



**General Certificate of Education
June 2011**

Religious Studies

RSS10

**World Religions 2: Christianity OR Judaism
OR Islam 1 *The Way of Submission***

AS Unit K

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 Subsidiary) AS Level Descriptors

Level	AS Descriptor A01	Marks	AS Descriptor A02	Marks	AS Descriptors for Quality of Written Communication in A01 and A02
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

Question 1 Some beliefs about God: Trinity and salvation

01 Explain Christian beliefs about God the Son.

- Christians predominantly believe that Jesus is the "Son of God" (generally meaning that he is God the Son, the second person in the Trinity) who came to provide salvation and reconciliation with God by his death for their sins.
- Christians traditionally believe that Jesus was born of a virgin, performed miracles, rose from the dead, and ascended into Heaven, from which he will return.

Various Scriptural uses, e.g.

- Opening statement of Mark's Gospel states 'the good news about Jesus Christ, the Son of God'.
- The New Testament calls Jesus God's "only begotten son" (John 1:14, 3:16 3:18, 1 John 4:9), "his own son" (Romans 8:3).
- "Son of God" is a phrase which according to most Christian denominations refers to the relationship between Jesus and God, specifically as "God the Son".
- In mainstream Christianity the title of Son of God is used to describe Jesus as a divine being and a member of the Trinity. This is expressed, for instance, in the Nicene Creed, which refers to Jesus as God's only Son, true God from true God, who took human form in the flesh.
- Another view is that, in the Synoptic Gospels, Jesus is referred to as the Son of God in the same sense as a righteous person was sometimes referred to as a son or child of God.
- It is a title of intimacy which occurs at some strategic points in the story of Jesus e.g. his baptism and transfiguration.
- Jesus only uses it of himself overtly when speaking about 'the end things'.
- He accepts it during his trial before the High Priest.
- God commends Jesus as his son in the Baptism.
- It is someone who shares God's nature.
- He conveys the spirit and will of God in his life and actions.

Accept other legitimate beliefs about the work of Christ as saviour, redeemer, intercessor, high priest, king, prophet, etc. as long as the focus is theological, not facts about the historical Jesus.

(30 marks)

AO1

02 Assess the view that Christianity cannot be monotheistic because it teaches that Jesus is the Son of God.

In support of the statement

- Cannot be three parts to one God, must be three gods.
- God should be the one God.
- There should be no parts to God if he is to remain 'unknown' to the intellect.
- Idea of the Holy Spirit in itself implies more than one God.
- How can people receive gifts of the spirit to heal people and be able to speak in tongues? Surely only one God can do this?

Against the statement

- Three different sorts of activity are suggested by the Trinity, not three different gods.
- Christians can experience God on different levels.
- God can communicate in three different ways.
- It shows the power of God more effectively.
- There are many things that lie beyond people's ordinary sense experiences. This does not denigrate the idea of monotheism seen as God in three persons.

(15 marks) AO2

Question 2 Christian scriptures: nature and purpose**03 Examine Christian beliefs about the authority and status of scripture.****Authority**

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

Status

- Most important book.
- Seen as source for teachings, and preaching.
- Traditionally produced with ornate bindings on edgings. But now more 'ordinary' publication.
- Status reflected in its position in churches and way in which it is sometimes processed.
- Importance of studying the Scriptures.

Although there is overlap, both authority and status need to be addressed for marks above Level 5.

(30 marks) AO1

04 To what extent is it meaningless to talk of scripture as the word of God?

Meaningless:

- Written by a number of people so can only at best be interpreted as the word of God.
- Humans wrote it.
- Written for different audiences so could be exaggerated or changed from original.
- Carries little real authority if it is totally of humans as humans are fallible.
- Has its basis in a long period of oral tradition which makes reliability questionable.
- If there is no God, scripture cannot be God's word.

Not meaningless:

- God guided the writers to write down his will, some say, word for word. The Bible is therefore without error.
- It is a record of the way God gradually made himself known more closely to people so revealed his actual will as people could understand it.
- All the ideas and thoughts in the Bible are divinely inspired and inspiring.
- The Bible carries absolute authority for some Christians because it is the 'word of God'.
- It is one of the three sources of authority for Christians with the Church and individual conscience but is special because for some it is the absolute word of God.
- People claim to find that God speaks to them through scripture.

(15 marks)

AO2

Question 3 Aspects of Christian worship

05 Examine the role and status of the clergy in two Christian denominations.

Candidates are free to choose any two denominations. Some of the following may be applied:-

Role

- Theologically acting on behalf of the whole community.
- Carrying out the official offices – baptisms, marriages and burials (which can be done in a Church service, especially Baptism).
- Conducting formal liturgies and semi – formal liturgies.
- Preaching and Prayer.
- Evangelising.
- Conduct of sacramental services, especially Holy Communion.
- Mediatorial role and represents Christ to the community.
- Administrative functions.
- Pastoral roles.
- Leadership roles.
- Representational roles.

Status

- The term means 'that which is assigned by lot or 'heritage'.
- Important status in the sense that the clergy usually take care of the ritual aspects of life.
- Traditionally important in status because they teach, and were once the only educated people.
- Communicating with God on behalf of the people.
- Communicating with the people on behalf of God.

Maximum Level 5 awarded if only one denomination covered.

(30 marks)

AO1

**06 'The ordained ministry is vital for the survival of the Church today'.
Assess this claim.**

In support of the statement

- In some churches there are roles and jobs that only clergy can do.
- It is a time honoured tradition and still carries value today.
- People still need and want the comfort of the clergy during times of bereavement.
- The ministry of the clergy during baptism and marriage.
- People can become closer to God through the ordained ministry.
- Ministry requires professional and theological training.
- There needs to be a continuance of the church as we know it.

Against the statement

- Lay people can do many of the jobs and fulfil the roles of the clergy today.
- The clergy can sometimes be regarded as out of touch and it is the people that belong to the church that run it.
- People can get close to God through a variety of ways e.g. religious experience.
- Prayer, as a central practice of Christianity does not need the guidance of the clergy.

(15 marks)

AO2

Question 4 A Christian way of life; initiation, marriage and death

07 Examine the beliefs and practices associated with infant baptism.

Beliefs

- Original sin, and need for grace through baptism.
- Traditional belief in fate of those who died unbaptised.
- Beliefs about membership of body of Christ
- Belief that Baptism is necessary before receiving Eucharist.
- Efficacy of baptism.
- The importance of the birth of a baby is recognized.
- Baptism was essential in the early church so needs to be done today at the earliest possible moment so that Jesus' name can be accepted.
- The second sacrament accepted by all Christians (except Salvation Army and Quakers).
- Font for baptism found at the back of many churches to symbolize 'entry to the Church'.
- An act of renunciation.
- Beginning of a new life with God.
- Washing away of sin.
- Regeneration.

Practices

- The baby is named (some say 'christening').
- Parents are asked if they repent of their sins and renounce evil.
- Water is used for spiritual cleanliness.
- Sprinkle water on the forehead and make a sign of the cross.
- Vows of godparents, parents and congregation.
- Candle as a symbol of light.
- Threefold sprinkling, pouring or dipping in the names of Father, the Son and The Holy Spirit.
- Chrismation in some churches.

Maximum Level 5 if only one aspect covered.

(30 marks)

AO1

08 Assess the claim that it is wrong to baptise infants.

In support of the statement:-

- Meaningless to the baby.
- Unless the parents are serious in their intention to bring up the child as a Christian as they promised, meaningless.
- People encouraged to make light of a sacrament that should have great significance; they may have no intention of keeping promises.
- Service of blessing is more appropriate and valuable.
- Questionable as to whether the New Testament supports the baptism of infants.

Against the statement:-

- following biblical practice of household baptism including infants.
- beliefs about original sin.
- grace necessary to salvation.
- influence of Augustinian views.
- preparation for later confirmation.
- welcoming child into family of the Church.
- thanksgiving for safe birth.
- naming and its religious significance.
- promises made on behalf of baby.
- some may comment on baptism in extremis of sick neonates. This should be credited.

(15 marks) AO2

Section B Judaism

Question 5 God and his people

09 Examine what is meant by the ‘chosen people’ and by the covenant in Judaism.

‘Chosen people’ might cover:-

- Reference to Abraham being selected by God and his descendants.
- Candidates could deal with idea of God working through history as an example of how chosen people are looked after by God.
- God will never abandon the Jewish people entirely.

Covenant might cover:-

- Some link with this and the more formal covenants with Abraham and then Moses, possible reference to later new covenant mentioned by Jeremiah.
- Demonstration of the two-way nature of the covenant.
- Traditionally, Jews trace their beliefs to Abraham and God promised certain things to Abraham, the ancestor of Jews, which is called a covenant.
- A promise that demands a commitment on both sides.
- God spelled out the conditions of the covenant with the Jewish people to Moses too later on Mount Sinai.
- The Jewish people have understood their existence as being governed by the covenant relationship between God and themselves.
- God promised Abraham land and descendants. The Jewish people’s side of the covenant was to keep God’s commandments, given in the Torah, and they were to become God’s servants, and help fulfil his plan.

Maximum Level 5 awarded if only one covered.

(30 marks) AO1

10 Assess the view that Jews are not special in the eyes of God.

Not special

- 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.
- 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.

Are special

- History of covenant relationship.
- Repeated narratives in Bible of God acting on behalf of his people.
- May argue that all are special in the eyes of God.

(15 marks) AO2

Question 6 Scripture**11 Examine how scripture is used in Jewish worship.**

Candidates might offer some of the following:

- 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 Jews during the services.
- 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 bimah from which it will be read.
- Men 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.
- Ketubim read at particular festivals.

(30 marks) AO1

**12 ‘The study of scripture has little point in the 21st century Judaism’.
Assess this claim.**

In support of the statement

- These scriptures are old and not relevant for the modern era; particularly in the Orthodox tradition.
- 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 Torah is no longer the backbone of Jewish life so is less relevant to Jews today.

Against the statement

- The rules in the scriptures were given for a reason and Jews are being faithful to their tradition by obeying the laws and ensuring the tradition survives even with all the changes a modern world brings.
- The importance of successive generations following the Torah and Talmud can only serve to strengthen Judaism.
- 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.

(15 marks) AO2

Question 7 Aspects of worship and festivals

13 Explain the beliefs and practices associated with Yom Kippur.

Beliefs

- The importance of repentance and atonement.
- To afflict Jews for sins, the Talmud requires "self denial."
- Yom Kippur, the 10th of Tishrei, is the day that Moses came down from Sinai with the second set of the tablets of the Ten Commandments, to replace the original set that he broke upon witnessing the children of Israel worshipping the Golden Calf.

Practices

- Yom Kippur is one of the most widely observed holidays on the Jewish calendar. Yom Kippur marks the highest synagogue attendance rate of any day in the year.
- In Biblical and Rabbinic times, Temple rituals and sacrifices were the focus of the holiday. Among the highlights of the day was the scapegoat ceremony during which lots would be placed on two goats. One goat would be offered as a sacrifice in the Temple, in the Holy of Holies; and the second would be thrown into the wilderness. Once the Temples were destroyed, prayer and return, i.e. repentance, are the focus while the Temple ritual is recounted as part of the Yom Kippur liturgy.
- It is said, "On Rosh Hashana, it is written. On Yom Kippur, it is sealed." Thus, the traditional Yom Kippur salutation is "G'mar Tov" (finish well) or "G'mar Chatima Tova" (May you be sealed in the book of life).
- Jews abstain from eating, drinking, bathing, sexual relations, using bath oils and lotions, etc., and wearing leather shoes.
- It is traditional to wear white on Yom Kippur as a sign of purity.
- On Yom Kippur, it's traditional not to wear gold or other jewellery so as not to remind God of the sin of the Golden Calf.
- Yom Kippur is the only day where a tallit, the four cornered prayer shawl with fringes that symbolize the 613 commandments, is worn in the evening.
- Kol Nidrei (meaning "our vows"), the service on the eve of Yom Kippur, is a communal supplication asking God to view all vows made under duress as null and void.
- Today, in addition to the traditional three prayer services (morning, afternoon, and evening), Yom Kippur includes a special Musaf (additional) service, Yizkor (memorial service), the Avodah service (a symbolic reenactment of the ancient priestly ritual for Yom Kippur), Viddui (the communal confession of sin), and Neilah (the concluding service).
- During the afternoon service, Jews read the story of Jonah and the fish.
- During the Viddui, the communal confession of sin, it is customary to beat one's chest.
- The Neilah service marks the end of Yom Kippur and concludes with the blowing of the shofar, a sign of redemption.
- It is said, "On Rosh Hashana, it is written. On Yom Kippur, it is sealed." Thus, the traditional Yom Kippur salutation is "G'mar Tov" (finish well) or "G'mar Chatima Tova" (may you be sealed in the book of life).

Maximum Level 5 awarded if only one covered.

(30 marks)

AO1

14 'Observing Yom Kippur has little meaning for 21st century Judaism.'
Assess this claim.

In support of the statement

- Little point in fasting in today's world.
- Outmoded practice for Jews today who lead busy lives.
- Remembers an event years ago which has little real meaning for Jews today.
- It mostly refers to sacrifices from years ago which seem to not be in tune with modern day thought.

Against the statement

- Repentance always important.
- The weight of tradition.
- It is good to fast now and again.
- It does a person good to reflect on where they have gone wrong in life and to ask for forgiveness and to try and put it right.
- Synagogues have the highest rate of attendance during Yom Kippur so there must be meaning to it.

(15 marks) AO2

Question 8 Styles of Judaism: Orthodox and Reform beliefs and practices

15 Examine key practices found in synagogue worship today.

- Men and women are separated in the services in Orthodox, not Reform.
- Everyone attending the worship will cover their heads (except young girls), in Orthodox.
- Services are usually led by the rabbi or cantor, but anyone may lead.
- There is a requirement to have a quorum of ten adult men in order to hold a service (minyan) in Orthodox.
- Ancient Hebrew is used in the services in Orthodox; both Hebrew and vernacular in Reform.
- Singing is usually unaccompanied.
- Tallits are used at morning prayers.
- The bimah is used for the reading of the Torah and it is in the centre or front of the building.
- The Ark is ceremonially opened and the Torah scroll carried in procession to the Bimah, unrolled and the next portion read.
- Members may be 'called up' to read or have a passage read on their behalf to mark significant events in their lives or as an honour.
- Prayers and psalms are read from a prayer book.
- Rabbi gives a sermon on Shabbat.
- Bar Mitzvahs take place at Shabbat worship.

(30 marks) AO1

16 'Men are more important than women in Jewish worship.' **Assess this claim.**

For

- The role of women in Judaism is determined by the Torah and non-religious cultural factors.
- Some Orthodox rabbis strongly discourage women from engaging in many religious activities and wearing tallit.
- Some women are discouraged from becoming president of a congregation.
- Women are not eligible to be counted as minyan (quorum) in Orthodox Judaism.
- Women in Reform Judaism cannot be witnesses at a wedding.

Against

- Other synagogues allow women to assume a variety of non-ritual leadership positions within the congregation, including that of synagogue president.
- A few modern day Orthodox synagogues include greater ritual participation for women as well, such as all women prayer groups and women's Torah reading.
- In Progressive Judaism, women play a full and active part, as well as equal, in Jewish life.
- Difference in role does not mean difference in importance i.e. key role of women in the home.
- Women are not required to observe roles that cannot be observed e.g. those relating to the temple and its sacrifices.

(15 marks)

AO2

Section C Islam 1 The Way of Submission

Question 9 The Qur'an

17 Examine ways in which the Qur'an is used in Muslim worship.

- 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 reading.
- Personal contemplation, religious, social, moral guidance.
- 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.
- Public use at key times.
- Used to meditate on during Ramadan, etc.

Accept broad interpretation of worship, but beware of answers that lose worship focus and describe other uses and contexts.

(30 marks) AO1

18 'To live a good life, the Qur'an is the only guidance a Muslim needs'. Assess this view.

In support of the statement:

- The status of the Qur'an as the Word of God and final revelation to humanity; therefore can be seen to show the best life to lead for Muslims.
- There is a sense of uniqueness in its nature and authority.
- 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' which may suggest the Qur'an is all the guidance a Muslim needs.
- 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:

- 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 have a more relevant nature for Muslims to have.

(15 marks) AO2

Question 10 The Five Pillars

19 Examine the significance of both Zakah and Hajj for Muslims.

Zakah

- Muslims can purify their wealth.
- Money is only 'clean' if Muslims have gained it in ways allowed by God's law and have paid God what they owe him.
- Duty commanded in the Qur'an.
- It reduces the suffering of the poor and needy.
- Trains Muslims to have a healthy attitude to money.
- They should be generous with what God has given them.
- Strengthens the community.
- Increases business in the community.
- Not true Muslims if you don't pay what you owe. (Surah 5:55)
- Puts the feeling of salah into action.

Hajj

- Refreshes a Muslims faith and brings it alive.
- Encourages unity amongst Muslims.
- Reminds Muslims of the example set by Abraham.
- Strengthens God-consciousness.
- Can lead to forgiveness from sins.
- Brings international community of Muslims together.
- Teaches the importance of sacrifice.

N.B. Max level 5 if only descriptive about the two pillars of faith rather than looking into significance. Max level 5 awarded if only one pillar of faith covered.

(30 marks)

AO1

20 'For Muslims, Hajj is more important than Zakah'. Assess this claim.

In support of the statement:

- Hajj is a once in a lifetime experience.
- It is the one pillar that perfectly reflects Iman.
- It proves their faith more than Zakah and shows their desire to please God.
- Genuine intention is tested; especially as they may have to travel far to complete the Hajj.
- It takes a much greater effort to go on the Hajj.
- Following in the Prophet's footsteps.

Against the statement:

- To counter this there could be emphasis on the importance of the intention behind Zakah, which is to purify and further the ummah, and this pillar does this the most.
- Recognition that not all Muslims can go on the Hajj but everyone could contribute to Zakah.
- Zakah shows a real awareness of Islam as Din (faith).
- Modern life may interfere with observance of Hajj but not of Zakah.
- 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 a religious belief / practice in the Hajj but Zakah has real practical benefits.

(15 marks)

AO2

Question 11 The doctrine of God**21 Explain the Muslim concept of God as lawgiver and as judge.**

Candidates might offer some of the following:

- God is the source of law.
- Muslims believe one is accountable to God for one's actions and will be judged on Judgement Day when one's deeds are weighed in the balance.
- Muslims believe that part of God's power is his judgement and mercy.
- God has given the Qur'an as guidance and Muhammad as the exemplary prophet.
- In Islam one is responsible to God; one's intent is known and deeds are recorded.
- One's duty is to live life in submission and worship God, being aware of the needs of others. You will stand naked before God on Judgement Day and the Qur'an clearly depicts reward and punishment.
- To be judged favourably one should put God first, act on faith, practise four active pillars and obey Shari'a law.
- Reference to the Day of Judgement may be made.

Maximum Level 5 awarded if only one covered.

(30 marks)

AO1

22 Assess the claim that, for Muslims, it is impossible to describe God.

In support of the statement:-

- God is pure in spirit, not in human form.
- God exists outside of time and creation for Muslims, so is impossible to describe.
- He is regarded as beyond human knowledge and reasoning.
- Muslims argue that it is impossible to describe God in human terms.
- God is beyond the world of descriptive matter.
- Muslims cannot liken a prophet to God and He has no equal or partner so very difficult to describe.
- Surah 6 describes how Allah is above all comprehension.

Against the statement:

- Muslims have 99 beautiful names for Allah suggesting description.
- Muslims do describe Allah through qualities such as judge, loving, just, supreme and forgiving.
- Tauhid or the oneness of God suggests description.
- Surah 112 describes attributes of Allah.
- From the example of Muhammad who received the Qur'an on Mount Hira, he had knowledge of what God was like and so too can Muslims.

(15 marks)

AO2

Question 12 Key beliefs

23 Examine the implications of a belief in akhirah and in angels for a Muslim today.

Candidates might offer some of the following 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.

Candidates might offer some of the following for angels:

- Angels have given the prophets the opportunity to bring God's message and recall people to God and to right conduct.
- Angels are beyond human understanding.
- Cannot have pictures drawn of them and they are based only on imagination.
- Angels are messengers of God.
- They are the channels by which Muslims become aware of him.
- They can affect the world of matter.
- Creatures of light who pervade the whole universe.
- They are present all the time.
- Sensation of peace and love when prayed about.
- Seen rarely.
- Seen by specially chosen people.
- May take / materialize into any human shape.
- Record kept by angels of good and bad deeds.
- Muslims turn to the right and then the left at the end of salah to bless the two angels as they hover near their shoulders.

Maximum Level 5 awarded if only one covered.

(30 marks) AO1

24 'Belief in angels is out of date in 21st century Islam'. Assess this claim.

In support of the statement:

- Teaching on reward and punishment is not overtly emphasised in daily life so there is no need for angels hovering on each shoulder.
- Some Muslims may view teaching on angels as symbolic and it makes little sense now.
- Daily life overtakes spiritual concerns and Muslims have other priorities today.
- If one focuses on angels, one neglects other responsibilities.
- God knows one's destiny, one cannot alter it by appealing to angels.

Against the statement:-

- The Qur'an teaches that Muslims must live as God wants if they are to be rewarded after death and angels can play a major part in this.
- There are plenty of passages in the Qur'an that talk of the power of angels
- The Qur'an is seen as God's word.
- Just because things are not seen all the time does not mean they are not part of our lives.
- Ancient belief.
- Specially chosen people have said they have seen angels.
- Who would dispute the Angel Jibrail visiting Muhammad on Mount Hira?
- At times of crisis, people have seen angels.

(15 marks)

AO2

UMS conversion calculator www.aqa.org.uk/umsconversion