

# A-LEVEL

# RELIGIOUS STUDIES

RST3H World Religions 2: Christianity OR Judaism OR Islam  
Mark scheme

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2060  
June 2014

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Version: 1.0 Final

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

## Section A *Christianity*

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

<b>0</b>	<b>1</b>	<b>Examine Christian understandings of lay and ordained ministries.</b>
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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**

- Understanding that all the laity have a role in ministering to, and serving others.
- Understood in most Churches that particular roles can be taken by laity- e.g. preaching – lay readers (Anglican). These are people trained and licensed; Local preachers (Methodist); trained and recognised.
- Helping at the Eucharist – with the distribution. E.g. lay Eucharistic ministers (RC); servers and helpers in various churches.
- Laity not able to administer sacraments in many churches.
- Ministry in non-worship contexts. Many Churches have lay workers (e.g. youth workers, workers in particular ministries etc.) who are in full or part time employment with the Church. Diversity of roles best exemplified in some of the large London Churches.
- Pastoral - Recognition that laity can sometimes relate to people in particular ways and have particular specialist skills.
- In some churches all ministry is lay; because there is no ordained ministry.

#### **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.
- In some Churches (e.g. Orthodox, Roman Catholic and Anglican), hierarchal structure.
- And importance of episcopacy.
- Importance for worship and for leadership in many Churches.

Some may mention role of non-stipendiary ministers, who are ordained but in secular employment, or role of those in orders who are not ordained, but who exercise a full-time ministry.

Max level 5 if only one area covered, though some answers may look at ‘ministry’ in a generic way, and focus less on the distinctions.

**[30 marks]**

**AO1**

<b>0</b>	<b>2</b>
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**‘Lay ministry is more significant than ordained ministry for Christians in the 21st century.’ How far do you agree?**

**In support**

- Lay ministry is at the core of some churches.
- It can take different forms: teaching, serving as liturgists, evangelism, pastoral leadership, care and service.
- Not enough ministers and financial constraints.
- Scandals undermining some ordained ministers’ authority.

**Other views**

- The ordained ministry is essential in some denominations, for example, for sacraments and rites of passage and for providing guidance.
- The ordained ministry acts as a visible representative of the faith community.
- Seen as having a special relationship with God.
- Ordained ministry represents continuing tradition which is particularly important in some churches.

**[20 marks]      AO2**

**Question 2      Christology**

<b>0</b>	<b>3</b>
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**Examine the central issues of Christology.**

- Expect some definition of Christology: It is the issue of who Jesus was; the central issues are was he God? Was he man? Was he both? And if so how? And in what form? Implications of each position.
- Questions raised were crucial in the early days of the Church, especially after the lifetime of those who had known Jesus.
- It was linked to fending off heresies. E.g. Arianism and Docetism.
- Christological questions affected understandings of passion and atonement.
- Problem for the Church from the earliest days of defining who Jesus was – God or man, or both? The Council of Chalcedon stated that Jesus was both fully man and fully divine; no mixture or dilution of either nature.
- Credal statements.
- Continuing debate: revival of many key questions in 20th century.
- Popularised in ‘the myth of God incarnate’.
- Understandings of Christology found in Liberation theology and feminist theology.

**[30 marks]      AO1**

0

4

**‘Christian teachings about Christology are not very convincing.’ Assess this claim.**

**In support**

- Jesus cannot be both man and God.
- Biblical and Patristic writers do not agree on exactly who Jesus was which weakens any Christological arguments.
- Christology developed to fend off heresies in the early church and their language does not speak to the modern world.

**Other views**

- Jesus as both man and God is at the heart of Christian teachings.
- Within Christianity there is a diversity of beliefs about the person of Jesus.
- Belief in divinity and humanity is essential to the doctrine of atonement.
- If these teachings are a way of describing a mystery, then it may not matter whether they are convincing or not.

Students could argue convincing to whom?

**[20 marks]**

**AO2**

**Question 3 Christian action**

0

5

**Examine different types and styles of Christian mission.**

This question can be approached in a variety of ways.

Mission is very diverse and can come in many different forms, e.g.

**‘Overseas’ mission****Evangelism**

- Traditional view of the need to follow the Great Commission led to missions throughout the world.
- These had strong emphasis on conversion.
- Whilst many churches have moved from the traditional evangelical model, those within the evangelical tradition still stress this.
- LEDC’s now sending missionaries to Europe.

**Educational**

- Setting up of schools as part of the overseas missions, schools continue under local management.
- Literacy linked to evangelism.
- Bible translators working to make the Bible accessible in all languages (e.g. Wycliffe Bible Translators).

**Medical**

- Traditionally missionaries established hospitals and health care projects. Work still continues in this area.

**Development Work**

- Aid and development.
- Agronomists etc.

**‘Home’ mission**

- Much of the educational and philanthropic work of 19th century was seen as part of Christian mission, and although church attendances were high, there was awareness of the ‘unchurched masses’ of industrial cities.
- Prison work.
- Inner city missions (e.g. as reflected through Methodist central halls of 19th century, and in the 20th century the concerns of ‘Faith in the City’ (Anglican) and ‘Mission alongside the poor’ (Methodist).
- Street pastors, working especially with the ‘marginalised’.
- Business chaplaincies.
- Many churches now involved with supporting food banks.
- Mission seen in terms of ‘being available’ to people to listen to them and support them.

**[30 marks]****AO1**

0

6

**'The basis of Christian mission is that 'all other religions are wrong'.' Assess this claim.**

**In support**

- For some Christians there is an exclusivist view that Christianity is the only way to salvation. This was the model of many early Christian missions.
- For these people, there can only be one way to the truth.

**Other views**

- The majority of Christian mission has become inclusive and does not say other religions are wrong.
- The basis of much Christian mission is to serve and to help others.
- Today, in the UK, faiths often work together, both to meet local needs and to share spiritual understandings.

[20 marks]

AO2

**Question 4 Christian spirituality**

0

7

**Examine Christian spirituality with particular reference to monastic communities.**

**Christian spirituality**

- Expect some definition of spirituality, which may be in terms of inwardness, otherness and solitude, or may be in terms of the traditions of spirituality within Christianity, such as spiritual discipline, prayer, meditation etc.

**Monastic orders**

- Traditionally two forms of monastic life –the communal style of life and the hermit life of almost unbroken solitude.
- **Enclosed orders** – known as contemplative; rarely leave the monastery or convent in which they live.
- Rhythm of life is shown through worship; prayer and work.
- They may offer spiritual direction for laity and ordained.
- They may offer retreat centres to experience the spiritual life through monasticism or for conferences and teaching.
- They pray constantly to focus fervently on the one thing that matters – God.
- **Open monastic communities** –Many Roman Catholic and Anglican communities.
- Many working within the community or within e.g. nursing or teaching, but still following the spiritual life of chastity, obedience, prayer and worship.
- Devoted to teaching and charitable work e.g. Mother Teresa and the Sisters of Mercy.

[30 marks]

AO1



0

8

**‘Monastic communities provide the best setting for Christian spirituality.’ Assess this claim.**

**In support:**

- They provide a structure for life which is based around prayer, even in ‘open’ orders.
- In some there is a long tradition of a particular spiritual discipline associated with the order.
- Some of the great ‘classics’ of Christian spiritual writing come from monastic traditions.
- They provide a community of people who are all focussed on the spiritual quest.
- They may provide a physical environment which is conducive to spirituality, because it is set apart or geographically remote.
- Many monastic communities devote themselves to service of the wider community, and find their spirituality through this service.

**Other views:**

- Spirituality is within the individual, so particular setting, such as monastic communities, are not necessary.
- Christian teaching stresses that God can be encountered anywhere, and in the most mundane of tasks, therefore it can be argued that true spirituality can best be found in the wider world.
- Many would argue that deep spirituality may be found in the service of others in the course of everyday life.
- Monastic communities are not found in all denominations, but Christian spirituality is, so it cannot be limited to such communities.

Some may also argue that rigid distinctions cannot be drawn, because of the decline in traditional monastic communities. There is also the rise of small communities of those belonging to orders, who are living in ordinary houses in the wider community and following ‘secular’ occupations, and who still share a life of prayer. Additionally, there is an increase in interest in various forms of retreat, often in the premises of monastic communities. These offer ‘time out’ for people from their ordinary lives, and offer new forms of spirituality.

These final points could be used on either side of the argument.

**[20 marks]**

**AO2**

## Section B *Judaism*

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

0

9

**Outline the origin of political Zionism and examine its development from the 19th century.**

#### **Origins**

- The origins may be seen as arising from the time of Moses and the promised land.
- Political Zionism originated from Jews largely in Germany in the 18th century beginning to think of having their own state promoted by the growth of German nationalism.
- The beginnings of some Jewish persecution in Eastern Europe.

#### **Development**

- Increased persecution led to thinking about the protection of the Jewish people.
- Continued growth of nationalism led to recognition of the demand for a Jewish nation.
- Both of the above focussed on the need for land.
- Creation of an organised, international Zionist movement by Theodore Herzl.
- Development and promotion of political Zionism.
- Jabotinsky – founder of the Jewish Self Defence Organization.
- The establishment of the state of Israel.
- The on-going protection and development of the state of Israel.

Max level 4 if outline only

**[30 marks]**

**AO1**

1

0

**‘For Jews today, Zionism presents more problems than it solves.’ Assess this view.**

#### **In support**

- Many traditional Jews do not support Zionism.
- Ultra Orthodox Jews believe they should wait for the Messiah to establish a Jewish Kingdom.
- For some Jews, the diaspora is not a problem.
- Anti – Semitism is still an issue.
- Issues raised by the Israeli / Palestinian situation.
- Problems are not the same for different types of Judaism.

#### **Other views**

- However, there are many positives arising from Zionism, for example: the creation of the state of Israel has made the Jewish nation stronger.
- Zionism supports traditional Jewish values, beliefs and practices.
- Modern Zionism seeks to prevent any repeat of the Holocaust.
- It is active in the promotion of the state and its protection and expansion.

**[20 marks]**

**AO2**

**Question 6 Holocaust issues and theology**

1

1

**Examine how the Holocaust challenged the Jewish view of God.**

- Traditional Jewish view of God is that he has a special Covenant relationship with his people, and will protect them.
- If God is good, why would he let his people suffer as they did?
- If God is all powerful, he could have stopped the Holocaust.
- If God has a special purpose for the Jewish people in the history of the world, then the Holocaust does not make sense.
- The Holocaust denies the vital Jewish belief in a benevolent creator God working out his purpose in human history.
- Thinkers like Rubenstein maintain that the Holocaust and the Jewish notion of God are irreconcilable.

**[30 marks]****AO1**

1

2

**Evaluate the claim that the Holocaust has made the Jews' relationship with God stronger.****In support**

- Some Jews say their faith in God was strengthened because Judaism survived the holocaust.
- The role and purpose of suffering in Jewish life.
- They have a clearer understanding of the nature of God.
- Literary and artistic responses to the Holocaust can express in human terms the seemingly inexpressible.

**Other views**

Whilst there have been many attempts to reconcile the fact of the Holocaust with the traditional Jewish beliefs about their relationship with God as the Chosen People, for some these have not been convincing and thus there are Jews who have ultimately rejected a relationship with God.

For example, so many have died who were innocent. Traditional views of God and his nature mean that it is impossible to reconcile the consequences of the Holocaust without changing fundamental beliefs about God.

**[20 marks]****AO2**

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

1	3
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**Explain Jewish practices of divorce and teaching and ideas on divorce.**

**Practices**

- Jewish practice of divorce is determined by the fact that marriage is seen as a Jewish legal process. Therefore divorce must be exercised through the Jewish court.
- Most practices are determined by the Beth din but there are also customs associated with the issue of divorce depending upon the different Jewish communities which students may refer to.
- For example at the Beth din, the following often is adopted:
  - Court questions both spouses to check they consent to divorce.
  - Husband authorises the scribe to write him a Get ('document').
  - The couple are issued with a release form,
  - They are now divorced and free to remarry.

**Teaching and ideas**

- Judaism has always taught that because marriage is a legal act, divorce is permitted.
- Strong rabbinic tradition which discourages divorce, and this is based on Jewish teaching on the importance of family life.
- Many early teachings are very Orthodox and the divorce process is male-dominated.
- Reform Judaism has developed a more equal approach.
- Secular Jews in diaspora will tend to follow the law of the country of residence.

Max level 5 if only practices covered

**[30 marks]**

**AO1**

1	4
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**'Jewish divorce laws are unfair to Jewish women.' Assess this claim.**

**In support**

- In some Jewish traditions a woman cannot initiate a Jewish divorce. She is dependent on her husband to give her the get. Without this, she cannot marry another Jew as she is still classed as married. Any relationship she has will be regarded by Jewish law as adulterous. Any children born would be regarded as illegitimate.
- This situation has created agunot (chained women) who want a divorce but their husbands do not grant one.

**Other views**

- Often a wife's dispute may be resolved within a Jewish community.
- Rabbis can be very persuasive to argue on behalf of the wife if the husband initially refuses a divorce.
- Social pressure often forces the husband to 'free' his wife.
- Jewish movements like Reform and Liberal traditions adopt a more equal attitude towards divorce.
- May also be argued that the divorce laws are unfair to Jewish men.

**[20 marks]**

**AO2**

**Question 8 The Hasidic traditions**

1

5

**Outline the development of Hasidism in eastern Europe and examine its teaching and practices.**

Students are only required to give an outline of the developments of Hasidism in eastern Europe.

- It developed from the original Spanish Jewish practices and teaching. It developed from a need for greater spirituality and personal relationship with God.
- Hasidism developed with the teaching and leadership of the Ba'al Shem Tov.

**Teaching**

- Teaching that God is immanent in all things.
- Piety and spirituality is more important than scholarship.
- Importance of spiritual leaders.
- Some elements of teaching draw upon Kabbalistic ideas.

**Practices**

- Hasidic Judaism tends to focus on the role of the Rebbe as a spiritual conduit of God.
- Hasidic followers join groups associated with dynasties of Hasidic spiritual leaders.
- Each dynasty follows its own principles; thus Hasidic Judaism is not one movement, but a collection of separate individual groups with some commonality.
- Hasidim have a reputation for mental concentration, during prayer.
- Joyful form of worship that serves as a spiritual outlet.
- Worship sometimes allows for expressions of joy and spiritual ecstasy.
- Some aspects of Hasidic practice reflect eastern European culture and tradition.

Maximum Level 4 if only development.

**[30 marks]****AO1**

1

6

**‘Hasidism makes an important contribution to Judaism today.’ Assess this view.**

**In support**

- Healthy and growing branch of Judaism.
- ‘Charismatic’ element attractive to those seeking particular ways of worshipping.
- Some would argue has helped to protect ‘true Judaism’.
- Some elements of the Hasidic movement are keen to bring lapsed Jews back to religious practice.

**Other views**

- It belongs to a different world – based on the eastern European culture of past centuries.
- Many of the beliefs are out of touch with the modern world.
- Customs of dress and personal appearance can be seen as outmoded.
- The Hasidic traditional role of women does not accord with modern views.
- Some in the diaspora believe they give the wrong impression of Judaism.

**[20 marks]**

**AO2**

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**Section C *Islam*****Question 9 The Shari'a and the Muslim way of life**

1

7

**Examine traditional and modernist views of the Shari'a.****Traditional**

- God-given way of living.
- Shari'a law is divine because it is based on Qur'anic teachings.
- Shari'a is divine in its nature.
- The authority of Shari'a arises from its divine nature.
- The teaching and custom of the prophet as its primary source.
- The traditionalist view is that it is not subject to history or change.
- God is the sole legislator – law allows man to serve God.
- Doors to Itjihad are closed.

**Modernist**

- In following the example of Muhammad, with the interpretation from law schools, it has clear authority for Muslims today.
- It reveals God's way, the straight path and allows man to respond to God's will and to be rewarded for right conduct.
- It is seen as God's law which is formulated and interpreted throughout history by man.
- Knowledge/understanding in greater depth/detail of specific Shari'a as God's law, with reference to Qur'anic teaching, Hadith and sunna, and how guidance may be arrived at, e.g. ruling on halal/haram and family life supported by reference to relevant teaching.
- Considerations of revision of Shari'a make it applicable for 21st century society.
- Some view Shari'a as the antidote to a morally bankrupt society.
- Use of Itjihad acceptable today.

Students must address both traditional and modernist views of the Shari'a to gain above Level 5 marks.

**[30 marks]****AO1**

1

8

**'The Shari'a is human law not God's law.' Assess this claim.****In support**

- The detailed system of Islamic law was derived by Islamic scholars in the first three centuries of Islam and so many would argue that it is in fact human interpretation of God's law.
- The Prophet Muhammad elaborated on many verses of the Qur'an in the Sahih hadith and as the prophet was human, so it could be argued that these were laws that were given by God but were ultimately interpreted by the prophet thus making them human laws.
- Much of Shari'a concerned with practical human matters.

**Other views**

- Many Muslims believe all law comes from God and therefore all attempts to deny this cannot be upheld.
- If Shari'a was human law this would interfere with the basic concept of Tawhid and Allah's sovereignty.
- Definition of Shari'a as 'straight path' established by god.

**[20 marks]****AO2****Question 10 Shi'a Islam**

1

9

**Examine the distinctive practices of Shi'a with particular reference to Ashura.****Practices**

- Hierarchical clergy.
- Influence of religious leaders, for example, the Imam has particular qualities as a leader who guides the community through inspiration and esoteric knowledge. May refer to Shi'a practice of five pillars and to interpretation of jihad.
- Taqiyya (concealing your faith when under threat).
- Muta (temporary marriage).
- Practice of lesser Jihad (6th Pillar).

**Ashura festival**

- The Day of Ashura is on the 10th day of Muharram in the Islamic calendar.
- It marks the climax of the Remembrance of Muharram.
- It is commemorated by the Shi'a Muslims as a day of mourning for the martyrdom of Husayn ibn Ali, the grandson of Muhammad.
- Day of fasting.
- Dressing in black.
- Flagellation.
- A 10 day festival is held at Karbala every year, remembering martyrdom of Husayn.
- Expect some comment on importance of martyrdom within Shi'a tradition.

Max level 4 if Ashura not addressed

**[30 marks]****AO1**



2

0

**‘The differences between Shi’a and Sunni Islam are so great that it is impossible to see Islam as one religion.’ Assess this claim.**

**In support**

- Shi’a do not accept the first three Caliphs.
- Shi’a believe Muhammad appointed a successor.
- Shi’a have extra festivals.
- Shi’a accept a hadith transmitted by Imam Ali as well as Muhammad.
- Shi’a have additional holy books.
- Shi’a believe the Imam holds spiritual authority.
- Sunni have different views on law.
- Sunni belief in importance of Mujaddid- charismatic leaders.
- Some people may argue that there are so many and such significant differences that it is difficult to see them as the same religion.

**Other views**

- The Qur’an is the absolute word of Allah.
- Both groups believe in the fundamental Five Pillars of Faith, Day of judgement.
- Prophet Muhammad as the seal of the prophets and the exact first two lines of the Shahadah.
- There may be differences in practices but the underlying teachings are the same.

**[20 marks]**

**AO2**

**Question 11 God and humanity**

2

1

**Examine Muslim understandings of human free will and the justice of God.****Human free will**

- In Islam, everything is believed to already be determined by God, but that does not mean Muslims do not have free will.
- According to Muslim theologians, although events are pre-ordained, man possesses free will in that he has the faculty to choose between right and wrong, and is thus responsible for his actions.
- Allah gave Muslims free will as mentioned in the Qur'an
- When Allah made the Jinns, he gave them free will.

**Justice of God**

- Allah is regarded as absolutely just.
- Allah is a judge, but he is compassionate and merciful.
- Allah will judge everyone righteously.
- The Qur'an says that no soul will be dealt with unjustly.
- Allah will judge all with the truth.

Students can link the two aspects but both free will and the justice of God need to be included in the responses to achieve above Level 5.

**[30 marks]****AO1**

2

2

**'A Muslim's relationship with God should not be based on fear.' Assess this claim.****In support**

- Apart from one, each verse in the Qur'an begins with God as merciful and compassionate. This suggests that Muslims can have a relationship with their creator.
- Sufi view is emphasis on the relationship with God, not merely adherence to rules.
- Elements of such Sufi views can be found in other Muslim traditions.

**Other views**

- God is almighty and it is impossible to have a relationship with a figure that is beyond human understanding.
- Muslims cannot characterise God in human form so cannot identify with him in order to have a relationship.
- Muslims should view that when God is regarded as just, they should fear him as evil people will be punished.
- The whole concept of Islam is submission which implies an element of fear.

**[20 marks]****AO2**

**Question 12 Women and family life**

2

3

**Examine the status of women in Islam.**

- Esteemed and valued as wife and mother.
- She has responsibility for nurturing Islam within the home.
- Status and value attached to parents is very high.
- She retains all her own property on marriage.
- In many countries a Muslim woman can exercise the vote etc. (as above) and many have a high professional status.
- Some would see dress as oppressive, though some would see it as liberating.
- Lack of equality through specific duties.
- Segregation in many aspects of life.
- Recognition that there is debate within Islam concerning the implications of dress, education and traditional duties upon the status of women.

**[30 marks]****AO1**

2

4

**‘The status of Muslim women is a religious rather than a cultural issue.’ How far do you agree?****In support**

- Women’s religious duties are Qur’anically based and Hadith and Sunna reflect this therefore there can be no cultural influences.
- Qur’anic teaching states women have equal religious responsibility.

**Other views**

- Some Muslims would say there is human influence on the Hadith and Sunna, which in the case of the status of women may reflect the society of the time.
- In addition, there are many cultural variations today.
- Some feminist interpretations of Islam focus on the role/status of women which they believe is misinterpreted by others.

**[20 marks]****AO2**