



**General Certificate of Education
June 2013**

Religious Studies

RST3H

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

A2 Unit 3H

Final

Mark Scheme

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

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Examination Levels of Response Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
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	
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	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.
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *Christianity*

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

0	1	Examine the origin of Christian vocation in the New Testament and the Early Church.
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- Literal definition of vocation as 'calling'.
- Calling of the first disciples – who gave up their normal lives to follow Jesus.
- Mark 10:21-31 suggests that vocation involved giving up everything to follow Jesus, including possessions and family.
- Events of Pentecost – re-affirmation of disciples' vocation, and the call to others to follow.
- Early Christians 'called' to live in community – this may be seen as roots of later models of vocation.
- Work of Peter – his vocation to preach to Gentiles.
- Calling of Saul on Damascus road.
- Vocation of all Christians to follow Christ – was a calling to face persecution. Also needs to be set in context of expected Parousia. Expectation that they would follow their vocation as part of their everyday life in society.
- Specific forms of vocation such as monasticism have early roots. Some see John the Baptist and even Elijah as examples. Idea of withdrawing to the desert for spiritual renewal.
- Desert fathers (e.g. St Anthony) – 3rd/4th century.
- Hermits and anchorites.

There is no hard and fast line between New Testament and the early Church, but for marks above Level 5, there should be some chronological range, as well as awareness of different types of vocation.

(30 marks) AO1

0	2	'The concept of vocation is irrelevant in Christianity today.' How far do you agree?
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In support of the statement:-

- The world has moved on to be more materialistic than ever before and doing something for nothing will not help people live their lives.
- Vocational routes in life such as monasticism in the Christian community are out of touch with the real world.
- Equally vocational routes such as monasticism are seen as escapist.
- 'Callings' are not understood by others.
- Christianity today is about raising families and sharing in a family orientated community and some may question whether some form of Christian vocation are opposed to this.
- Churches are very short of priests/ministers because few are asking to be trained.

Other views:-

- It is still necessary, and required, that those seeking church employment have to show evidence of a sense of vocation.
- Many monks and nuns work as missionaries, teachers or nurses and are still relevant in the world for many.
- Others focus on interacting with the local communities to provide services, such as teaching or medical care.
- Second Vatican Council (1962 – 1965) drew attention to the importance of lay people in showing the love of God in the world.
- Entering into communal worship, praying and caring for those who are sick. They seek to follow Christ and bearing witness is still relevant.
- Political and economic task of seeking justice in the world is a key role of vocation and may involve campaigning for redistribution of wealth, cancelling of developing countries' debt, abortion, cause of the sick and marginalization.

(20 marks) AO2

Question 2 Christology

0	3
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Explain the debate in Christianity about the person of Jesus.

- Basic question – ‘who was Jesus – man or God or both?’
- The New Testament provides no single clear answer, but Jesus is variously called Son of God, the Word made flesh, Lord, the image of God, etc.
- Virgin birth attempts to explain how Jesus can be God and man at the same time.
- The high Christology of the early church placed greater emphasis on the divinity of Jesus (soteriological role). Early creeds are concerned with the nature and manner of salvation through Christ. Modern Christology has seen an attempt to re-emphasise the humanity of Jesus focusing more on his teachings and example.
- Many debates historically have centred around the distinction between the Jesus of history and the Christ of faith i.e. the person presented as historical fact in the Gospels may or may not be reconcilable with the theological concepts people hold of Christ.
- Most debates surround considerations about the relationship of Jesus' nature and person with the nature and person of God the Father.
- As such, Christology is concerned with the details of Jesus' life in order to arrive at a clearer understanding of who he is in his person.
- St Paul's central themes were the notion of the pre – existence of Christ.
- Aquinas championed the principle of the perfection of Christ's human attributes.
- According to some theologians, the purpose of modern Christology is to formulate the Christian belief that "God became man and that God-made-man is the individual Jesus Christ" in a manner that this statement can be understood consistently, without the confusions of past debates and mythologies.
- Contemporary scholars often emphasise the Jewishness of Jesus.

Candidates may concentrate on historical or contemporary debate, but there should be some range of reference for marks above Level 5.

(30 marks) AO1

0

4

'The best way to see Jesus is as God in disguise.' Assess this claim.

In support of the statement:-

- John, ch.10 v30 'I and the Father are one'.
- John reiterates the concept of Jesus' deity: "the Word was God" and "the Word became flesh".
- These verses clearly indicate that Jesus is God in the flesh.
- Thomas the disciple declared concerning Jesus, "My Lord and my God" (John 20:28). Jesus does not correct him. Titus (2:13) encourages people to wait for the coming of their God and Saviour, Jesus Christ.
- God never changes and Jesus never changes.

Other views:-

- Lacks differentiation between the Father, Son and Spirit.
- Jesus is never recorded in the Bible as saying the precise words, "I am God". If Jesus is God in flesh, then shouldn't He know what the day and hour of his return would be? After all, God knows all things. Therefore, if Jesus doesn't know all things, then He cannot be God in disguise, and this would not be the best way to see Jesus.
- It is not until after Jesus' crucifixion and resurrection that omniscience is attributed to Jesus.
- Some may discuss 'in disguise' and argue that for those who had faith, Jesus' identity was never disguised.

(20 marks)

AO2

Question 3 Christian action

0

5

Examine Christian teaching about what it means to live a Christian life.

- Teaching about living a Christian life involves feeding the hungry, clothing the naked and welcoming strangers as recorded in the NT.
- Spiritual duties also speak of counselling the doubtful, instructing the ignorant and forgiveness.
- Living by the Ten Commandments.
- Living by Jesus' two Great Commandments.
- Church attendance.
- Prayer and Bible study.
- Using free will God has given to good effect.
- Showing agape-caring for all.
- Some Christians are involved in social action, e.g. fairness, freedom, rights and responsibilities and give examples of each or other areas for development might be in non-violent direct action, pacifism; disarmament, etc.
- Other areas of consideration might be the giving of a tithe.
- Protecting of the environment God has given Christians and work with charities such as Christian Aid, CAFOD.

For marks of Level 5 and above, there should be some accurate denominational reference, as expectations differ between denominations.

(30 marks)

AO1

0

6

'The essence of a Christian life is to set a good example to others.'

To what extent do you agree?

Support for the claim:-

- Following example of Jesus in daily life, for others to follow.
- Example to other Christians.
- And to those outside the Church.
- Example in prayer and worship.
- As well as in daily life.

Other views:-

- Being a good Christian is recognising and entering into a personal relationship with God.
- Accept Jesus as saviour.
- Sacramental obligations.
- Go to Church and engage in prayer; sing hymns and respond to ritual.
- Campaigning for ethical standards is not the sole preserve of the Christian faith and certainly not what setting an example is all about.
- Some may mention faith vs. work debate, alongside a debate that setting a good example to others is not necessarily the essence of a Christian life.
- Being salt, light leaven – hidden influences for good.

(20 marks)

AO2

Question 4 Christian Spirituality

0

7

Outline Christian ideas about spirituality and explain how spirituality may be developed through prayer.

Christian ideas about 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.
- Closeness to the divine, an awareness of self-identity and self-worth and recognition of the values of the world, exploring the inner world of creativity and inspiration.
- Links to the Holy Spirit and the mystical side of spirituality.

Prayer:-

- Individually, Christians develop spirituality through prayer.
- Regular prayer and Bible reading routines.
- Use of a rosary by Roman Catholics.
- Use of an icon by Orthodox Christians.
- Through different types of prayer such as adoration, confession, intercession, petition and thanksgiving.
- Quiet contemplation by some monastic communities and other Christians.
- Links between prayer and the spiritual might be explored.

N.B. Maximum Level 4 for outline only.

(30 marks)**AO1**

0

8

Assess the claim that spirituality demands a rejection of the material world.

In support of the statement:-

- Focus on the spiritual rather than material objects.
- Spirituality through the monastic life means the giving up of things.
- Voluntary organisations serve others without the need for materialism and meet the needs of the less fortunate in society simply by their voluntary giving.

Other views:-

- Christians live in the modern world and materialism is part of this. It has no conflict with wanting the best for family and friends which could involve a certain amount of materialism.
- God gave people talents and these could involve materialistic gains.
- Much spirituality can be gained through giving money and material possessions to those without.
- Spirituality through charitable work is based on voluntary donations and good works.

(20 marks)**AO2**

Section B *Judaism*

Question 5 **Origins and development of Zionism**

0	9	Examine the role of Zionism today for the Jewish community in the diaspora.
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- Two styles: religious and political. Religious may focus on the covenant and political may focus from the 19th century on land for the Jews.
- Role in the diaspora different for different Jewish groups. E.g. **Orthodox** – religious Zionism is very strong. Political often combined with the religious but in the ultra-Orthodox some reject political Zionism and works to support Aliyah (immigration of Jews to the land of Israel). **Reform** – Less influence and less interest though many Reform Jews see future in diaspora. Some accept aspects of religious style Zionism as it has a teaching element about Judaism to it. **Liberal** – Very little interest or influence.
- Zionism is a Jewish political movement that, in its broadest sense, has supported the self determination of the Jewish people in a sovereign Jewish national homeland.
- World Zionist Organisation is an example of the work done in the diaspora and promotes support for the state of Israel, counters anti – Semitism and promotes education e.g. the ben Ami project focused on diaspora youth. It also supports Aliyah.
- Unity of the Jewish People and the centrality of Israel in Jewish life.
- Since the establishment of the State of Israel, the Zionist movement continues primarily to advocate on behalf of the Jewish state and address threats to its continued existence and security.
- After more than five decades since the establishment of the State of Israel, the World Zionist Organization is engaging intensively in rethinking, updating its assumptions, and restructuring organizationally in order to meet changing needs in both Israel and the Diaspora.
- Additional changes have occurred and are continuing in the social structure and political trends of Israel and Diaspora Jewry.
- The role of Zionism for the Jewish community today has also been directed at assimilation into the modern world.
- As a result of the Diaspora, many of the Jewish people were outcasts and had no knowledge of the modern era and part of the role of Zionism is for modern day Jews who desired complete assimilation may be willing to neglect their faith in an attempt at modernization.

Candidates might also cover some of the following:-

- Gathering in of the Jewish People in its historic homeland, The land of Israel, through immigration of Jews, Aliyah, from all countries.
- Strengthening of the State of Israel, based on the prophetic vision of justice and peace.
- Preservation of the identity of the Jewish People through fostering of Jewish and Hebrew education, and of Jewish spiritual and cultural values but refuting claims of racism and apartheid.
- Protection of Jewish rights everywhere.
- Reference could be made to both political and religious Zionism and the different roles these both play in the communities.

(30 marks)

AO1

1

0

'Zionism is beneficial to Judaism.' Assess this view.**In support of the statement:-**

- Those who support Aliyah feel Zionism is a positive help to the cause.
- The Jewish community may support Zionism because they want to legitimize Israel and the Jewish right to self-determination.
- Eminent scholars have suggested that part of being a Jew is to be Zionist.
- The worldwide Jewish community does not have to agree with every policy of the Israeli government but it does not mean people cannot be critical of government policies but still recognize the legitimacy of the state as Zionists do.
- Need for Jews to feel safe somewhere and Zionism supports this.

Other views:-

- It does not have a uniform ideology.
- It is wrong for Zionism to sustain concerted attacks.
- Some criticisms of Zionism specifically identify Judaism's notion of 'chosen people' as the source of racism in Zionism, so it is linked with racism and apartheid.
- Many secular Jews oppose Zionism and reason that it involves unfair land confiscation as well as the expulsions of Palestinians and violence against Palestinians.
- Many Reform Jews would not see it as beneficial.

N.B This may be approached by both political and religious Zionism or more generally.

(20 marks) AO2

Question 6 Holocaust issues and theology

1	1
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Examine ways in which people have shown determination that the Holocaust will never happen again.

- Setting up of the state of Israel as the Holocaust was the main reason for this happening.
- Political support of Israel, especially America which some argue was prompted originally by Jewish lobby in US wanting its support for the remaining European Jewish communities.
- Setting up of Yad Vashem, the Holocaust memorial.
- Holocaust remembrance Day, Yom Hashoah.
- Those that surrender their lives rather than betray Judaism are called the 'holy ones' or kedoshim.
- Forming settlements in the Holy Land.
- 1948 United Nations establishment.
- Setting up of the Israeli Defence Force (intended for defensive action only, but sometimes as an offensive tool).
- Jewish approval and support for the declaration of human rights taking effect in 1976 as international law
- Survivors regularly speaking out at different venues to encourage peace and tolerance between people.
- Films and books showing the horrors of the Holocaust.
- Auschwitz memorial for visitors.
- Holocaust studies at universities.
- Holocaust education in general.

(30 marks) AO1

1	2
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'The Holocaust is only about good and evil.'
Assess this view.

In support of the statement:-

- Magnitude and inhumanity of the event is only about evil triumphing
- Innocent suffering provokes the age old question about a good God
- If God is good and acting in human history, where was he during the Holocaust?
- The issue of good and evil can be seen in how can Jews believe God is at work through the Jewish people be reconciled with what happened to the six million?
- The Holocaust brings into question that either God's goodness or God's power to restrain evil must be diminished somehow.
- The Holocaust is the maximization of human evil; the price mankind has to pay for human freedom.

Other views:-

- The Holocaust is an aspect of war and politics of the German economics and has nothing to do with good and evil.
- The classical Jewish theological doctrine of "because of our sins we were punished" can also be applied to the Holocaust.
- The Holocaust is the ultimate in vicarious atonement. Israel is the "suffering servant" of Isaiah (Ch. 53ff.).
- The Holocaust is a modern Akedah or a test of Jewish faith.
- The Holocaust is an instance of when God is inexplicably absent from history.
- The Holocaust is proof that "God is dead"--if there were a God He would surely have prevented Auschwitz; if He did not then He does not exist.
- The Holocaust is revelation: it issues a call for Jewish affirmation.
- The Holocaust is an inscrutable mystery.

(20 marks) **AO2**

Question 7 Bar / bat mitzvah, marriage and divorce

1	3
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Examine the meaning of bar and bat mitzvah for individuals.

- Basic meaning Bar mitzvah – son of the commandment (age 13); Bat mitzvah – daughter of the commandment (age 12). One becomes bar/bat mitzvah at that age whether or not there is any particular ceremony.
- Becoming adult, and fully responsible for their own actions; child is accepting Jewish values which the family has attempted to transmit.
- Traditionally the only ceremony for girls was Bat Chayil, but Reform introduced Bat Mitzvah to give girls equality and it is growing in Orthodox synagogues.
- End of the first stage in the child's education as a Jew, especially for boys. Father transfers responsibilities to the son.
- For a boy, now entitled to be part of the minyan.
- Taking on responsibilities for prayer and worship, as shown by the wearing of the tephillim and the reading of the Torah passage.
- Identification with the community.
- 'individuals' may also include the parents, and the meaning for them of passing on responsibilities, seeing their son/daughter 'come of age', etc.

The focus here is on meaning. Answers which only give descriptions of the ceremony can gain limited credit; top of level 4.

Whilst bar/bat mitzvah may be treated together in some aspects, each needs to be addressed for marks above level 5.

(30 marks) **AO1**

1

4

'Bar and bat mitzvah have no religious importance.' Assess this claim.

In support of the statement:-

- It is less religious because it has become for many just a social occasion, therefore the emphasis tends to be on the celebrations.
- Not as important as other services and rituals in Judaism.
- It could be argued that it only originated as a mark of becoming older [ages decided are arbitrary, based on puberty]

Other views:-

- Reading from the Torah is a central activity for many Jews.
- Maybe not based in scripture but there is a long tradition of Bar and Bat Mitzvah for at least 2000 years and it is all about realising religious maturity and the need to keep the commandments for themselves.
- It has a strong religious significance for many particularly as there is a lot of instruction and emphasis on taking the religious seriously.
- It is an important event religiously because it has great significance with tradition being kept alive for both sexes.

Although the main focus of debate is 'not religiously important', credit should also be given for discussion of 'not based in scripture', if candidates take up this point.

(20 marks)

AO2

Question 8 The Hasidic traditions

1

5

Examine Hasidism today and its relationship to other streams of Jewish tradition.**Hasidism today:-**

- Today, Hasidim are differentiated from other Orthodox Jews by their devotion to a dynastic leader (referred to as a "Rebbe"); Rebbe is seen as spiritual channel.
- They lean more to an eastern European nature and customs related to this.
- Style of worship is very eastern European with elements of mysticism.
- They wear distinctive clothing e.g. the men wear payees (side earlocks), full beards, hats, and dark clothes. Women wear modest dresses; married women wear scarves or other head coverings. (It is a common practice for married women to wear wigs).
- They are said to have a greater than average study of the inner aspects of Torah; strong emphasis on mystical praying.
- There are about a dozen different Hasidic movements today. Some of these groups are fairly well known, such as the Lubavitcher (Chabad), Satmar, Breslov, and Moadsitzer, but there are many more, each with its own customs, style of service, philosophy, and politics.
- Generally, however, Hasidic groups share much in common. They revere the Besht and other tzaddikim, and they have similar customs of dress.
- Ultra-Orthodox and claim to be 'Torah true'.
- Belief that God can be worshipped and understood through any medium, not just the Torah.
- Isolated even from other Jews.
- Less emphasis on worldly, material matters and more on experiential devotion.
- Very keen on outreach, and thus more like Reform than Orthodox.

Relationship to other streams:-

- Hasidic Jews are a sub-group of Haredi Jews but they are more about mysticism rather than anything else in contrast to Reform Jews who have adapted their beliefs and customs to modern life.
- Treated with suspicion by some other groups.
- Tend to live in geographically distinct communities, and therefore contact with other groups may be limited.
- Emphasis on mystical elements makes their practice distinct from other groups.

N.B. Both aspects of the question must be covered to achieve level 5 and above.

(30 marks)**AO1**

1

6

'Hasidism is the best example of spirituality in Judaism today.'

Assess this view.

In support of the statement:-

- Probably no group or branch of Judaism underscores the encounter with God in the world more than the Hasidim.
- Simply put, they are practitioners of a form of mystical Orthodox Judaism, therefore the best example of spirituality.
- Enthusiastic and joyous worship revives a sense of hope and personal union with God.
- They call themselves Torah true.

Other views:-

- Depends what people's definition of spirituality is which can obviously be found in Orthodox, Reform and Liberal but are removed from Hasidism.
- Liberal Jews have to engage anew with their religious tradition and discern wisely what God requires of them which spiritually leads to a Messianic age.
- Divine Messianic figure intervening in history as a metaphor or symbol is the best example of spirituality.
- Haredi Jews live in a world devoid of technological advances such as TV and the internet and this is the best example of spirituality.
- Element of less intellectual engagement as opposed to experiential experiences.
- Old fashioned and out of touch.

(20 marks)

AO2

Section C *Islam*

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

1

7

Examine how Muslims may know the will of God regarding contemporary issues.

- Essential starting-point of the Qu'ran
- Muslims use what the Qur'an says first and foremost on any contemporary issues.
- When Muslims say Al – Fatihah, they call on God to show them 'the straight way' which is the way God wants them to live.
- Surah 2. 177 tell Muslims what the will of God is when it comes to deciding on most contemporary issues.
- The will of God may be known indirectly through the Sunnah / hadiths too.
- Shari'ah law which comes directly from God reveals his will to Muslims.
- The Shari'ah is based on the laws in the Qur'an so the will of God can be known through the law on such issues as blood transfusions, heart transplants, gambling etc.
- God has put scholars on earth to reveal his will on more modern contemporary issues especially when some issues are new and difficult to judge the will of God from.
- Prayer as well as other aspects of the Five Pillars of Faith will help guide Muslims to God's will.
- Candidates could mention God's transcendence and immanence in relation to human thinking on current affairs.

(30 marks)

AO1

1

8

'Ijtihad (individual reasoning) should have no place in decision making for a Muslim in the 21st century.' Assess this view.

In support of the statement:-

- Some Muslims argue that ijtihad is one thing Muslim societies have singularly failed to undertake and it is because it does not work in decision making for the majority of Muslims. They have the Qur'an to guide them.
- The Qur'an and the examples of Muhammad are a Muslim's absolute frame of reference so why would ijtihad be required?
- The 'gates of ijtihad' have been closed for many and there must be a reason behind this.

Other views:-

- New interpretations of Muslim texts are regarded by some as particularly important in relation to the status of women, relations between Sunnis and Shiites, relations between Muslims and non-Muslims, the role of Muslims in non-Muslim societies, and Islamic economic theories.
- Restrictions on the contemporary practice of ijtihad are imposed both by religious establishments and by repressive governments in Muslim countries but many believe that democracy and freedom of inquiry and expression are essential to the practice of ijtihad and to the successful reconciliation of Islam and modernity.

(20 marks)

AO2

Question 10 Shi'a Islam

1	9
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Examine aspects of the Imamate in Shi'a Islam.

- Generally speaking Imamate means leadership.
- Regarded as a divine institution which succeeded the institution of prophethood.
- Its appointees called Imams are divinely appointed.
- Candidates could discuss the Shi'a Twelvers doctrine or the Ismaili doctrine of imamate or the Zaydi doctrine (or all three).
- In Islamic terminology an aspect of the Imamate is to have universal authority in all religious and secular affairs, in succession to Muhammad.
- The Imamate has absolute command of Muslims.
- They cannot be female.
- The Imamate is a much more exalted position than the Sunni Imam because Shi'a Muslims believe that Muhammad designated Ali to be his successor as Imam exercising both spiritual and temporal leadership.
- Such an Imam must have knowledge, both in a general and a religious sense, and spiritual guidance or walayat (the ability to interpret the inner mysteries of the Quran and the sharia).
- Only those who have walayat are free from error and sin and have been chosen by God through the Prophet.
- Each Imam in turn designated his successor - through twelve Imams - each holding the same powers.

(30 marks) AO1

2	0
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'In Shi'a Islam today, Muhammad is more important than the Imam.'
Assess this view.

In support of the statement:-

- Muhammad is the founder of the faith and the most important guide for Muslims.
- No one could challenge the authority of the prophet Muhammad for any Muslim from any tradition and his importance is vital.
- He is the 'seal of the prophets' which is, arguably, self-explanatory as regards his importance.
- The Qur'an was given to Muhammad to give to the people and this will always outweigh the role Imams have today.

Other views may include:-

- The distinctive dogma and institution of Shia Islam is the Imamate, which includes the idea that the successor of Muhammad be more than merely a political leader.
- In the Shi'a context, the Imam has a meaning more central to belief, referring to leaders of the community.
- Twelver and Ismaili Shi'a believe that these imams are chosen by God to be perfect examples for the faithful and to lead all humanity in all aspects of life.
- They also believe that all the imams chosen are free from committing any sin, infallibility which is called ismah.
- Some debate about the role of Muhammad in Shi'a Islam.

- These leaders must be followed since they are appointed by God and so they are vital today.
- In the Zaydi sect, imams were temporal as well as spiritual leaders who held power in Yemen for more than a thousand years.
- The Imam must also be a spiritual leader, which means that he must have the ability to interpret the inner mysteries of the Quran and the sharia.
- The Twelver Shia's further believe that the Twelve Imams who succeeded the Prophet were sinless and free from error and had been chosen by God through Muhammad.
- Belief in the Mahdi (hidden Imam)

(20 marks)**AO2****Question 11 God and Humanity**

2

1

Examine the Sufi understanding of the relationship between God and humans.

- Some argue that on the one hand, for Sufis, God is described as an almighty creator, Lord and Judge but on the other hand God is seen as abiding in the believer's heart and nearer to man than his own jugular vein.
- Sufism searches for a direct mystical knowledge of God and of his Love.
- Its goal was to progress beyond mere intellectual knowledge to a mystical (existential) experience that submerged limited man in the infinity of God.
- Several techniques were developed to achieve the goal of a blissful union with Ultimate Reality. These were known as Dhikr (remembrance, mention of God) and Sama' (hearing).
- In the Dhikr Sufis would recite the many names of God and sing hymns of praise – belief that union with God could be reached.
- Sufism elaborates on the relationship between God and humans as it is found in mainstream Islam, and so it is initially derived from interpretations of the Quran and the hadith.
- Alongside these two texts, Sufi wisdom literature, in the form of sayings and biographies of Sufi masters and sages, articulates a vision and practice for the achievement of enlightenment through ultimate union with the Divine.

N.B. The question is about Sufi understanding, not-Sufi practices, so limit credit where answers drift from focus. Only max L4 if practises covered rather than relationships.

(30 marks)**AO1**

2

2

'If God "leads astray whoever he wills", there can be no human free will in Islam.'
Evaluate this view.

In support of the statement:-

- During Jummah prayers, the phrase at the beginning of every khutbah is "Whomever Allah guides no one can lead astray and whomever He misguides will find none to guide him aright." This clearly has implications for free will in Islam because it sounds as if Muslims are predestined to either paradise or damnation.
- If a person has free will, this implies he or she can make a choice whether to do good or bad but if destiny is determined before birth then how can this be?
- Jinns and angels try to persuade Muslims to do what is right but if God already knows what a Muslim will do, God has determined the path Muslims will take.
- It is difficult to find exact Islamic teachings on the concept of free will.

Other views:-

- Every Muslim can still choose to do certain actions.
- Perhaps there is free will but only to a certain extent?
- There are verses in the Qur'an such as "We have shown man the path of truth and the path of falsehood; he may choose either the path of guidance and offer the thanks, or choose the path of ingratitude" (76:3) that Muslims could argue lay out very clearly that they are given free will and their decisions in life affect their final state in the afterlife.

(20 marks)

AO2

Question 12 Women and family life

2

3

Examine the nature and importance of the family in Islam.

Nature

- Often extended families are the norm.
- Links between family members are reinforced by Islamic laws.
- 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.
- It is the most secure refuge against inward and outward troubles.
- Family as a microcosm of the ummah.

Importance

- Family is the basis of a Muslim society. Importance of specific roles within the family units.
- It is an institution founded by God.
- It is the only proper place for care of the elderly in Islam.
- Keep morals going in the Islamic faith.
- Determines the whole character of a society.
- Promotes care and training in the Muslim faith.

N.B. Max L5 if nature and importance are not both addressed.

(30 marks)

AO1

2

4

'The family life of Muslims reflects their cultural traditions rather than their religion.' How far do you agree?

In support of the statement e.g.

- Similar patterns of family life among Muslims, Hindus and Sikhs from the Indian sub-continent show that culture is a bigger influence than religion.
- Muslims live on a more global scale today in many different countries and are successfully embracing more of the cultural traditions within the countries they may live in, for example, the equality of gender within the family unit.
- More Muslim women seem to be at work as part of the culture of the country they are living in.
- Reference to role of woman/mother in Islam.
- Children of Muslim parents can witness first-hand how the culture and society they live in differs somewhat from what their holy books say, but this is how they are brought up and will perhaps carry on a cultural rather than a religious tradition with their future family lives.
- Moral guidance in the family unit often comes from the culture and not the holy books today.
- Reference to any cultural anomalies.

Other views e.g.

- Muslims observe how the West has tried to do away with traditional roles within family life with catastrophic consequences particularly for sexual morality and the breakdown of the family unit.
- There are clearly distinct roles of men and women in Islam and this is a rich aspect of the faith.
- The mother is the key person who sets the tone in the household as stated in the Qur'an which is not about culture.
- The father is responsible for bringing the money in and the family's welfare.
- Access to all within Islam to be educated.
- Every institution needs a leader Muslims believe, and as it states in the holy texts, this is the man in the family unit.
- The religion of Islam will always be paramount regarding issues about the family.
- The Qur'an has all a Muslim needs to know regarding how to live in a family unit.

(20 marks) AO2