



**General Certificate of Education
June 2013**

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

RSS10: Section A *Christianity***Question 1 Some beliefs about God: Trinity and salvation**

0	1
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Examine Christian beliefs about why salvation is necessary.

Students might include some of the following:

- Fundamental idea of the 'fallen' nature of humanity, making salvation necessary. Expect some development of this idea.
- Notions of rescue, freedom, release, promise for the future in this world and the next are of vital importance to Christians.
- Orthodox and Roman Catholic traditions emphasise that the relationship between God and people comes through salvation and can only really begin to change when they become part of the Christian community.
- Catholics emphasise that Christians can experience God's grace through the sacraments especially the Mass.
- The Protestant emphasis is on faith to gain salvation.
- The new relationship between God and the people does not depend on the rituals of the Church, but rather depends on the person having faith in Jesus Christ.
- Grace, which is essential for salvation, is bestowed through baptism.
- Agreement might be found in: the relationship between God and the people has been changed through death and resurrection of Jesus and this will be finally and completely changed in the future (doctrine of Atonement).

(30 marks)**AO1**

0	2
----------	----------

'For Christians, salvation is the reward for a lifetime of doing good works.'
Assess this view.

Salvation is the reward:

- Following Jesus' example salvation is possible.
- It is the way to get to heaven.
- Christians still believe that it is necessary to enter into the Kingdom of God and have all the bad washed away from a life so salvation is the sole deliverance from eternal death.
- Christians might argue that salvation exists and is necessary in order to conquer death and receive eternal life.

Salvation is not necessarily the reward:

- Without death or destruction, the idea is outdated because there would really be no need for salvation as there would be no reason to save anything if it would never die or come to destruction.
- It is generally an outmoded and old fashioned doctrine and an all-loving God would bring all people to paradise anyway.
- A lifetime of doing good works brings with it a personal reward for a Christian anyway.

Other answers may focus on the relationship between faith and good works. Popular Christianity imagines God rewarding good deeds (based, for example, on parables like the Sheep and the Goats). Protestant theology, though, insists on faith alone (sola fides). Good works are the outcome of the indwelling of the Spirit. They follow from faith, and are not the means of attaining salvation. James v Paul. Some may pick up on 'lifetime' and write about deathbed conversions.

(15 marks) AO2

Question 2 Christian scriptures: nature and purpose

0	3
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Examine the guidance given in Christian scriptures about how to live a Christian life.

- Following the example of Jesus.
- A life that involves self-sacrifice and service.
- Love your enemies and your neighbour as yourself is a central Christian message from the scriptures.
- Do not judge and rise above any violence.
- Give to the poor.
- Practise a life that shows forgiveness.
- Christians should live a life that is understanding of others and shows more awareness of themselves.
- St. Paul talks of love as being patient, kind and of envying no one.
- Live a life that is respectful of others.
- The Golden rule.

The Ten Commandments, the Beatitudes, the Sermon on the Mount and the Epistles, especially Paul's, are key texts.
 For higher levels, there needs to be clear exemplification, with direct or indirect reference to the text.

(30 marks) AO1

0

4

'The New Testament is more relevant than the Old Testament for Christian life today.' Assess this view.

Is more relevant:

- Teachings on human nature and how to behave are drawn more from the New Testament than from the Old.
- The teachings of Jesus from which Christians take their behaviour is found in the New Testament.
- The principles that are contained within the New Testament are more relevant to modern day situations and problems.
- Christianity rejects some of the values of the Old Testament, e.g. its acceptance of slavery, polygamy, racism, war in the name of God.
- Laws and guidance in the Old Testament have no meaning for Christians today.

Is not more relevant:

- The Old Testament is seen as history relevant to Christians.
- Without the Old Testament there would be no New Testament.
- The ethics in the New Testament are difficult to follow without the context of the Old Testament.
- The Old Testament is part of the Christian scriptures, all of which are equally inspired by God.
- The prophets say more about social justice than the New Testament does.

(15 marks)

AO2

Question 3 Aspects of Christian worship

0

5

Examine the roles of the clergy and of the laity in Christian worship.

Clergy.

A wide range of activities which include:

- Leading the worship.
- Theologically, acting on behalf of the whole community.
- Conduct of sacramental services, especially Holy Communion.
- The occasional offices – baptisms, marriages and burials.
- Conducting formal liturgies.
- Semi-formal liturgies.
- Preaching.
- Prayer.

Laity

- Depends on the denomination studied.
- In Anglican / Catholic churches laity can lead up to the point of the Eucharistic prayer except the absolution after the confession.
- Laity can preach, lead prayers, and do the readings except the Gospel reading (some Churches exempt this and allow for Gospel reading).
- They can also distribute the communion (usually wine only).
- Can also lead a service with a reserved sacrament.
- Most Protestant churches have no restriction on lay participation.
- Some have no ordained ministry.
- Laity participate in responses and in singing in the choir or music group, and especially hymns.

Maximum Level 5 if both are not covered.

(30 marks)

AO1

0

6

'The church could not survive without an ordained ministry.'**Assess this view.****Agree:**

- In some churches there are roles and jobs that only the clergy can do or are allowed to 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 clergy are vital for preparing people for baptism and marriage.
- People can become closer to God through the ordained ministry.
- Organisations need full-time workers, and many of the ordained are full-time.
- Ordained ministers are educated and trained for their work.

Disagree:

- Lay people can do many of the jobs and fulfil the roles of the clergy today.
- Many churches have to survive without, because of shortage of clergy or because they reject the idea of ordained clergy (e.g. Quakers).
- 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

0	7
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Explain the significance of Christian practices associated with death.

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

- Priest / Minister can help people who are dying or who have been bereaved.
- Roman Catholic Sacrament of Extreme Unction.
- Candles are often placed near the coffin as a symbol of hope for the future life and a reminder of the 'Light of Christ' who is the means of redemption.
- Roman Catholic services have incense, with its smoke rising upwards as a symbol of prayer sprinkled over the coffin.
- Service in church – 'Jesus said I am the resurrection and the life...' etc.
- Verses that are used in the service, e.g. John 11²⁵⁻²⁶; 1 Timothy 6⁷ and Job 1²¹ so significance of Jesus and the resolving of human sin and failure.
- Jesus' second coming – a time of judgement (Acts 1⁶⁻¹¹), i.e. Jesus' ascension into heaven is described.
- There is the committal as the coffin is lowered into the ground or as curtain drawn in crematorium..
- Place of burial marked with a stone, often in the shape of a cross as a reminder of Jesus' death and resurrection.
- Memorial garden in some churches to remember the dead.
- Weekly intercessions and All Souls Day (2nd November) prayers in some traditions.
- Lighting of candles regularly. Through Jesus' resurrection, he conquers death.
- Placing flowers on graves.
- Readings are significant for Christians - Revelation 21¹⁻⁴, 'Then I saw a new heaven and a new earth...'

Maximum of top Level 4 for description of practices without reference to their significance.

(30 marks)

AO1

0

8

'Christian practices associated with death reflect beliefs that Christians no longer hold.'

Assess this view.

Agree:

- Beliefs about afterlife no longer strongly held by many, especially in a literal sense.
- Language of purgatory, etc. has little meaning for many.
- People today more concerned with the here and now.
- Burial was preferred to cremation in the past because of belief in a bodily resurrection of the dead at the last judgement. Few take this literally now.
- Mourning customs suggest a grief that may not actually be honestly felt.

Disagree:

- Beliefs in afterlife held strongly by some.
- Death not seen as end but beginning.
- Christian beliefs about victory over death central to beliefs about the work of Christ.
- Sense of justice, and making sense of experiences, good and bad, within this life.
- Some Christians do believe in resurrection of the body and reject cremation.

Better answers may comment on the idea that even if beliefs are not held literally, they may still hold important symbolic value.

NB The Question is about how practices reflect beliefs, so answer should not be based on beliefs alone.

(15 marks)

AO2

Section B *Judaism*

Question 5 God and his people

0

9

Examine Jewish beliefs about the covenant relationship as it is seen today.

- The idea of being chosen for a task rather than being special.
- Boys go through Brit Milah (circumcision) which signifies a boy's membership of the community and is an outward sign of the covenant.
- Analogy of a marriage too.
- Because of the onerous Covenant responsibilities Judaism is not a missionary religion.
- Binding for all time.
- The task is to be a holy nation (Leviticus).
- In Orthodoxy it affects what one eats and what one wears (for some).
- Reform Judaism prefers to see the relationship more in terms of ethical and moral living rather than strict observance of the mitzvot.
- Reform Jews believe that day to day living of the covenant relationship needs to be reinterpreted every generation.
- God will never abandon his people entirely.
- The Torah as a testimony to the covenant is still followed by Jews today.
- By fulfilling the commandments Jews are still communicating with God.
- Observing the commandments of the covenant are a form of worship.
- Jews reapply the Mitzvot to changing conditions and scientific discoveries and new technologies are a new chance to serve God as part of the on-going covenant.
- All are part of the covenant relationship as all should abide by the Noahide code.

(30 marks)

AO1

1

0

'In the light of Jewish history, Jews today cannot believe that God is omnipotent.'
Assess this claim.

In support of the statement

- Idea of God working through history is fine except for the price Jews seem to have to pay, e.g. the Holocaust does not suggest an all - powerful God.
- God is seen as pro-active within the world today (which may include State of Israel) but God does nothing about the suffering that accompanies this. Is he powerless?
- Some see the idea of God loving his people but if he was in control he would always protect them.
- There is a dwindling number of Jews in the world today.
- Wars in Israel and general conflict.
- There is a rise in atheism.
- Reform believes in a messianic age rather than a coming of the Messiah.

Against the statement

- God's nature as expressed through the covenant does not change through time.
- Release of slaves in Egypt.
- Out of the suffering of the Holocaust, Jews in the 21st century will be a better people so God chose not to do anything about it.
- The state of Israel created.
- The miracle of Hanukah.
- The on-going existence of the world and new discoveries.
- Jews' 'election' by God is still the dominant theme in the 21st century, and this shows his power.
- The continued train of tradition of the Jewish faith and the Torah ultimately shows that God has power over his people.

(15 marks) AO2**Question 6 Scripture**

1	1
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Outline the nature of the Talmud and explain ways in which it is used in Judaism today.

The **nature** of the Talmud:

- The Talmud was written between the years 200 and 1040 C.E., and put in ordered archives by Rabbi Ina and Rabbi Ashi.
- They wrote down each paragraph of the mishnah with the discussions that had taken place around it.
- It became known as the Babylonian Talmud.
- There is also the Jerusalem Talmud a century or so earlier.
- Both are some of the most important works of Judaism.

The **use** of the Talmud:

- Main subject studied in the yeshivot (Jewish academies).
- It is used in Jewish schools.
- Rabbis use it to help them make decisions.
- In religious courts (and particularly use in marriage, divorce and custody of children).
- Reform Jews often refer to the Talmud regarding their welcoming attitude towards conversions.
- Use for practical advice, e.g. flowers on coffins, or times for reciting Shema.
- In regards to issues such as prolonging life, the Talmud states that one must desist from action that might prolong life.
- Advice for worship and prayer, e.g. the Talmud declares that a woman is eligible to be among the seven called up to the Bimah for the Torah reading during the Sabbath service, although it advises against it. The Talmud permits women to wear tallit.

Maximum Level 4 if only 'outline'.

Maximum Level 5 if only 'use'.

(30 marks) AO1

1	2
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**‘Jewish beliefs and practices are based more on the Talmud than on the Torah.’
Assess this view.**

In support of the statement

- Candidates might argue that Judaism is full of rules and regulations and these are the most important things for the faith so the Talmud is essential for verification of these.
- Ethics, customs and history of the Jews as expressed in the Talmud put the Torah into action for Jews.
- Talmud is derived from the Hebrew word ‘to teach’ expressed in the verb ‘to learn’ so is the source of Jewish halachah and this is its essence without which, the Torah could not be fully understood.
- Some aspects of the Talmud are regarded as a primary source in their own right.

On the other hand

- There is nothing more important for Jews than the words of God in the Torah and they can be easily understood without commentary and discussions.
- The Torah is the inerrant word of God (Orthodox believe divinely dictated to Moses and are thus the Word of God and should be adhered to). No amount of commentary can be consistent for Jews which might help them understand their most significant scripture (though Reform believe that the Torah was written by men and, although inspired by God, does not need to be reinterpreted).
- Judaism might be ‘watered down’ for the believers by commentary rather than enhanced.
- The Torah is a means of bringing Jews together in worship and prayer; they need nothing else.

Candidates may argue that the beliefs are based on the Torah but the practices have developed over time and owe more to the Talmud (e.g. wearing a kippah, ending Shabbat with Havdalah).

(15 marks)

AO2

Question 7 Aspects of worship and festivals

1

3

Examine the meaning and teachings expressed within the seder meal.**Meaning:**

- Seder means order.
- Matzah as symbol of the haste with which the Israelites left Egypt.
- Red wine – blood of the beaten slaves.
- Salt water – tears of the slaves.
- Carpas – green vegetable dipped in the carpas – representing spring.
- Charoset – the bricks the slaves were forced to make.
- Maror – bitter herbs or horseradish – the bitterness of slavery.
- Beitzah – egg – continuity of life.
- Zeraa – shankbone – representing sacrifice.

Teachings:

- God makes – and keeps promises to his people.
- He sees the suffering of his people, and acts to save them.
- ‘With outstretched hand’.
- Spilling of the wine – when others suffer, one’s own joy is diminished.
- Place for Elijah, and opening door for him – looking forward to coming of Messiah, who will be preceded by Elijah.
- Seder meal reflects belief that the past is alive in the present, and that people today ‘live’ the story.

Maximum Level 5 if only meaning or teachings discussed.

(30 marks)**AO1**

1

4

'The most important aspect of Pesach is the celebration as a family.'

Assess this claim.

In support of the statement

- Pesach is a historical event about families surviving. It is a time to remember ancestors and family and involve the children.
- Jews praise God collectively as a family when observing Pesach.
- The whole family will be involved in a celebratory meal which takes place in the home on the first night.
- Jewish children ask questions about Pesach with their family. Unleavened bread is hidden for children to find later.

On the other hand

- It is a witness to God's deliverance.
- Family time often happens after remembrance of Pesach. It is a celebration of freedom.
- It is more important to go to the synagogue as an individual during festival times. It celebrates the beginning of a nation.
- Pesach is an example of a festival that is historical and is more to do with a personal relationship with God than to do with family.
- Pesach is about God controlling history, in particular, liberating the Jews from slavery.

(15 marks)

AO2

Question 8 Styles of Judaism: Orthodox and Reform beliefs and practices**1****5****Examine Orthodox and Reform beliefs about the Temple.**

- The Temple refers to a series of structures located on the Temple Mount (Har HaBayit) in the old city of Jerusalem.
- Historically, two temples were built at this location, and a future Temple features in Jewish Eschatology.
- According to classical Jewish belief, the Temple acts as the figurative "footstool" of God's presence in the physical world.
- Solomon, David's successor built a temple in Jerusalem.
- Temple was rebuilt in 515 B.C.E.
- Temple was rededicated by Judah in 165 B.C.E.
- Each generation in which the Temple is not rebuilt is considered as if they destroyed the Temple.
- It was the centre of ancient Judaism according to Hebrew scripture. As the sole place of Jewish sacrifice, the Temple replaced the local sanctuaries and crude altars in the hills.
- The only reminder of the Temple is The Western Wall, known to Religious Jews as The Wall of Our Sorrows. Also called The Wailing Wall.
- The desire for the restoration of the Temple has been the prayer of the Orthodox Jew since the destruction of the Second Temple in AD 70.
- Twice the Temple was destroyed and the Jewish people dispersed.
- Jewish Eschatology envisions the construction of The Third Temple in Jerusalem associated with the coming of the Jewish Messiah.
- Desecration of the Temple and its destruction are remembered at Tisha B'av.

Specifically Reform might include:

- Temple and priesthood relevant in their day but are no longer appropriate.
- Reform Jews no longer pray for the restoration of the Temple.
- Reform Jews do not believe that the Messiah will rebuild the Temple.

(30 marks)**AO1**

1

6

'Beliefs about the Temple are of vital importance in 21st century Judaism.'
Assess this claim.

In support of the statement

- It is a vital part of Jewish history.
- If Jews did not reflect on the Temple at certain times, then they would not be able to remember their past history.
- Most of the Jews from all around the world come and pray at the remains of temple so it still has relevance.
- It provides a physical focus for Jewish prayer, community solidarity and future hopes.
- It is a powerful symbol of Jewish survival of disasters and of divine protection as well as divine judgement.

Against the statement

- There are far more important things to concern Judaism today such as the strict application of the laws and ethics of Judaism.
- Reform Jews do not believe that the Temple will be rebuilt by the Messiah and The Dome of the Rock mosque is directly where the Temple should be rebuilt so it is pointless worrying about it.

(15 marks)

AO2

Section C *Islam 1 The Way of Submission*

Question 9 The Qur'an

1

7

Explain how the Qur'an was revealed and compiled.

Students might refer to some of the following points:

Revealed:

- To Muhammad by a voice telling him to iqra (recite).
- Delivered gradually during the 23 years of Muhammad's career.
- Revealed to Muhammad by the angel Jibril (Gabriel).
- In the hadith, Muhammad describes the revelation as sometimes like the ringing of a bell and sometimes the angel comes in the form of a man.

Compiled:

- After Muhammad recited the revelations, his followers memorised them or wrote them down on anything they could find.
- When he died the words were found on scraps of bone, leather and parchment.
- Muslims recited the Qur'an from memory.
- Caliph Uthman decided that the official version should be written down and today all copies are based on Uthman's version.
- Revelations are divided into 114 surahs and then into verses.
- They are arranged from the longest to the shortest.
- Material does not appear in the Qur'an in the order in which it was revealed.

Maximum Level 5 if only one of revealed or compiled is included.

(30 marks)

AO1

1	8	'The Qur'an needs to be interpreted in order to be meaningful.' Assess this claim.
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In support of the statement

- Hence the hadiths and sunnah.
- Modern day issues calls for interpretation of the Qur'an.
- Many Muslims live where Arabic is not their preferred language so the Qur'an needs interpretation.
- Qur'an was written for the Muslims at the time of Muhammad only so needs interpretation for today's Muslims.

Against the statement

- There is a sense of uniqueness in its nature and authority hence does not need interpretation.
- The Qur'an needs to be in its original form to retain its authenticity.
- It has all the answers to a Muslim's needs and needs no interpretation.
- Even if Muslims cannot fully understand it, it will not affect their beliefs.
- Reference may also be made to modernist movements in Islam, some of which challenge or reject the value of the hadith and hence the traditional understanding of Shari'a – a slogan for one such group is 'God alone – Qur'an alone'.
- Use in madrassah to show importance of learning verses in Arabic as sacred language – all of which points to the fact that the Qur'an does not need to be interpreted.

(15 marks) AO2

Question 10 The Five Pillars

1	9	Examine the concept of worship in Islam.
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- Ibadah means worship.
- Concept of worship can be seen in the Five Pillars of Faith.
- Worship is turning to Allah in faith, reverence and submission.
- Muslims should submit (abd – slave or servant to God).
- Worship has to be free of kufr – disbelief or ingratitude; shirk – association; tughyan - arrogance.
- Worship for a Muslim involves iman – belief; amal – action and ihsan – realisation.
- Any act done to please God is worship in Islam.
- Niyyah or intention is a vital aspect of the concept of worship in Islam.
- Other aspects of worship such as the Mosque, adhan, muezzin, Imam and prayer mats may be considered to be part of the whole concept of worship for a Muslim.

Answers must focus on concept. Max L4 for descriptions.

(30 marks) AO1

2

0

'In Islam, the action of worship is more important than the intention of the worshipper.'

Assess this claim.

In support of the statement

- Worship is the most important aspect of the faith.
- Actions count for everything no matter the intention.
- If Muslims do not physically do the action of worship can they call themselves Muslims?
- The action of worship makes the connection with Allah and is the declaration of faith and this is what makes one a Muslim.

On the other hand

- Without the right intention (niyyah) what is the point of worshipping?
- Muslims believe that you cannot worship God properly unless your heart is in it and therefore the intention has to be right.
- It makes a mockery of worship and is just completed for the sake of it if the intention is not there.
- Allah will be able to see how much a worshipper means their worship and is not just going through the motions.

(15 marks)

AO2

Question 11 The doctrine of God

2

1

Examine what shirk means in Islam.

- Candidates may suggest an understanding as association of anything with God as the worst sin in Islam – blasphemous, idolatrous and pagan.
- There are 3 different types of shirk: Greater; lesser; hidden. Greater is praying to idols; lesser is showing off; hidden can be both but refers to general attitude and thought.
- If a Muslim believes that God is not supreme or alone then this is shirk.
- If a Muslim believes that God shares his power, and that this power has the right to forgive sins or judge people, then this is shirk.
- If a Muslim no longer trusts in God alone then this is shirk.
- Islam prioritises belief in only one God with no partners or association.
- Worship is of Allah, the God alone.
- God is omnipotent and transcendent and Muslims should have total allegiance to Allah compared with pre-Islamic polytheism / idolatry.
- The concept of Tawhid is central to Islam.

(30 marks)

AO1

2

2

'A Muslim is anyone who has a correct understanding of God.'

Assess this claim.

In support of the statement

- A correct understanding recognises God's greatness and the need to submit to him. Whoever submits is a Muslim.
- A correct understanding of God avoids shirk so this is someone who is a Muslim
- It is impossible for anything to come into existence from nothing and God is the creator of everything.
- Prophets have given man 'insights' to God.
- Recognition of a correct understanding of God will lead to paradise.
- Anyone who is a Muslim 'surrenders' to the will of God.
- Tawhid is the oneness of God which shows a correct understanding of God for Muslims.
- Nothing can rival God for Muslims.

On the other hand

- Other faiths will claim a correct understanding of God and will not be Muslims.
- Being a Muslim is more than just a belief in God.
- Being a Muslim is more than just a belief in Tawhid.
- To be a Muslim requires actual submission and obedience to God, and the honouring of Muhammad as his prophet.
- Does anyone have a real understanding of God no matter what religion they belong to, as for many, God is beyond anyone's understanding, correct or not?
- Being a Muslim is about the ummah and their lifestyle, not just a correct understanding of God.

(15 marks)

AO2

Question 12 Key beliefs

2

3

Examine Muslim beliefs about judgement.

- Everyone who has ever lived will be called in front of God for judgement.
- At death, Muslims will hear the last footsteps walking away from the grave and then they will wait until the Day of Judgement.
- This is barzakh which means 'barrier'.
- People cannot come across the barrier to warn others to put things right whilst they are still alive (Qur'an 23.99-100).
- Muslims will be questioned by two angels in their grave.
- Some believe that punishments will start in the grave, others believe that people will sleep in their graves until the end of the world when the Day of Judgement will come.
- The book of their life will be given to them.
- They will have to read out the book of their life.
- At that moment humans will celebrate all the good they have done.
- They will face up to all the evil they have done.
- If the book is given to them in their right hand, they will go to heaven.
- If the book is given to them in their left hand, they will go to hell.
- Hell will be the punishment for rejecting God and doing evil.

(30 marks)**AO1**

2	4
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'Belief in angels is vital for Muslims today.'**Assess this claim.****In support of the statement**

- Angels are messengers of God, the channels by which humans become aware of him.
- They are present all the time and Muslims can feel their presence.
- Science hasn't got all the answers.
- Why should there not be angels?
- The foundation of the most sacred of books to Muslims rests on an angel's message.

On the other hand

- Fictional and 'other worldly' do not tie in with a modern day approach to Islam.
- On the rare occasions that Muslims are said to have seen angels, it needs verification.
- They could be people who are sensitive, depressed or weak and want to believe.
- Because it can materialise in any shape it chooses it does not concur with science and a modern world view.

(15 marks)**AO2**