at all worth preparing for.
- Indiscriminate suffering and the death of 'the innocent' and in great numbers sometimes in the world makes many Christians focus on the here and now rather than the afterlife.
- Beatitudes suggest opposite of the statement.

Against the statement

- Death is not a disaster but a beginning, and Christians should prepare accordingly as Jesus did.
- Death is nothing to be afraid of (1 Corinthians 15⁵⁵⁻⁵⁷).
- Apostles' Creed.
- Jesus said he was going to prepare a place for his disciples (John 14).
- Some Christians believe there will be a judgement and a separation of people into two groups (good and bad) and Christians don't want to have eternal punishment.
- Many Roman Catholics believe in purgatory, a halfway stop between earth and heaven, where people are cleansed of their sin and it may be important to prepare in part for this time.
- Christians need to prepare for the spiritual body they will get after death.
- Christians believe that a life that wilfully ignores God will result in punishment so it is worth preparing for the afterlife (Matthew 10²⁸).
- Jesus pictured heaven as a party; a banquet that people will share with God and so it is worth preparing for.
- Christian belief in justice means that it is worth preparing for the afterlife. 'The promise of the resurrection is freely made to meet the desire for true justice dwelling in the human heart' (Vatican document – *Liberatis Conscientia*).
- The more able might identify that in some respects Christians don't really prepare for death but for a new life.

(15 marks)

AO2

RSS10 World Religions 2

Section B *Judaism*

5 (a) Explain Jewish beliefs about God's relationship with the Jewish people.

Candidates might cover some of the following points, perhaps focusing around the chosen people and covenant ideas:

- The Shema declares the most basic teaching of Judaism that Jews believe in one God.
- Possible reference to Abraham being selected by God and his descendants and some link with this and the more formal covenants with Abraham and then Moses.
- Possible reference to the later new covenant mentioned by Jeremiah.
- Jews' relationship with God is understood in the terms of the Covenant and candidates could demonstrate the two-way nature of the covenant.
- God is bound by the terms of the Covenant too and he will never abandon the Jewish people entirely.
- The Covenant relationship with God makes life meaningful for Jews and candidates might deal with idea of God working through history as an example of how the chosen people are looked after by God.
- By keeping God's rules in the relationship, Jews become God's servants and help to fulfil his plan.
- Rules of the relationship can be found in the first five books of the Bible known as the Torah.
- The Torah is a testimony to the covenant.
- Jews keep the mitzvot as part of the relationship with God.
- Jews believe that by fulfilling the commandments they are communicating with God, they are God's will and wisdom expressed in human speech.
- The Jews are God's chosen people, i.e. a group of dedicated people who would serve God as part of the relationship and prepare the world for a future time when all human beings would know him.
- The relationship between God and Jews is the central point of the Jewish faith and arguably the most important issue for Orthodox Jews.

(30 marks) AO1

5 (b) 'There is no basis for belief that Jews are special to God.'

Evaluate this claim.

For

- Candidates might discuss about some of the periods of Jewish history when it would seem that God is not with his people, like the Babylonian exile and later the Holocaust.
- Question today about whether, with clearer understanding of the wider nature of God, he would have just one group of people specially chosen.

Other views

- Candidates might offer evaluative comment on the question about whether the idea of the Jews as the leaders of how to work with God is acceptable today.
- Jews believe that they are the chosen people.

(15 marks) AO2

6 (a) Explain the ways in which scripture is used in Jewish worship.

Candidates might refer to some of the following points:

- The Shema is recited in the morning and evening services.
- On Shabbat and festivals the Torah is read in the synagogue.
- It is also read on Monday and Thursday mornings.
- The tefillin contain four passages from scripture and are worn by Orthodox male Jews during weekly morning services and at home.
- Shabbat Kiddush is recited at Shabbat.
- During the services in the synagogue, the doors of the Ark are opened, the Torah scroll is taken out with reverence and carried in procession to the lectern from which it will be read.
- Men will reach forward as the scroll passes them and touch it with the edge of their prayer shawls.
- When the Torah is read, the reader will use a yad or pointer, and not his finger, to follow the words.
- When a portion of the Torah has been read, the scroll is put back into its covering and returned to the Ark.
- Men may be called to witness the reading of the Torah rather than actually read it.
- When a Bar Mitzvah ceremony is performed, a boy will be prepared to carefully read a portion of the scriptures during the service.
- In worship, often a reading from the Prophets follows a portion of the Torah for the particular Sabbath or festival.
- Psalms are used from the Ketubim regularly in Sabbath worship.
- Read also on the Day of Atonement.
- Women reading the Torah in Progressive synagogues.

(30 marks)

AO1

6 (b) 'The Torah is more relevant to Jews than any other Jewish scripture.'

Assess this claim.

In support of the statement

- The first five books of the Bible contain the basic rules that God wants Jews to keep. This makes the Torah their most sacred possession especially as the word can mean the whole Jewish Bible to some.
- The Torah is a testimony to the covenant and is the document on which the agreement is written.
- An ancient teaching has it that 'God wrote himself into the Torah'. There cannot be any more relevance to Jews in their lives than the Torah.
- Rules in the Torah make the basis for Jewish life today.
- Ethical ideas of the Jewish people are in the Torah and Jews regard the first five books as the holiest part of the Tanakh.

Against the statement

- Although the written Torah lists all of the mitzvot, it is not always easy to see how they are to be observed. Of more relevance to Jews is the Mishnah which explains how the Torah should work in practice.
- The Talmud has more relevance to Jews today because when questioned about Jewish law, rabbis would use the Talmud to help them reach decisions.
- To help answer modern day questions, up-to-date commentaries have been added to the Shulchan Aruch, and whole books concerned with specific topics of halachah are being published.
- Many regard the Talmud and not the Torah as the backbone of Jewish life – no other work has a comparable influence on the theory and practice of Jewish life.
- The Ketuvim and Nevi'im have equally as much authority and relevance to some Jews as the Torah.

(15 marks)

AO2

7 (a) Explain the beliefs and practices associated with Pesach.

Candidates might cover some of the following points:

Beliefs

- The suggestion that Pesach is all about celebrating freedom from slavery.
- The beliefs about the beginnings of the Jewish people under Moses.
- The possibility of Pesach being based upon an ancient spring festival representing new life.
- Also ideas of salvation for the people.
- Customs reflect these ideas from the preparation for Pesach to the Pesach meal.
- Celebrates the departure of the Israelites from Egyptian slavery.
- God chose Moses to lead his people to freedom and tormented the Egyptians with ten plagues.
- Israelites were to smear the blood of sacrificed sheep and goats on the doorposts of their houses and in this way, those who wanted to identify themselves as Israelites would be known, and their children would be spared.
- Parting of the Red Sea with strong winds allowed the Israelites to escape the Pharaoh to their freedom.
- God commanded the Israelites to mark their freedom with an annual festival.

Practices

- In the case of the above, the symbolic foods and the four questions all focus upon a rehearsal of the events recorded in the scriptures.
- During the festival Jews eat only chametz free foods, i.e. unleavened.
- Spring cleaning of homes takes place.
- Sell all chametz food to non-Jews.
- Changing of all the crockery, cutlery and saucepans for Pesach.
- Lighting of candles to welcome the festival into Jewish homes.
- Seder meal, i.e. the matzah, wine, salt water, charoset, bitter herbs, carpas, shank bone of lamb and egg – Haggadah – afikomen.
- Synagogue visited on the first two and last two days in particular at Pesach; and on last day Song of the Sea is sung and some do a memorial service.

Maximum Level 5 if only beliefs or practices dealt with.

(30 marks)

AO1

7 (b) Assess the view that Pesach has no relevance for Jews today.

Candidates might discuss some of the following points:

In support of the view

- There is a question about the fact that it is very religious in its focus and could not happen without the religious elements, e.g. use of haggadah. Judaism has moved on from these ancient religious times.
- For younger generations, how relevant is Pesach to their position now in the world.

Against the view

- The consideration of the fact that almost all Jews, whether religious or not, observe Pesach, especially the meal.
- The meal is very family-based in practice and in tradition, and there is the idea that it cannot be celebrated without a family and Judaism is centred around the family.
- Children play a role in both preparation and celebration so it is a vital observation for the preservation of the Jewish faith.
- Events in modern times are often seen as Exodus events and there are links made in the celebrations.

(15 marks)

AO2

8 (a) Examine the main practices that take place in an Orthodox synagogue.

Candidates might refer to some of the following points:

- Men and women are separated in the services.
- Everyone attending the worship will cover their heads (except young girls).
- Services are led by the rabbi or cantor.
- There is a requirement to have a quorum of ten adult men in order to hold a service (minyan).
- Ancient Hebrew is used in the services.
- Singing is unaccompanied.
- Observant Jewish men wear a hat at all times during the services.
- Tallit used at morning prayers.
- Sermon by rabbi.
- Prayers recited.
- The Bimah is used for the reading of the Torah and it is in the centre of the building.
- The Ark is ceremonially opened and the Torah scroll carried in procession to the Bimah, unrolled and a reading chosen.
- In addition, the synagogue can be seen as a place of meeting, study and celebration – e.g. Wedding, Bar Mitzvah, prayer.

(30 marks)

AO1

- 8 (b) 'The greatest difference between Orthodox and Reform Judaism can be seen in synagogue practices.'

Assess this view.

In support of the statement

Different worship

- Reform – Synagogue use of vernacular, men and women not separated, sometimes prayer for Israel different, use of musical instruments.
- Role of women (Rabbis, reading Torah, etc.).
- Shabbat and some festivals slightly different in synagogue, e.g. a lot of vernacular, prayers shorter, some customs seen as primitive and not used, Tisha B'Av (destruction of the Temple) (the ninth of Av or Ab).

Against the statement

- Reform has unique features anyway, i.e. view of Law and thus observance, e.g. Sabbath, rituals, kosher foods.
- Role of women in society.
- Dress is as secular in nature as possible.
- General features of Reform are significant such as marriage, identity, assimilation, religious rites and practices.
- Reform are less likely to follow the law in detail, e.g. women rabbis in the synagogue; kosher laws not strictly followed.
- Scripture not seen as absolute.

(15 marks)

AO2

RSS10 World Religions 2

Section C *Islam 1 The Way of Submission*

9 (a) Examine how the Qur'an is used by Muslims in worship and everyday life.

Candidates might refer to some of the following points:

Worship

- In prayer.
- Sermon in the mosque.
- Read at home during personal worship and at mosque.
- Used as an aid during prayers.
- To explore ways of acting out the Muslim life as a form of worship.
- Used to meditate on during Ramadan, etc.

Everyday life

- It is memorised and studied.
- Knowledge / understanding of use of Qur'an in prayer at home, at the Mosque.
- Expansion of the above with further elaboration, e.g. in public and private prayer.
- Personal contemplation, religious, social, moral guidance.
- Use as talisman, in education.
- Used as a source of law and history; teaching about Islam.
- Reading.
- Mosque schools / madrassah.
- Public use at key times.
- Life is ibadah and Qur'an guides Muslims on the straight path.

Maximum Level 5 if only one of worship and everyday life included.

(30 marks)

AO1

9 (b) 'The Qur'an is the only source of guidance that a Muslim needs.'

Assess this claim.

In support of the statement

- Expect accounts of the status of the Qur'an as the Word of God and final revelation to humanity.
- There is a sense of uniqueness in its nature and authority.
- Use as talisman to show power of God in life.
- Reference may also be made to modernist movements in Islam, some of which challenge or reject the value of the hadith and hence the traditional understanding of Shari'a – a slogan for one such group is 'God alone – Qur'an alone'.
- Use in madrassah to show importance of learning verses in Arabic as sacred language – all of which points to the fact that the Qur'an is the only source of guidance a Muslim needs.

Against the statement

- Answers may focus on the use of the sunnah / hadith alongside the Qur'an as a source of holy law.
- The role of the Ulema or Imam to counter the claim.
- Modern day issues suggest a need for interpretation of the Qur'an for modern day Muslims as new issues arise.
- Qur'an was written for the Muslims at the time of Muhammad only.
- Hadith has a more relevant nature to it for Muslims because it is the Qur'an in action.

(15 marks) AO2

10 (a) Examine the significance of both Salah and Sawm for Muslims.

Candidates might refer to some of the following points:

Salah

- Salah; five times a day, facing Makkah and rakahs, etc.
- Support of whole ummah in practising prayer at same time, common sense of shared faith, unity and purpose in commitment to Islam.
- Public prayer is important for Muslims to worship God, meet together, and focus on what is required to please God.
- The call to prayer reminds believers of the primacy of God and of the actions of believers throughout history.
- It is also a reminder of the trumpet which heralds the Day of Judgement. This inspires believers to greater jihad and motivates them to live Islamically.
- Where possible Muslims should attend prayer with other believers to follow the Madinan example and to support each other.
- Hadith of the Prophet endorses public prayer.
- It gives the opportunity to praise God, act on faith, pray for the wider community and be re-orientated to life as an act of worship.

Sawm

- Sawm; fasting during Ramadan, exemptions and rules, etc.

Both

- It is likely that more would be written on Salah than on fasting.
- Expect mainstream outline but be aware of differences within Islam.
- For explanation there should be comments on why both are performed and why in this way, and / or on the significance they have for Muslims and for the community, for example, purification; self-discipline; commanded by God; strength and faith and following practice of Muhammad.
- Both are the foundation / support of faith as one of 5 Pillars; means of communication with God.
- Preparations indicate Muslims have marked out the time and space as special.
- Muslims are responding to the command of God and the example of Muhammad.

Maximum Level 5 if only one of Salah or Sawm covered. Focus should be on significance, **not** description.

(30 marks)

AO1

10 (b) 'Following the Five Pillars is the most important duty for a Muslim.'

Assess this claim.

In support of the statement

- Expect evidence of the claims made for correct practice of the pillars and their effect on the life of a Muslim.
- They may argue for a particular pillar's importance, e.g. Shahadah (declaration of faith).
- Pillars reflect Iman.
- It proves their faith and shows their desire to please God.
- Genuine intention is tested; especially if they are not living close to other Muslims.

Against the statement

- To counter this there could be emphasis on the importance of intention.
- Recognition that not all Muslims can fast or perform the movements of prayer; awareness of Islam as Din (faith).
- Modern life may interfere with observance of religious ritual, e.g. if Muslims live in a non-Muslim country they may find it harder to observe the fast.
- Employers may not wish employees to have time for Eid celebrations; the nature of employment may make it dangerous or impractical to fast.
- Modern emphasis on secularism may detract from religious belief / practice.
- Greater Jihad (striving) might be seen as more important than following the Five Pillars.

(15 marks) AO2

11 (a) Explain what Muslims believe about the oneness and uniqueness of God.

Candidates might refer to some of the following response:

Oneness

- Brief expansion of the view that Muslims worship only one God.
- This phrase shows absolute monotheism, rejection of idolatry and declares commitment to Islam.
- This is in contrast with pre-Islamic polytheism and idolatry.
- Nothing else should be worshipped.

Uniqueness

- This is the first part of the Shahadah, confession of faith, the first pillar, which is the foundation of Islam, setting out that God is believed to be omnipotent and omniscient who will judge man on his response.
- Consequently, man must submit to God's will, put God first, worship God in intent and action and live accountably.
- To associate anything with God is Shirk.
- This phrase emphasizes rejection of partners of God and need to acknowledge God's power by following God's will.
- God's closeness to each human being.
- Immanence means God is within creation, known to man.
- The immanent nature of God shows his love and mercy, his closeness to man.
- Immanence indicates a close deep relationship with the Creator, such as that exemplified by Muhammad.
- The concept of God as transcendent incorporates his omniscience as Creator of all.
- As a consequence, man's role is to submit throughout the whole of life to God' will, making every effort to please God and act as his servant.
- Man should be in awe of God, responding with humility, recognition of God as master and sustainer of the universe, who is beyond knowledge.

(30 marks)

AO1

11 (b) Assess the claim that no Muslim can begin to understand God.**In support of the claim**

- Tauhid or the oneness of God is acknowledged as one of the hardest Muslim beliefs to grasp.
- It means accepting that God by definition is supreme. How can a mere mortal fully understand this?
- God is outside of time – what does this mean for a Muslim?
- When Muslims talk of God as being ‘eternal’ or ‘infinite’, they are admitting that he is beyond human knowledge and reasoning.
- Surah 6; ayat 103 states ‘No vision can grasp Him...He is above all comprehension.’
- God is beyond the world of matter and no Muslim can really conceive of this.
- A Muslim is encouraged not to think of God in human terms.

Against the claim

- Allah knows what is in people’s hearts and ensures his subjects know him.
- Allah is the one true God; Allah is the cause of things and this is not beyond human comprehension.
- Tawhid is clear as a belief and every Muslim has a grasp of it.
- People are able to understand difficult concepts about God.
- Prayer brings a Muslim closer to knowing God.
- Humanity is able to conceive of things outside of human terms. This has happened throughout time.
- There are 99 names of Allah that allow a Muslim to understand something of God.

(15 marks) AO2

12 (a) Examine Muslim beliefs about risalah and akhirah.

Candidates might refer to some of the following for **risalah**:

- Prophet means messenger / warner. Muslims believe there were many prophets before Muhammad. Muhammad was the final prophet and this impacts on a Muslim's life.
- Muslims believe that they bring God's message and accept 25 named in Qur'an.
- Every nation has been sent a prophet.
- Muslims believe prophets to be sinless as they have been chosen by God. A Muslim should try and live his life in the same way.
- No other prophets will come after Muhammad. This implies that Muslims have all the guidance they now need to live a life dedicated to Allah.
- Muhammad is one of many but way message was given differs. Muhammad is not seen as divine and any perceived divinity of prophets is rejected. Muhammad as final prophet who sets perfect example.

Role of prophets to bring God's message given by angels, and recall people to God and to right conduct. To every people was sent an Apostle, hence generational prophets whose word has been distorted or forgotten will need Muhammad as the Seal.

Candidates might refer to some of the following points for **akhirah**:

- There is a life after death for good Muslims.
- If people wander aimlessly through life, they are wasting it.
- Life on earth is a test for the afterlife.
- Eternal life is far more important and what happens there as this life on earth is so short.
- For akhirah, Muslims today are tested for their character, reaction to misfortune, reaction to good fortune and way of life.
- All people earn and are responsible for their own salvation.
- Everything Muslims do is known by their guardian angels, who keep a full record on which a Muslim is judged.
- Muslims must accept the consequences of what they have done in their earthly lives in the afterlife.
- Akhirah creates a sense of God – consciousness (taqwa) for Muslims.

Maximum Level 5 if only one of risalah or akhirah covered.

(30 marks)

AO1

12 (b) 'It is pointless for a Muslim to believe in the afterlife.'

Evaluate this claim.

In support of the statement

- Teaching on reward and punishment is not overtly emphasised in daily life so why worry about it?
- Some Muslims may view teaching as symbolic or more relevant to the audience who first heard the message and it makes little sense now.
- Daily life overtakes spiritual concerns and Muslims have other priorities today.
- If one focuses on reward and punishment, one neglects other responsibilities.
- God knows one's destiny, one cannot alter it.

Against the statement

- The Qur'an teaches that Muslims must live as God wants if they are to be rewarded after death; if they do not, they will be punished. Examples may briefly show distinction between reward and punishment.
- Islamic teaching on reward for believers and faithful servants emphasises nature of life after death as contrasting with life on earth, e.g. peace, tranquility, gardens with flowing rivers, maidens to serve every wish, eternal life.
- Punishment is graphically depicted as suited to those who disbelieve or reject God, e.g. eternal torture in Gehenna with neither water nor shade, boiling oil which strips skin, physical deprivation and pain.
- These are eschatological passages to warn and remind of God's power, to remind Muslims of their accountability to God as their creator.
- There may be reference to martyrdom and greater jihad.
- All actions have consequences, one must strive to please God and fulfil one's duties as a Muslim, each day one lives one's life according to Islamic principles, adhering to guidance from Qur'an, Sunna, Shari'a, etc.
- The Qur'an is seen as God's word. One should acknowledge that God has warned one what to expect if one strays from the straight path.

(15 marks) AO2