



**General Certificate of Education  
June 2010**

**Religious Studies**

**RST3H**

**World Religions 2 *Christianity, Judaism or  
Islam***

**A2 Unit 3H**

**Final**

***Mark Scheme***

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) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30</b> <b>41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20</b> <b>28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27</b> <b>36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18</b> <b>24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23</b> <b>29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15</b> <b>20-23</b>	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19</b> <b>22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12</b> <b>15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b> <b>15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9</b> <b>10-14</b>	
<b>2</b>	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.	<b>5-9</b> <b>8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6</b> <b>5-9</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b> <b>1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3</b> <b>1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

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## Section A *Christianity*

### Question 1 **Origins and development of Christian vocation and service**

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**Examine the nature and roles of religious orders in Christianity today.**

N.B. The Specification does **not** require knowledge of any particular orders, but it is expected that candidates will be able to provide appropriate exemplification in their answers. Some may be quite local, or reflect the background of the school from which candidates come.

- Some candidates may give an historical perspective, looking at the role of orders (among others) in the establishment of schools, hospitals, and other charitable and philanthropic work
- Medical examples may be very ancient, in the founding of some of the great hospitals, as well as more recent examples in the development of hospices, etc.
- There may be reference to responses by the Churches in the Victorian era to the social needs of the time, and how these might differ from the main focus of religious orders today and to the work of various orders, e.g. the rise of Anglican orders in the mid-19<sup>th</sup> century
- Role of Catholic orders as a power house in educating, providing and sustaining clergy for the Church
- There is a need for candidates to recognise that some orders are purely contemplative and mention may be made of the continuing role of contemplative orders
- Examples of ways in which orders work today, in more and / or open ways, and often living in the general community, with members in secular employment
- Some candidates may mention experimental forms of living in the community in more informal orders.

N.B. There needs to be clear reference to **both** nature and roles for Level 5 and above (though these may be interwoven) and for marks of Level 6 and Level 7, there needs to be some range of exemplification.

**(30 marks)**

**AO1**

0
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2
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**'Religious orders are vital to 21<sup>st</sup> century Christianity.'** Assess this claim.

**In support** of the statement

- Concept of vocation or literally as calling is, in some ways, a perfect example of giving up everything and can be seen as a true model of Christian behaviour
- In terms of service, as in the life of religious orders is traditionally associated with poverty and chastity, this is a vital part of the work currently needed in our society
- As service is based on the example of Jesus and his teaching, it plays a very important role
- Going back of Old Testament, 'love your neighbour' as yourself is still a vital part of the fabric of what it is to be a Christian.
- Life dedicated to service is true vocation and a full-time commitment; in some cases literally round the clock and the example Religious Orders gives is an ideal to try and live up to for many Christians
- Candidates may offer some particular examples of individuals or orders.
- It can also be argued that the service of prayer for the world is vital

**Other views**

- Some candidates may argue that the life of orders is so structured that there is less they offer the modern world for Christians today
- The fact that some orders are purely contemplative raises questions about the types of service they can give and whether they are vital
- It may be that the line of argument taken may differ according to the types of examples chosen
- The better answers should be able to construct a theoretical argument, well exemplified which considers a range of types of vocation and service to show that they are little more than escapist and irrelevant to the 21<sup>st</sup> century for many Christians

**(20 marks)**

**AO2**

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**Question 2 Christology**

0
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3
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**Examine the central issues of the Christological debate.**

- It is legitimate for candidates to start by a definition of the traditional Christological debate (word comes from the two words 'Christ' or 'Messiah' and 'logos' from Greek)
- Christology is the study of the person and work of Jesus so expect reference to both
- Every major religion teaches that Jesus was a Prophet but the Bible says he was more than this
- Problem for the Church from the earliest days of defining who Jesus was – God or man, or both? The Council of Chalcedon stated that Jesus was both fully human and fully divine; no mixture or dilution of either nature
- The issues of divinity / humanity.
- If both, what were the implications of this?
- Jesus is God's Son in the sense that he is God made manifest in human form (John 1<sup>14</sup>)
- Questions raised were crucial in the early days of the Church, and linked to fending off heresies
- Definitions in creeds could be considered by candidates
- Continuing debate: revival of many key questions in 20<sup>th</sup> century and especially following the myth of God Incarnate
- Candidates might consider the issues of divinity / humanity
- Relevant comment may be made on perspectives of liberation theology
- Relevant comment may be made on perspectives of feminist theology
- The effects on understanding of Jesus. Christianity teaches Jesus had to be man to die and had to be God so that his death would pay for human sins.

**(30 marks)****AO1**

<b>0</b>	<b>4</b>	<b>Assess the extent to which debates about the person of Jesus are of no importance to Christians today.</b>
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**In support** of the statement

- Candidates could argue that debates belong to an academic realm and nowhere else
- Churches hardly ever touch on the debate about the person of Jesus. It is not the main concern of any Church
- Faith and personal response are more important than academic debate
- That the authority of scripture / leadership is more important than individual ideas
- May also suggest that many of the debates about Jesus belonged to the late 20<sup>th</sup> century and are of little relevance, especially in the more charismatic branches of the Church

**Other views**

- Central to Creeds which are said by many every Sunday
- Candidates could suggest that debates are often fuelled by aspects of the media and that there can be immense interest in academic debates from time to time
- Sometimes when public figures make statements which are part of this debate, there is immense media interest and this can never be ignored by Christians
- Candidates might make reference to the Da Vinci Code, and, if used appropriately, it could be a strong argument
- For many Christians, example of Jesus (What Would Jesus Do? (WWJD)) is of immense importance, and thus who he was of relevance, etc.
- Beliefs about Jesus are the whole basis of Christian faith therefore important to everyone

N.B. A variety of approaches may be taken and it would be important to look for a reasoned and balanced argument

**(20 marks) AO2**

**Question 3 Christian action**

<b>0</b>	<b>5</b>	<b>Examine Christian teaching about the duty of the individual.</b>
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Candidates might cover some of the following points:

- Teaching about duties might range from feeding the hungry to clothing the naked and welcoming strangers
- Spiritual duties also speak of counselling the doubtful, instructing the ignorant and forgiveness
- Live by the Ten Commandments
- Live by Jesus two Great Commandments
- Church attendance
- Use free will God has given to good effect
- Show agape caring for all
- Candidates might mention the duty believed by some Christians to be involved in social action, e.g. fairness, freedom, rights and responsibilities and give examples of each
- Other areas of consideration might be regarding Christians and the giving of a tithe
- Christian Aid; protecting of the environment God has given Christians and work with charities
- Other areas for development might be in non-violent direct action, pacifism; disarmament, etc.

**(30 marks) AO1**

0

6

**'Being a good Christian is only about helping others.'** To what extent do you agree?

**In support** of the statement

- Example of Jesus on a daily basis
- Good Samaritan / Treasure in Heaven
- The whole point of Christianity is to serve others
- Promoting social justice is what being a good Christian is all about
- Stewardship is the core of being a good Christian
- Using talents to help others

**Other views**

- Being a good Christian is recognising and entering into a personal relationship with God
- Accept Jesus as saviour
- Sacramental obligations
- Go to Church and engage in prayer; sing hymns and respond to ritual
- Campaigning for ethical standards is not the sole preserve of the Christian faith and certainly not what being a Christian is all about
- Reading the Bible and evangelising is being a good Christian
- Some may mention faith vs. work debate.

(20 marks)

AO2

#### Question 4 Christian Spirituality

0

7

**With reference to either Taizé or Iona, examine the concept of a spiritual community.**

**Taizé**

- This is a Christian community in a small village in France
- The brothers who come from all over the world work amongst poor in places such as Kenya, New York, Bangladesh and Japan
- The community was founded by a student called in Roger Schutz in 1940
- He felt that there was a need for a new type of monasticism within the Protestant Church
- The community of Taize takes the traditional vows of poverty, chastity and obedience
- The brothers provide for thousands of visitors each year and have their own printing press, co-operative farm and pottery
- Particularly aware of the needs of young people, thousands visit and engage in private and public worship, discussions and manual work
- Taize accept no donations and live solely by their work
- They do not accept personal inheritances for themselves and the community gives any inheritances to the poor
- Some Taize members live in disadvantaged places in the world and are witnesses to the peace there
- They strive to be a presence of love in these communities
- They have weekly meetings and at the heart is a passion for the Church itself
- It is a place of pilgrimage
- Weekly youth meetings empower the youth to go and work and live amongst the disadvantaged in society
- They have prayer, Bible study and themed workshops
- Taize music emphasises simple phrase usually lines from the Psalms intended to aid meditation and prayer.



**Iona**

- Has been a holy place since St Columba went there in 563 C.E.
- The community was founded by Rev. George Macleod in 1938 and is an ecumenical Christian community
- The community is where everyone from all walks of life can live, work and worship together
- The community rebuilt the abbey on the island of Iona and today there are about 150 people there
- They have youth camps when thousands visit
- Members of the community keep half an hour for prayer every morning
- They give 5% of their money to the community fund
- They live together by following the Christian ideal
- The community seeks new ways of living the Gospel in today's world
- It is a leading force in the present Celtic Christianity revival
- It runs three residential centres
- There is a mutual sharing and accountability for use with time and money
- There are regular progress meetings
- The community's main aims are to engage in action for justice, peace and the integrity of creation
- Members focus on two year themes which shape and inform programmes that are run
- It is a place of pilgrimage
- Though today, many members of the community live elsewhere, they are living, working and witnessing in their everyday context. They may only gather in Community week once a year.

N.B. Maximum Level 4 for those who only address either Taize or Iona, however well covered.

**(30 marks) AO1**

0	8
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**'Belonging to a Christian spiritual community is an escape from the real world.'**  
**Discuss how far you agree.**

**In support** of the statement

- Members of spiritual communities may be hidden away from the rest of the world
- The people who attend are often not facing up to living in the real world
- They often attend to escape problems
- Shared possessions make many community members lazy
- Prayer in the communities can do little to alleviate world problems
- It is just an excuse to live in a commune type scenario and not accept responsibility

**Against** the statement

- Places like Iona do much to support the poor of here and abroad
- Most community members live and work away from the community in deprived and disadvantaged areas
- Many have led and supported anti-nuclear campaigns and protests and unjust government policies
- Worship focuses on social concerns around the world which the communities are all aware of
- At times of pilgrimages, communities are often engaging with large numbers from wider communities themselves.

**(20 marks) AO2**

## Section B *Judaism*

### Question 5 **Origins and development of Zionism**

0

9

**Explain the reasons for the development of Zionism in the 19<sup>th</sup> century.**

Candidates might cover some of the origins when examining the development. This should be credited if it directly links to the 19<sup>th</sup> century:

- Regarding the origins there may be reference to: the Promised land and need for it
- Candidates might cover the three main factors that are regarded as the origins of Zionism: the Jewish peoples ancient hope for a return to its homeland, the rise of nationalism during the 19<sup>th</sup> century and anti-Semitism and the need for safety
- Many Jews have prayed each day from Biblical times for a return to Israel. This was no different in the 19<sup>th</sup> century
- Many Jews in the 19<sup>th</sup> century no longer shared their religious feelings of their parents and began to think of having their own state (Palestine was then under Turkish rule)
- Convinced there was no place for many Jews in Europe, many turned their attention to Palestine
- Could have reference to different styles of Zionism, religious and political are probably the most likely
- Candidates developing their response might well bring in reference to: thinkers such as Herzl
- The Dreyfus affair and other persecution examples
- During the 1860s, societies were formed with the aim of sending Jews to build new settlements in Palestine (Chovovei Jews)
- Move to revive Hebrew as a spoken language was part of the development of Zionism
- 1<sup>st</sup> Zionist conference in 1897
- Jewish Fund that was established in 1900
- Theodore Herzl worked on the creation of an organized, international Zionist movement after the Dreyfus affair and other persecution examples.

**(30 marks)**

**AO1**

1	0
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**'Zionism can too easily justify the use of force to achieve its ends.'**

**Assess this claim.**

**In support** of the statement

- Political Zionism has two concerns, preservation of state of Israel especially with threat from Palestinians and this may warrant, if needs be, the use of force
- In the diaspora and need for more to come to Israel means there cannot be any tolerance of objections from others which might cause Zionists to fight for their cause
- Religious Zionism has a concern about the concept of the Promised land and whether Israel today represents this or not. There is a view that this cannot be left to chance and to reinforce views with violence and even killing would be justified as the issue is so important
- There is a concern about the development of the secular Jew in Israel

**Other views**

- The homeland for Jews of all nations is still a big hope and although there is still anti-Semitism and need the need for protection, violence and killing is never justified
- Some Jews who had lost hope but now feel safe means less requirement for violence to further a cause
- Modern Israel is not the true Israel, so the days are gone when Zionists can justify killing
- Candidates might offer some discussion about whether Zionism is aggravating the present Israeli / Palestinian situation by being able to easily justify the fact that they would fight for their cause.

**(20 marks)**

**AO2**

**Question 6 Holocaust issues and theology**

1

1

**Examine ways in which the Holocaust challenged Jewish beliefs.**

Candidates might refer to some of the following points

- Holocaust theology is limited in its aims as it cannot be married in with Jewish beliefs but traditionally have taught that God is omnipotent (all powerful), omniscient (all knowing) and omnibenevolent (all good). These claims seem to be in jarring contrast with the fact that there is much evil in the world. Perhaps the most difficult question that monotheists have confirmed is how can we reconcile the existence of this view of God with the existence of evil? This is the problem of evil as described in the Book of Job but perhaps challenged Jewish beliefs more in the Holocaust.
- Belief in a special and particular relationship with God was challenged during the Holocaust because its devastation was so widespread, its perpetration of evil so extensive, it raised searing theological questions about God and His role in the world.
- It challenged Jewish beliefs about good, evil and justice; about the value of life and death; and about Jewish destiny.
- God did not act in history to save his people
- Faith for some has actually been strengthened by the Holocaust events and a solidarity of Jewish people to stand together against oppression should it arise
- Those who have survived have had to reconcile their lives with those who died
- One response is to use the Holocaust as a means of educating the world
- Literary responses have all echoed a determination to fight any attempts to marginalize Jews
- Creation of Israeli army though majority do not want to be in the position of being conscripted and not sure whether their beliefs will allow them to respond in this way.
- The Holocaust has forced Jews to rethink the nature of God yet the enactment of ancient traditions, prayers and rituals means being Jewish and living on following what all Jews have done for centuries
- What good can come out of such evil?
- Redemption through suffering is acknowledged by many outside of the Jewish faith as a key theme of Jewish rebuilding of lives but very hard to reconcile
- Many Jews lost their faith
- The profound effect the Holocaust had was too complex for Jews to understand
- Holocaust theology is limited in its aims as it cannot be married in with Jewish beliefs.
- Does it fit in with the pattern of Jewish history?
- Was it a unique occurrence that could end Jewish beliefs as the world knows them?
- Could it read as a fulfillment of an ancient Torah prophecy?
- Did the Holocaust threaten the integrity of the Torah?

**(30 marks)****AO1**

<b>1</b>	<b>2</b>
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**To what extent is the Holocaust still an issue for Jews today?**

Candidates might refer to some of the following points

**It is still an issue**

- Answers are likely to focus on the scale of the event and how it was an act of such utter evil that it will always remain an issue.
- The Holocaust totally challenges the beliefs of Jews and will do for the foreseeable future
- Jews still regard there to be an inadequacy of any theological response to the Holocaust
- Man is inadequate to come up with the ideas as to why it happened so it will remain an issue. Even if all the theological answers are inadequate, it is still an issue for Jews today because many feel that there must be an answer
- Raises whole problem of evil alongside the Theology about God who is meant to be supreme, etc.

**It is not still an issue**

- Candidates who have studied scholars, thinking may refer to someone like Maybaum who saw that the Holocaust was God's purpose to cleanse Judaism and allow God's rule to be established
- Not all Jews perished, and thus God's purpose still continues, so it is not an issue
- There are more pressing concerns about Israel and Palestine for the Holocaust to be at the forefront of Jewish thought today
- There is always a time to move on no matter what the past event in History might be
- Many believe that the words 'He who does not learn from history is doomed to repeat it' will be the guiding principal for nations today

**(20 marks) AO2**

**Question 7 Bar / bat mitzvah, marriage and divorce**

<b>1</b>	<b>3</b>
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**Explain Jewish teaching and practice concerning bar and bat mitzvah.**

Candidates might refer to some of the following points

**Teaching**

- Rituals based in Talmudic teachings
- Idea of taking on all the responsibilities
- Need for following the commandments
- Able to be a member of the minyan
- Responsibilities for younger children
- Recognition of adulthood
- Taking on some of the responsibilities within the home

**Practice**

- Preparation, including learning Hebrew and preparation for reading the scrolls
- Called up to read the appropriate passage of Torah and Haftarah
- Father reciting a blessing giving thanks for no longer having the responsibility for boy's sins
- Rabbi's sermon will contain words of exhortation to the boy
- Girls often have a festive meal with the family to celebrate reaching womanhood
- Girls often make a speech on a Torah theme.

**(30 marks) AO1**

1

4

**Assess the view that bar and bat mitzvah has little significance for Jews today.**

**In support** of the statement

- Consideration of relevance in today's society
- Bar mitzvah just reflects a very different kind of society from today's
- There is little real connection with modern understanding of maturity
- There is little real connection with modern understanding of equality
- Bar mitzvah has no significance for orthodox.

**Other views**

- There is the continued importance of tradition
- There is the importance of continuity with the past
- It still relevant to today and offers a sense of belonging and Jews need this
- There is an increasing importance for ceremonies such as the bar mitzvah at a time when religious identity seems to be more, rather than less important
- Many celebrate a Jewish girl becoming a woman today whereas they may not have done in the past.

**(20 marks)**

**AO2**

**Question 8 The Hasidic traditions**

1

5

**Examine the nature and influence of Kabbalah in Judaism.**

Candidates might refer to some of the following points

**Nature**

- An aspect of Jewish mysticism
- A large body speculating on the nature of divinity, creation, origin and fate of the soul and the role of human beings
- It is a discipline and a school of thought discussing mystical aspects of Judaism
- Some say it is an esoteric set of teachings meant to define inner meaning of both the Tanakh and traditional literature
- It explains the significance of Jewish religious observances
- Kabbalah consist of meditational, devotional, mystical and magical practices taught only to the select few.

**Influence**

- Kabbalah is considered by its followers as a necessary part of the study of the Torah
- Kabbalah teaches doctrines that are accepted by some Jews as the true meaning of Judaism whilst others reject the doctrines
- The concept of God is ein sof or 'without end' so the true essence of God is transcendent and cannot be described except with reference to what it is not and this has had an ever increasing influence as a view of God for some Jews today
- Kabbalah consists of meditational, devotional, mystical and magical practices taught only to the select few.
- It consists of a strong psychological emphasis since it concerns the pursuit of perfection and with the spiritual transformation of the individual
- It is highly visual and employs the power of the imaginative. Kabbalah is highly artistic, and its teachings can be viewed as a kind of jewish art, which takes place in the privacy of the person's mind who practices Kabbalah.
- It has much to say about sexuality, both human and divine.

N.B Maximum Level 5 if answer does not include both nature and influence.

**(30 marks)**

**AO1**

1

6

**Assess how far it may be argued that Kabbalah has no place in the Jewish faith today.**

**In support** of the view that Kabbalah has no place

- Many Jews reject its doctrines
- Mystical and magical practices are not part of the traditional Jewish faith
- Too esoteric
- Kabbalah only motivated by anti-Semitism
- Too influenced by Christianity to be true Judaism
- Jewish Orthodoxy rejects many of the so-called Jewish ideas in the Kabbalah

**Other views**

- Early days of Jewish tradition had mystics and thinkers who have thought about what lies behind teachings about the real nature of God and the universe
- Need to understand inner nature of ourselves and the Kabbalah allows Jews to do this
- Kabbalah is a definite Jewish way of life, discipline
- One of its strengths is that there are no hard and fast rules to define Kabbalah so it can easily sit with more modern interpretations of the Jewish faith
- It is a practical form of Judaism for Jews today.

**(20 marks)**

**AO2**

## Section C *Islam*

### Question 9 The Shari'a and the Muslim way of life

1

7

#### Examine the authority of the Shari'a for Muslims.

Candidates might refer to some of the following points

- Shari'a law is divine because it is based on Qur'anic teachings
- In following the example of Muhammad, with the interpretation from law schools, it has clear authority for Muslims today
- Shari'a is divine in its nature because it is based on the immutable, eternal, timeless, revealed word of God and on the teaching and custom of the prophet as its primary source
- It reveals God's way, the straight path and allows man to respond to God's will and to be rewarded for right conduct
- The traditionalist view is that it is not subject to history or change, God is the sole legislator – law allows man to serve God
- It is seen as God's law which is formulated and interpreted throughout history by man, e.g. al Shafi, science of jurisprudence, secondary sources of analogy and consensus, development of law schools, Shari'a courts
- Knowledge / understanding in greater depth / detail of specific Shari'a as God's law, with reference to Qur'anic teaching, Hadith and sunna, and how guidance may be arrived at, e.g. ruling on halal / haram and family life supported by reference to relevant teaching
- Candidates could explain how Shari'a ruling allows harmony, right conduct, maintenance of Islam, shared rights and responsibilities, family taking priority above all else and establishing foundations for ummah. This clearly gives it authority
- Shari'a guides and supports the family through specific ruling concerning sexual conduct, marriage, divorce, inheritance, social conduct. For example, role of men to be employed honestly and morally, to support wife and extended family financially; to maintain appropriate relationships; role of women to maintain and support household, ensure Islamic education and to give emotional support; role of children to obey parents, respect extended family members.
- Candidates may argue that the authority of Shari'a remain as it is from God, eternally valid, timeless, leading to the din and to ultimate reward from God.
- It regulates conduct, gives clear guidance, brings about justice and harmony
- The way in which law is arrived at gives indication of the law working together comprehensively to provide a 'blueprint' for all conduct giving detailed regulations / categories of conduct
- Muslims today are obliged to follow the Qur'an and sunna. Shari'a unites all Muslims, irrespective of culture or tradition (though there may be variations through cultural understanding)
- Attempts to reform and revise Shari'a make it applicable for 21<sup>st</sup> century society, and this also gives it authority e.g. contemporary issues
- Some view Shari'a as the antidote to a morally bankrupt society
- 5 categories of action
- Consensus and role / sources of Shari'a
- Schools of law.

**(30 marks)**

**AO1**



1

8

**'Ijtihad (individual reasoning) has far more importance than the Shari'a for Muslims today.' Discuss how far this is true.**

**In support** of the statement

- Shari'a is limited. Some issues are not relevant / not covered today, e.g. polygamy, arranged marriage, usury, genetics
- Role of modernist views in contemporary issues
- The principles behind making a decision taking into account opinions of respected people can carry more sway for today's Muslims and therefore mean more
- Taking into account previous decisions carries more weight than the Shari'a
- There is a justice and concern for the public good with Ijtihad and this is important for Muslims
- Taking the acceptance of the masses into account has far more bearing on Muslim decisions today
- Foundation of Shari'a may be seen as weak given issues relating to collation of Qur'an, e.g. difference in interpretation of contentious revelations
- Differences in early legal opinions, impact of expansion, problems relating to belief in propositional revelation
- Perceived weaknesses of Hadith as later oral tradition with some suspect inclusions, existence of differing law schools with varying applications in different countries
- Specific problems arising for British Muslims and view that all law is fixed and final by 10<sup>th</sup> century

**Other views**

- Shari'a has its basis in the lifetime of Muhammad and the early Muslim community
- Muslims today must try to emulate this tradition
- The Qur'an and Sunna are articles of faith; the regulations are beyond time
- Shari'a adherence leads to reward from God
- It is fixed as sacred law and unites all Muslims
- It is ongoing law, categorising all behaviour
- Muslims seek to implement God's law
- It is a divine mandate
- To follow God's law links to Judgement and salvation
- It brings the Muslim community together.

**(20 marks)**

**AO2**

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**Question 10 Shi'a Islam**

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9
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**Examine the distinctive beliefs of Shi'a Islam.**

Candidates might refer to some of the following points

- Knowledge / understanding in of the origin of the Shi'a party in relation to difference of opinion regarding who should succeed Muhammad
- Understanding that Ali should have been first caliph of Islam due to tribal and cultural perceptions of nomination and kinship succession of political issues ensuing
- Candidates should refer to the belief that the tradition of succession results in acceptance of authority of subsequent Imams all chosen by previous Imam, who have religious and political authority
- Spiritually perfect elite
- Ali as the source of hadith as well as Muhammad
- The Shi'a view of Islamic history implies rejection of the caliphs as legitimate successors and focuses on an oppressed and disinherited minority community, struggling to restore what is seen as rightful Islamic government
- Ashura festival The Day of Ashura is on the 10<sup>th</sup> day of Muharram in the Islamic calendar and marks the climax of the Remembrance of Muharram. It is commemorated by the Shi'a Muslims as a day of mourning for the martyrdom of husayn ibn Ali, the grandson of Muhammad.
- Suffering
- Flagellation
- Candidates may refer to the development of subsequent branches of Shi'ism, e.g. Ismaili. Some reference may be made to the differing religious beliefs
- Practices within Shi'a tradition based on the view that the Imam has particular qualities as a leader who guides the community through inspiration and esoteric knowledge. Candidates may refer to Shi'a practice of five pillars and to interpretation of jihad.
- Reference to final, hidden leader.

**(30 marks)****AO1**

2

0

**'The similarities between Shi'a and Sunni Islam are far more significant than the differences.'** Assess this claim.

**In support** of the statement

- Each believe each other to be Muslims
- Both groups believe in the fundamental Five Pillars of Faith
- Day of judgement
- Prophet Muhammad as the seal of the prophets
- The Qur'an as the word of Allah
- Exact first two lines of the Shahadah
- Some hadiths and the concepts within
- The sharing of the above is what helps to unite all Muslims and many would argue that all of these basic Muslim beliefs outweigh any differences they may have

**Other views**

- There are many more Sunni than Shi'a Muslims so they have the majority say
- Ali as the source of the hadith as well as Muhammad
- Extent to which Mujtahids and Imams are regarded as fallible or infallible.
- Therefore there are the spiritually perfect elite in Shi'a
- The Shi'a view of Islamic history implies rejection of the caliphs as legitimate successors and focuses on an oppressed and disinherited minority community, struggling to restore what is seen as rightful Islamic government
- Ashura festival, suffering, flagellation
- All of the above is what makes Shi'a absolutely distinct from Sunni Islam and many would argue that these differences outweigh the similarities as they are too important to ignore.

**(20 marks)**

**AO2**

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**Question 11 God and Humanity**

2	1
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**Examine the distinctive ideas in the Sufi concept of God.**

Candidates might refer to some of the following points

- Being particularly close to God and aware of his loving presence
- This is in an acute way that draws Muslims away from normal life
- The sensation of God's presence is so powerful and all consuming that the person experiencing it can think of nothing else
- It is the beginnings of mysticism
- A person's life is of little importance when compared to the moment of truth God has given a Sufi
- Achieving union with God
- Become so close to God that human consciousness becomes totally lost and absorbed in the consciousness of God
- Sufis are tolerant of other faiths since God can be 'seen' in many ways
- Enlightened Sufis believe that all religious paths are attempts to find God
- The 'true Ka'aba' is felt to be the residence of God in ones heart
- Arguably, the most famous Sufi was Mevlana who founded the order of whirling dervishes. His doctrines give Sufis distinctive ideas about God, i.e. acceptance of God's will; love of God's unity and pure submission
- Sufis stress the immanence and transcendence of God
- They also stress his love for his creatures
- God should be followed neither in fear of hell nor hope of paradise but for his own sake and everlasting beauty
- Fana or passing away to God and baqa (abiding) denote absolute absorption into the being of God through extinction of the self
- God is near to answer all calls
- He is closer to a person than their jugular vein
- God's face is to be found in all things
- God is described as a lamp inside a glass that can be experienced in all places and by all religions.

**(30 marks)****AO1**

<b>2</b>	<b>2</b>	<b>Assess the view that Muslims should fear God rather than have a relationship with him.</b>
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**In support of the statement**

- God demands to be obeyed
- Muslims should surrender themselves to God
- Muslims should view that when God is regarded as just, they should fear him as evil people will be punished
- God is almighty and it is impossible to have a relationship with a figure that is beyond human understanding
- Muslims cannot characterise God in human form so cannot identify with him in order to have a relationship

**Other views**

- Apart from one, each verse in the Qur'an begins with God as merciful and compassionate. This implies that Muslims can know God and have a relationship with their creator
- 'God is more loving and kinder than a mother to her child'
- The Sufi view is that God can be followed for his everlasting beauty and Muslims should take God into their hearts entering into a relationship with him
- Sufi doctrine of fana (passing away into God) and baqa (abiding) denotes absorption into the being of God
- Sufi view is emphasis on the relationship with God not merely adherence to rules.

**(20 marks) AO2**

**Question 12 Women and family life**

<b>2</b>	<b>3</b>	<b>Examine the purpose and importance of the family in Islam.</b>
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Candidates might refer to some of the following points

**Purpose**

- Recognition of distinct roles of family members and contributions to Islam, e.g. role of husband to support financially, to provide for wife and dependants, attend Friday prayer to allow role of wife to maintain and support religious tradition. He must also abstain from alcohol, gambling, stealing or hoarding and sexual immorality
- To keep halal home, to liaise with extended family
- Maintain izzat
- To keep the rules regarding conduct of family members are outlined in Shari'a

**Importance**

- The husband has an important duty to abstain from alcohol, gambling, stealing or hoarding and sexual immorality to offer a guide to good living for his family
- The man must set an example of manhood to his family
- Role of children to obey parents and maintain cohesive family unit
- Parents to act kindly to children, nurture them, set example of ideal family
- Importance of roles in support and maintenance of Islam, maintaining adherence to Islam, acting as microcosm of wider society and ensuring unity and social harmony, e.g. through sexual propriety, disapproval of divorce, continuation of Islam through arranged marriage and extended family, Islamic education
- The importance of rights / responsibilities are within the Qur'an / Hadith and Sunna. Muslims try to emulate example of Muhammad in family life because he is the perfect pattern of conduct.

NB. Maximum Level 5 for an answer that does not cover both purpose and importance.

**(30 marks) AO1**

2

4

**'The role of Muslim women is purely a cultural matter.'****How far is this an accurate summary of the Muslim view of women?****In support** of the statement

- Because Shari'a law is based primarily on the Qur'an, Hadith and Sunna, the roles of women may reflect society of the time
- Some feminist interpretations of Islam focus on the role / status of women misinterpreted by others and say the role of a woman in Islam has always been a cultural one
- Some interpretations of Islam emphasise women as subservient to men, e.g. Taleban

**Against** the statement

- Women have a role within the home to ensure children are brought up Islamically. This is a religious requirement and not merely cultural
- Women should look after children and other dependants, ensure a halal home, make sure religious tradition is maintained
- Examples of rights and responsibilities of women as outlined in the Qur'an, Hadith and Sunna, examples may be given to support
- Qur'anic teaching states women have equal religious responsibility, Muhammad endorsed the status of women as wives and mothers.

**(20 marks)****AO2**