



A-LEVEL

Religious Studies

RST3H World Religions 2 (either Christianity OR Judaism OR Islam)

Mark scheme

2060

June 2016

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	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
7	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.	28-30 41-45	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 critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	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.
6	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.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	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.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	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.
4	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.	15-19 22-28	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.	10-12 15-19	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.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	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.
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3H: World Religions 2 (either Christianity or Judaism or Islam)

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Origins and development of Christian vocation and service

0 1 Explain the role and importance of both lay and ordained ministries in the Church today.

There may be significant overlap between role and importance. Students are expected to give specific examples from a range of Christian churches.

Expect some definition of ministry – serving others.

Expect some definition of lay (the people) and ordained (those ‘set apart’ in some way). Both lay and ordained are likely to have undergone some training (usually more extensive for ordained).

Ordained will have been through a service of ordination at which their status and role is recognised publically. In some churches, lay people will have been licensed or commissioned for some roles.

Lay

- In some churches all ministry is lay; because there is no ordained ministry so demonstrating its importance.
- Helping at the Eucharist – with the distribution eg lay Eucharistic ministers (RC); servers and helpers in various churches.
- Ministry in non-worship contexts. Many Churches have lay workers (eg youth workers, workers in particular ministries etc) who are in full or part time employment with the Church. Diversity of roles should be exemplified.
- Pastoral – recognition that laity can sometimes relate to people in particular ways and have particular specialist skills.
- Understood in most Churches that particular roles can be taken by laity – eg preaching – lay readers (Anglican). These are people trained and licensed. Local preachers (Methodist); trained and recognised.
- Most churches could not carry out their wide range of functions without lay ministry.
- Reducing number of those opting for ordination in some churches raises importance of lay ministers.
- House churches have lay leadership.
- Understanding that all the laity have a role in ministering to, and serving others.

Ordained

- Concept of ‘priesthood’ and the need for a sacerdotal role in ‘higher’ churches.
- Apostolic succession.
- Significance of laying on of hands.
- Authority of absolution and blessing.
- Historically, authority of scholarship.
- Only ordained ministers usually can perform the Eucharist in some churches.
- In some Churches (eg Orthodox, Roman Catholic and Anglican), hierarchal structure.
- Importance of episcopacy.
- Importance for worship and for leadership in many Churches.

Maximum Level 5 if all aspects not addressed.

[30 marks] AO1

0 2 ‘The Church today depends upon ordained ministries.’

How far do you agree?

In support

- RC and High Anglican churches dependent upon ordained ministers for sacerdotal role.
- Worshippers can rely on authority and scholarship.
- Hierarchical churches depend on ordained ministers for higher positions.
- Only ordained ministers can give absolution or blessings.
- Sacraments only performed by ordained ministers.

Other views

- It all depends on the denomination.
- Some churches have no ordained ministers.
- Outlying churches may use lay ministers to take services, even if they require an ordained minister for the sacerdotal element.
- Increasing ‘social work’ element of a church’s work usually done by lay ministers.
- Range of skills required in the modern church cannot be met entirely through ordained ministers.

[20 marks] AO2

Question 2 Christology**0 3 Examine Christian beliefs about Jesus as ‘fully God and fully man’.**

Orthodox Christian churches teach that this is not an either / or situation, but both. Students may refer to early Church teaching or modern or both. They may discuss the idea of Jesus being one substance with God.

Jesus as fully God

- Various called Son of God, the word made flesh, Lord, the image of God, etc.
- The high Christology of the early church placed emphasis on the divinity of Jesus.
- Seen as part of the Trinity.
- St Paul characterises Jesus as the pre-existent Christ, hence God.
- Orthodox Church emphasises that the Word and the Spirit (Jesus) has existed always as part of God.

Jesus as fully man

- Christology emphasises that Jesus was an actual human being who taught people and set an example for Christians.
- Jesus as presented in parts of the Gospels is seen as a historical character who is wholly human.
- Christ’s human attributes seen as perfect by Aquinas.
- Modern Christology identifies key Christian belief that Jesus was God-made-man showing that Jesus is both fully God and fully man.
- Virgin birth attempts to explain how Jesus is man and God.

Maximum Level 5 unless some breadth of approach.

[30 marks] AO1

0 4 Assess the claim that these beliefs about the nature of Jesus make no sense.**In support**

- How can somebody be fully God and fully man – it does not add up.
- Historical Jesus was a real person as described in the Gospels. His followers saw him as a man not God.
- The early church stressed the divinity of Jesus over the humanity.
- Biblical exegesis stresses the historical Jesus. Scholars proving the historicity of Jesus are only concerned about the man.
- Christian heresies demonstrate failed attempts to make sense of the beliefs.

Other views

- Jesus as God can be both as God is omnipotent.
- Orthodox view that God has always been three persons is not seen to conflict with doctrine of God-made-man.
- Council of Chalcedon described Jesus as both fully human and fully divine with no mixture or dilution of either nature.
- Three approaches – Christology, theocentric and heresies.

[20 marks] AO2

Question 3 Christian action**0 5** Examine the range of actions taken by Christians at a national level.

- Some countries have Christian parties in their parliament (eg Germany).
- Roman Catholic Church has a special role in the Irish and Italian constitutions.
- Church of England bishops in House of Lords take part in the development of legislation.
- Role of Church of England as Established Church responsible for performing weddings and funerals.
- Role of General Assembly of Church of Scotland in advising Scottish parliament on matters of welfare.
- Pressure groups – eg SPUC (Society for the Protection of the Unborn Child) started by Christians and many of their members are Christians.
- Churches can act as pressure groups, lobbying parliament on particular issues eg abortion.
- Protest organisations like Pax Christi (RC) protest against war in several countries.
- Campaign for Nuclear Disarmament founded by Christians and many Quakers are members.
- Christian Aid, CAFOD and other aid organisations are Christian based and run and respond to crises from a Christian standpoint.
- Churches Together in Britain and Ireland works to bring different churches together to campaign for or against government legislation.
- The Salvation Army operate soup kitchens and list of missing persons.
- Individual Christians get involved at a national level through charities, pressure groups, as MPs or members of the House of Lords.
- Christian response to crises, such as Syrian refugees.

[30 marks] AO1

0	6
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'Christians should take an active part in government.'

How far do you agree?

In support

- Christians need to put across their point of view just like any other group in society eg votes on abortion in Parliament were 'free' votes where the whip did not apply.
- Without Christians in government, issues of concern to Christians may not get raised or handled in a suitable manner.
- Christian mission is to spread the beliefs of Christianity through a variety of ways.
- Some countries have specific role for churches defined in their constitution eg Germany, Ireland.
- Churches get involved in local government so that their views can affect their local community.

Other views

- Religion and politics should not mix.
- Many Christian groups do not get involved in politics and avoid the secular world.
- Christians may find themselves having to deal with issues that conflict with their Christian beliefs.
- Some aspects of political life may conflict with Christian values.
- The Christian beliefs of the individual might conflict with the beliefs of constituents.
- Governments in the West are increasingly secular.
- All religions should take part in government, not just Christians
- World rejecting Christian – we don't get involved with the state.

[20 marks] AO2

Question 4 Christian spirituality**0 7** Explain different ways in which Christian spirituality can be expressed.

Spirituality can be defined as closeness to the divine. There may be some broad definition about Christian spirituality.

- Christian ideas about spirituality include traditional activities such as reading the holy books, prayer, meditation and taking parts in acts of worship.
- For some it means belonging to a faith community.
- A sense of God's presence from listening to a piece of music, being in a beautiful place or looking at a majestic piece of art.
- A search for the meaning of life and feelings of awe and wonder and mystery.
- An opportunity to look inwardly and speak outwardly.
- Links to the Holy Spirit and the mystical side of spirituality.

Ideas can be expressed through:

- doing good works
- prayer and meditation
- the action of the Holy Spirit
- the work of faith communities
- the work of monastic communities
- loving your neighbour
- creative arts, eg Taize
- Ignatian exercises
- spiritual retreats
- beliefs in Jesus and the Holy Spirit
- classical Christian spirituality through religious experiences
- charismatic worship eg the giggling church in Toronto.

[30 marks] AO1

0 8 ‘Spirituality has no importance for Christians today.’

How far do you agree?

In support

- Christianity is about a relationship with Jesus Christ. This relationship develops through baptism.
- Spirituality can be seen as of lower priority than evangelism, for example.
- For many Christians their religion is about seeking salvation through rites and rituals.
- Christians have other activities like scriptural study.
- Spirituality may be seen as the domain of marginal Christian groups, not mainstream Christianity.
- Christians read scripture.
- Spirituality is not a priority but Christian action is.

Other views

- Spirituality means feeling a closeness to the divine. This is a major part of Christianity.
- Spirituality is seen as the work of the Holy Spirit, therefore a key aspect of Christian teachings.
- Without spirituality, Christians can be seen to be carrying out actions without beliefs.
- May be accessed through prayer as this develops feelings of awe and mystery.
- The spirituality of charismatic movements shows that this aspect of Christianity is increasingly attractive in the modern world and therefore important.

[20 marks] AO2

Question 5 Origins and development of Zionism

0	9
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Explain the importance of political and religious Zionism for Jews in Israel today.**Political**

- State of Israel based on political Zionism.
- The Law of Return, which says that any Jew can go and live in Israel shows that political Zionism still important in Israel.
- Secular nature of state of Israel but most Israelis still in favour of a Jewish state (political Zionism).
- Kibbutz movement, based on political Zionist principles still important in Israeli society despite its size (<1% of population) eg disproportionate number of officers in IDF are from kibbutz families.

Religious

- Religious Zionist parties in Knesset, often make up governments as part of coalition and therefore have significant influence over and above their numbers.
- Movements to change the citizenship rules so that only Jews can be citizens of Israel means that religious Zionist ideas are still foremost in the political arena.
- Religious Zionists promote idea of 'Greater Israel' and support the development of settlements in the West Bank.
- Continued development of settlements and the protests against them.
- Religious kibbutz movement (Gush Etzion) significant area of West Bank.
- Religious Zionist movement established many of the oldest yeshivot (schools for religious study).

Maximum Level 5 if only one type of Zionism addressed.

[30 marks] AO1

1	0
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'Zionism is the central belief for Israeli Jews.'

Assess this claim.

In support

- Most Jewish parties in Knesset are fundamentally Zionist.
- Even secular Israelis in favour of a Jewish state.
- Support for religious Zionism parties constant.
- Continued development of settlements.
- Tightening of citizenship laws.

Other views

- For most Jews, central belief is monotheism, so Zionism cannot be the central belief.
- Many Israelis oppose the religious Zionists, especially the development of settlements.
- Zionism increasingly seen as part of right-wing politics only.
- To many Israelis, Israel is just the country in which they live, they do not worry about the underlying political or religious ethos.
- Decreasing importance of kibbutz movement, and decreasing numbers of kibbutzim means decreasing importance of political Zionism in Israeli society.
- Many Israelis concerned about the economics of their country rather than the ideology under which it was created.

[20 marks] AO2

Question 6 Holocaust issues and theology

1	1
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Examine ways in which the Holocaust has challenged Jewish beliefs about the covenant relationship between God and the chosen people.

Students may refer to the following beliefs about covenant and the chosen people:

- Covenant with Abraham – the land of Israel and making his offspring as numerous as the stars in the sky.
- Covenant with Moses – I will be your God and you will be my people.
- God promised to be a ‘shield’ to the chosen people and to always be there for them.
- The chosen people to be a light unto the nations.
- Israel ‘elected’ to be chosen people.
- Implication that breaking the covenant will be punished by exile and death.

How the Holocaust challenges these beliefs

- The Holocaust challenges many views about God because how does a good God allow the existence of terrible evil.
- Holocaust challenges all views because it specifically targeted Jews over all other groups of people.
- If God has specifically identified Jewish people to be a light unto the nations, how could he allow them to be murdered?
- How can God be seen as a shield to the Jewish people when he failed to protect them in the Holocaust?
- If Rubenstein’s claim that the Holocaust proves that ‘God is dead’ is accepted, this means that God is not always there for the Jews.

[30 marks] AO1

1 2

‘Judaism has successfully answered the challenges to Jewish beliefs posed by the Holocaust.’

How far do you agree?

In support

- Berkovits’ view that the Jewish people have moved back to the land and established a Jewish state fulfilling the covenant with Abraham as a prerequisite for messianic redemption.
- Maybaum’s view that the Holocaust cleansed the Jewish people leaving a stronger remnant to be God’s chosen people.
- Telushkin’s view that the Holocaust is not about God but about man, so that beliefs about God all stand.
- Fackenheim’s view that by the Holocaust leading to the creation of the State of Israel it actually was a positive thing.
- Wiesel’s view that the Holocaust, like God cannot be understood, therefore meaning that all views about the Jews relationship with God remain valid.

Other views

- Jewish teachings that God has a special relationship with the Jewish people fail in the face of the extent of destruction in the Holocaust.
- The chosen people who are a light unto the nations would have been protected by God.
- The scale of the Holocaust makes any theological attempt to explain it inadequate.
- The Holocaust highlights the Problem of Evil – if God is not omnipotent, omnibenevolent and omniscient, how can he still maintain other aspects such as the special relationship with the Jewish people?
- Marc H Ellis’ Jewish Liberation Theology suggests that the oppressed of the Holocaust have become oppressors.

[20 marks] AO2

Question 7 Bar/bat mitzvah, marriage and divorce

1 3 Explain the different views about marriage and divorce held by Orthodox and Reform Jews.

Marriage

- Marriage is considered a central part of Jewish life.
- Little difference in attitude to marriage between Orthodox and Reform.
- Midrash says that a voice goes out from heaven a month before a baby is born saying who this baby will marry. Orthodox Jews therefore believe that marriages are pre-ordained by God. Reform Jews are less likely to subscribe to this view.
- Some Orthodox marriages are arranged via a shadchan because it is believed that marriage involves the whole community. Reform will not arrange a marriage.
- A cohen (descended from a priestly family) cannot marry a convert or a divorcee, but Reform does not recognise the status of cohenim.
- An Orthodox couple do not see each other for the week before the wedding. This is to make the marriage more special. Reform Jews usually do not do this.
- On the day of the wedding an Orthodox couple fast as if it is Yom Kippur. A wedding signifies the beginning of a new life together so that fasting is closing off the old life by entering a state of purity. Reform couples may or may not fast.
- Before an Orthodox ceremony, the ketubah (marriage certificate) is signed by the groom in the presence of two male witnesses. This demonstrates that marriage is a legal contract between the parties concerned. A Reform ketubah is signed by both bride and groom during the ceremony.
- There are many practices that are standard in an Orthodox wedding, but may be optional in Reform eg lifting the bride's veil to check that he has the right bride; the groom wearing a kittel (white robe); the bride circling the groom seven times to say he is now the centre of her world; reading ketubah out loud.
- The Orthodox groom makes a promise, in Reform both bride and groom make promises showing the views that an Orthodox marriage involves all the family whereas a Reform marriage is about the couple equally.

Divorce

Divorce is frowned upon but is allowed if there is no alternative. 'Even the altar sheds tears when a couple divorce' (Talmud). Views are similar between Orthodox and Reform.

- The Orthodox Beit Din (religious court) will offer counselling etc to prevent divorce, in Reform it is assumed that this has already happened showing that divorce is seen as a last resort when all attempts at reconciliation have failed.
- In Orthodox, the husband instructs a scribe to write up a 'get' (bill of divorce). The get is given to the wife who must signal that she accepts it by holding up her hands. The get is cut at the four corners to show it has been used. This shows that both parties must consent to the divorce, even if the wife is unable to initiate a divorce. In Reform the husband can present the get to the Beit Din. If the husband does not offer his wife a get, the Beit Din can issue one in his name showing that Reform will not create agunor (chained women).
- In Orthodox, the man is immediately free to marry, the woman has to wait 92 days in order to confirm the paternity of any pregnancy. In Reform, both parties may marry immediately.

- An Orthodox get may specify that the man is banned from marrying somebody with whom he has been committing adultery as the divorce process cannot be seen to be legitimising adultery. A Reform get will not do this.
- London Beit Din (Orthodox) has arranged that a man cannot get his decree absolute through the civil courts unless he has given his wife a get. Reform ask both parties to sign a pre-nuptial agreement stating that if you deny your partner a religious divorce, having got a civil divorce, you will pay a financial penalty. This is to prevent the creation of agunot (chained women).

Maximum Level 5 if all aspects of the question are not addressed.

[30 marks] AO1

1 4 'The Reform approach to marriage and divorce is more relevant to today's society than the Orthodox approach.'

How far do you agree?

In today's society:

- the number of marriages is fairly static, but that is due to the number of second or later marriages
- the number of religious marriages is reduced and around 50% of marriages end in divorce
- same-sex marriage has had the same status as heterosexual marriage since 2014
- marriage is between two equal parties with both having legal and financial rights.

In support

- Reform marriage requires both parties to make promises, thereby reflecting the equality between man and woman.
- Both parties are required to sign the ketubah exactly like any legal marriage, whether civil or religious.
- Reform acknowledges that many couples are already cohabiting; Orthodox attitude that they may ban a couple from marrying if they have been in a relationship prior to marriage is unacceptable in a world where 50% of marriages end in divorce.
- Beit din issuing divorce papers will prevent the creation of agunot (chained women).

Other views

- Orthodox wedding ceremony reflects the traditions that have worked for Jews for thousands of years.
- The marriage involves the whole family, not just the couple.
- Orthodox marriages (and arranged marriages) are more likely to survive.
- Many cultural and religious groups still have arranged marriages, not just Orthodox Jews.

[20 marks] AO2

Question 8 The Hasidic traditions

1	5
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Outline the nature of Kabbalah and explain its influence in present day Judaism.**Nature**

- An aspect of Jewish mysticism.
- A large body of texts 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 Tanak and traditional literature.
- Kabbalah consist of meditational, devotional, mystical and magical practices taught only to the select few.

Influence

- Increasing emphasis on spirituality from all major Jewish groups, especially progressive groups in the United States.
- Increasing number of Kabbalists searching for inner spirituality.
- It explains the significance of Jewish religious observances.
- It explains the Torah to its adherents.
- It consists of a strong psychological emphasis since it concerns the pursuit of perfection and with the spiritual transformation of the individual, which is closer to interests of many modern Jews.
- 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.
- Kabbalah was forerunner to Hasidic movements, now the main growth area of Judaism.

Maximum Level 4 if outline only and maximum Level 5 if explain only.

[30 marks] AO1

1	6
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Assess the claim that Kabbalah has no value for the majority of Jews today.**In support**

- Many Jews reject its doctrines.
- Mystical and magical practices are not part of the traditional Jewish faith.
- Too esoteric.
- Human need to look inward is seen as being only motivated by anti-Semitism, therefore many Jews reject Kabbalah.
- Too influenced by Christianity to be true Judaism.
- Jewish Orthodoxy rejects many of the so-called Jewish ideas in the Kabbalah.
- Many Jews feel uncomfortable with the celebrity interest and so reject Kabbalistic ideas.

Other views

- Kabbalah is a discipline that helps Jews to access their spiritual side in a way that some Jews find missing from mainstream Judaism.
- Kabbalah is a definite Jewish way of life.
- Massive celebrity interest in Kabbalah is bringing people back into Judaism.
- There is a human need to understand inner nature of ourselves and Kabbalah allows Jews to do this.
- 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 in that it uses many of the Christian ideas and values that have become standard in western culture.

[20 marks] AO2

Question 9 The Shari'a and the Muslim way of life**1 7 Explain how the Shari'a addresses contemporary issues.**

- Shari'a is seen as God's law which is formulated and interpreted throughout history by humans, eg al Shafi, science of jurisprudence, secondary sources of analogy and consensus, development of law schools, Shari'a courts.
- The main basis of Shari'a is Qur'an for all law schools and all groups of Muslims.
- Additional material is found from the hadith and sunnah, also from scholars and using qiyas (analogies) and ijma (consensus).
- The traditionalist view is that Shari'a is not subject to history or change, God is the sole legislator – law allows man to serve God.
- For modern issues which are not mentioned in the Qur'an, the Shari'a provides insight into God's law.
- Students might mention smoking, fertility treatment, chemical weapons as examples of contemporary issues not mentioned in the Qur'an.
- Some issues are mentioned in the Qur'an, like marriage and divorce, or homosexuality, are detailed in the Shari'a with the rules and regulations needed to apply them to contemporary life.
- The four different Sunni and the three different Shi'a law schools which created Shari'a can provide a range of opinions on contemporary issues, all of which are seen as God's will.
- Students might explain how qiyas or ijma (ijtihad) help to clarify the will of God.

[30 marks] AO1

1 8 'The Shari'a is the only way for Muslims to know the will of God.'**How far do you agree?**

Students may interpret this in a number of ways including: whether or not Shari'a is divine, whether there are many other ways that a Muslim can know the will of God and whether the 'will of God' refers to the individual or the Muslim community. Any of these approaches should be rewarded.

In support

- Shari'a gives detailed instructions for how to live according to the Qur'an.
- Shari'a brings issues up to date by qiyas or ijtiḥad.
- Many customs and practices of modern Muslims are not found in the Qur'an.
- With regards to issues not in the Qur'an or mentioned in the Hadith, the only way for Muslims to know the will of God is to use Shari'a.

Other views

- Most significant expression of the will of God is the Qur'an.
- The will of God was revealed to the Prophet Muhammad in the Qur'an and the hadith and the sunnah. Shari'a is therefore not the only way.
- The different versions of the Shari'a according to the different law schools cannot all be the will of God. The Qur'an is the main source for each law school and so is another way to know the will of God.
- Attempting to find the will of God via qiyas or ijma could be wrong as it could lead to shirk, therefore some aspects of Shari'a may not help to find out the will of God.

[20 marks] AO2

Question 10 Shi'a Islam**1 9 Explain the importance of suffering and martyrdom for Shi'a Muslims.**

Some candidates may address suffering and martyrdom together, or they may address them separately.

Suffering

- Many of the Imams (elected leaders of Shi'a Islam) were killed in fighting thereby showing the importance of suffering.
- The mourning of Husayn became a rallying cry that led to the defeat of the Umayyad caliphate and the establishment of Shi'a Islam, highlighting its importance in the existence of Shi'a Islam.
- The rite of 'Ashura' on 10th Muharram is when some Muslims flagellate in remembrance of the suffering of Husayn. This is distinctive to Shi'a Muslims and identifies the importance of suffering to them.

Martyrdom

- The concept of shahid (martyr) is closely connected to the concept of prophet therefore martyrdom is important to Shi'a Muslims.
- In personal jihad (struggle) to be the best Muslim, and to achieve total submission to Allah, all Imams are regarded as martyrs whether they died on the battlefield or in bed.
- The concept of martyrdom is an essential part of Shi'a history, continuing after the time of the Imamate up until the 1980s according to some sources, demonstrating its importance.
- The death and martyrdom of Husayn, the third Shi'a caliph at the battle of Karbala is considered a key moment in Shi'a history.

Maximum Level 5 if both parts of question not addressed.

[30 marks] AO1

2 0 'The martyrdom of Husayn is the most important historical event for Shi'a Muslims.'

How far do you agree?

In support

- The death of Husayn was crucial in the defeat of the Umayyad caliphate and the resultant survival of Shi'a Islam.
- Following the death of Husayn Shi'a Islam focused on the establishment of their distinctive section of Islam.
- The death of Husayn marks the final split between Sunni and Shi'a Muslims.
- Although there were other descendants of Muhammad, the death of Husayn and 72 members of his family marks the end of the line from Muhammad through Ali and Fatima, declared by Shi'as as the only acceptable line of inheritance.

Other views

- The most important historical events for all Muslims, both Sunni and Shi'a are those associated with the life of the Prophet Muhammad.
- The history of Shi'a Islam contains many important events.
- The selection of Abu Bakr as the first Sunni Caliph was the first point of dispute between the Shi'at Ali and the Muslim community.
- The poisoning of Hasan by his wife handed the leadership of the Shi'a group to Husayn.
- The life of the Mahdi may be considered as more important.

[20 marks] AO2

Question 11 God and humanity**2 1 Examine Muslim ideas on human free will and on predestination.**

Candidates may consider the relationship between free will and predestination, as well as considering each concept separately.

Free will

- Allah's gift of free will is clearly stated in the Qur'an (eg 6:148–149).
- Some schools of Islam believe that man has the capacity to do right or wrong.
- Man deserves reward or punishment for their choices.
- Some schools say that even if God creates the human action, humans choose to follow it through and own it, therefore becoming deserving of reward or punishment depending on whether the action is good or bad.
- Allah gave the jinns free will.

Predestination

- Al-qadr is one of the six basic beliefs of Islam.
- Phrase means 'divine destination and decree'.
- The idea is that all actions are already known by God, not because Allah has defined what one will do but because He knows what choices one will make.
- Allah has measured out the span of each person's life.
- Allah does not need to force anybody to do good or evil, it is their decision to choose to do Allah's will.
- Islam teaches that if Allah could control people being bad or good, it would destroy their faith.
- Based on four principles: that Allah has knowledge of the choices we will make; that all are written down; that what Allah wills will happen and that Allah is the creator of everything.

Maximum Level 5 if both areas not addressed.

[30 marks] AO1

2 2 'It is possible for Muslims to believe in both predestination and free will.'

How far do you agree?

In support

- Predestination means 'al-qadr', one of the six basic beliefs of Islam.
- The 'dual agency' or acquisition theory says that because God initiates the action but humans own it, you can have both at the same time.
- Humans choose what to do, the fact that Allah knows which choice they will make does not force them to make that choice.
- The angels will question each person in the grave as to who is their God. This implies that they had the choice as to who was their God, so that they still were able to execute free will despite being predestined to be a Muslim.
- Predestination and free will are both essential parts of being a Muslim.

Other views

- If Allah already knows what choices humans will make, then those choices are not made freely.
- If people are predestined to be Muslims, then this life cannot be a test, so there is no free will.
- Free will can be seen as more important as it is what defines the human condition.
- Predestination could be seen as more important because it is part of lives being in total submission to Allah's will.
- If the choice of evil is made using free will, then Allah must have predestined that person to choose evil. How can a perfect God do this? Therefore, it makes no sense that a human with free will is also predestined according to Allah's will.
- Homosexual families are not referred to in the Qur'an.

[20 marks] AO2

Question 12 Women and family life

2 3 Examine the nature and purpose of the family in Islam.

Nature

- Often extended families are the norm.
- Islamic laws reinforce links between family members.
- The family can be seen as a microcosm of the Umma.
- Nature depends on different cultural norms, eg having more than one wife is common in the Middle East but not acceptable in the West.

Purpose

- Recognition of distinct roles of family members and contributions to Islam.
- Provides a secure, healthy and encouraging home for parents and children.
- It is the guardian of the natural sexual desires of men and women.
- It is a breeding place for human virtues such as love, kindness and mercy.
- To keep halal home, to liaise with extended family.
- Maintain izzat (honour or prestige) which is closely linked to family life, especially in Northern India and Pakistan.
- To keep the rules regarding conduct of family members are outlined in Shari'a.
- Usually distinct roles between men and women eg 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.
- It is a secure refuge from the outside world.

Maximum Level 5 if both nature and purpose are not addressed, but in this case, there may be overlap between the two.

[30 marks] AO1

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‘The Muslim ideal of the family is the model for all people in the 21st century.’**How far do you agree?****In support**

- Muslim families do not have the problem of the typical western breakdown of the family unit. Islamic teachings on sexual morality and the importance of family life make it more unlikely for marriages to collapse.
- The mother is the key person who sets the tone in the household as stated in the Qur’an giving women a defined status.
- The father is responsible for bringing the money in and the family’s welfare as seen in the sunnah of the Prophet Muhammad.
- Education of the whole family is seen to be of significant merit as the Qur’an states that all should be educated.
- The father is identified as the leader of the family giving a structure that can help the family unit remain strong despite the cultural norms of family breakdown in the western world.
- The religion of Islam will always be paramount regarding issues about the family so that every member of the family is clear about their role and position within the family.

Other views

- In a world which has legal gender equality, defined gender roles which may favour the husband could be seen as disadvantaging the wife.
- Most women in the UK work and the UK workforce is more than half female but Islamic teachings focus on the role of women as wives and mothers, not workers outside of the home.
- Houses are too small to allow for extended families living together so that Islamic teachings on the care of parents and elderly are difficult to follow.
- Increasing divorce means a corresponding increase in single-parent families, most of which are headed by the mother. This is also happening within the Muslim community and goes against teachings which stress that the norm is a two-parent family.
- Arranged marriages are no longer seen as relevant in a world which stresses individual rights and choice and where only love matches are seen as acceptable.
- For non-Muslims, the Muslim ideal could be seen as contradicting Western cultural norms about the family.

[20 marks] AO2