



A-LEVEL

Religious Studies

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

2060
June 2015

Version 1.0 Final Mark Scheme

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

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

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

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

Section A Christianity

Indicative content

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

Question 1 Origins and development of Christian vocation and service

0

1

Outline the nature of religious orders and examine their role in Christianity today.

NB The Specification does **not** require knowledge of any particular orders, but it is expected that students will be able to provide appropriate exemplification in their answers. Some may be quite local, or reflect the background of the school from which students come.

Nature

- Expect some definition – groups of people bound together by common set of rules for the religious life; often, though not always, living in community.
- Many orders founded many centuries ago, and following a distinctive practice and discipline (eg Benedictines).
- Many Roman Catholic Orders, but also significant number of Anglican orders. Also Orthodox orders.
- Methodist diaconate described as a religious order.
- Interdenominational orders.
- Some open; some ‘enclosed’.
- Medical examples may be very ancient, in the founding of some of the great hospitals, as well as more recent examples in the development of hospices, etc.
- There may be reference to responses by the Churches in the Victorian era to the social needs of the time, and how these might differ from the main focus of religious orders today.

Role

Roles examined will, to some extent, depend on the examples chosen.

- Acting as spiritual ‘powerhouse’ for society.
- Some may give historical perspective, looking at the role of orders in the establishment of schools, hospitals, and other charitable and philanthropic work.
- Running schools today.
- Medical examples may be very ancient, in the founding of some of the great hospitals, as well as more recent examples in the development of hospices, etc.
- Working in deprived areas.
- Missionary, medical and educational work in developing LEDCs.
- Interdenominational orders providing witness to reality of ecumenism.
- Contemplative orders – role in prayer, and often in running retreat houses for people from wider community.
- In some orders, members have secular employment, and their role will be in witness and service.

Maximum Level 4 for ‘outline’ only.

[30 marks]

AO1

0

2

‘Religious orders are of no relevance to Christians today.’

Assess this claim.

In support

- There are many denominations who do not have such orders.
- For those who do, the orders do not impinge on the lives of many of the members.
- The life of many orders, especially the contemplative, seems out of touch with the realities of life today.
- They often seem to belong to another age, living a way of life designed centuries ago.

Other views

- Obviously relevant to those who are members of such orders.
- Many lay Christians work alongside members of orders, especially in medical or educational settings.
- Many gain from the work of orders, through attending retreats, etc.
- Many gain from spiritual insights and experience of those in orders.

[20 marks]

AO2

Question 2 Christology

0	3	Examine how the person of Jesus has been understood by Christians.
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Answers need to focus on ‘person’ – understandings of who Jesus was.

This is a broad question which may be approached from various angles, including:

Gospels

- Human – with human emotions and physical exhaustion (storm on the lake; suffering on the Cross).
- Divinity – stressed in birth narratives, and resurrection.
- Logos – Johannine prologue.
- ‘Son of God’ – baptism narrative.
- Preacher of the Kingdom of God – implications of this at the time.
- Questions about how far titles used in the Gospels reflect idea of Jesus as Messiah.

Early Church and Patristics

- Ongoing debates as later generations of Christians attempted to understand Jesus.
- Divine and human? If so, how and in what way?
- Rise of heresies such as Arianism.
- The development of the Nicene Creed.
- Chalcedonian definition.

20th century developments and debates

- Challenges to traditional ‘supernaturalness’ in ‘Honest to God’.
- Concept of ‘the man for others’.
- Debates in ‘Myth of God incarnate’.
- Especially whether incarnation is essential to Christianity.

Other 20th century developments

- Liberation theology – its approach to the Gospel views and understandings of Jesus as liberator.
- Understandings of Jesus in feminist theology.

[30 marks]

AO1

0	4
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Assess the view that the debate about the person of Jesus has little relevance to Christians today.

In support

- The debate is for scholars and academics.
- There are many different views about Jesus in the Gospels and among Christians.
- Some of the views found in the Gospels and in theology have little meaning for people today.
- Christian belief is about faith.
- And following the teachings and example of Jesus.

Other views

- Such questions will always be of relevance, as people seek to understand their faith.
- People cannot justify their belief and practice without dealing with some of the questions of who Jesus was.
- Christianity has always sought to deal with these questions, as is demonstrated by the creeds.
- Language of hymns, prayers and sermons dependent on such questions.

[20 marks]

AO2

Question 3 Christian action

0

5

Outline Christian views about the duty of the individual and examine different types of action taken by Christians in their local communities.

Outline

- ‘Love one another’.
- Duty traditionally expressed in catechism, as duty towards God, and duty towards others.
- Teachings as expressed in the beatitudes.
- And the parable of sheep and goats.
- In some denominations, stress on duty of regular Church attendance.
- Participation in Eucharist.
- For some, duty to evangelise.
- For some, importance of living simply.
- For some, duty of tithing and / or charitable giving (of time and resources).

Examine different types of action**Local**

Examples here may be very local, but expect some precision in exemplification. May include:

- Care for the sick and elderly, both within the church and beyond it.
- Visiting those in need.
- Support for local hospices.
- Offering practical help in a wide variety of ways.
- Supporting organisations which offer help – for example, many hospices originally religious foundations.
- Providing an ‘open door’ and listening for those in need of emotional support.
- Using Church premises and facilities to help those in a variety of forms of need.
- Mission and evangelical activity.
- Supporting work of ‘street pastors’.
- Foodbanks.
- May refer to local efforts to help international concerns (eg through Christian Aid, CAFOD, etc).

Maximum Level 4 if ‘outline’ only.

Maximum Level 5 if only ‘different types of action’.

[30 marks]**AO1**

0

6

'It is impossible to live a good Christian life without helping others.'

Evaluate this claim.

In support

- Following example of Jesus on a daily basis.
- 'Fatherhood' of God implies the family of humanity.
- To serve God one must serve one's fellows.
- Implications of parable of sheep and goats.
- Faith vs works debate.
- Teaching of epistle of James.
- Help may be in many forms and in many walks of life.

Other views

- Some may argue that prayer and personal relationship with God are the most important.
- Or following sacramental obligations.
- Or holding right beliefs.
- Spreading the gospel.

Some may argue that those physically unable to offer practical help can still help through listening, prayer, or through their example. This point could be used on either in support or other views.

[20 marks]

AO2

Question 4 Christian spirituality

0

7

With reference to spiritual communities other than monastic communities:

- **Outline the nature of spiritual communities**
- **Examine the role of spiritual communities in Christianity today.**

Outline the nature

- Need some definition – communities of people, intentionally set up, sharing a common set of values and purpose.
- There are many such communities, of many religions, and many reflecting interest in new age, holistic spiritualities. Whilst brief reference may be made to these, it is important that answers focus on Christianity.
- Some may involve communal living, as in monastic communities, but most involve living and working in ‘normal’ family situations, though the group may come together from time to time.
- ‘Classic’ examples may be Iona, Corrymeela – where people are joined by common concerns and quest.
- Taize, although based on a residential community, involves many others in sharing experiences of worship and spirituality.
- Neo-catechumenate communities.
- Many others, including informal groupings, and ‘experimental’ groups, some of which may be short-lived.

Role

- They offer something different or ‘extra’ to Christians.
- They are usually separate from the regular worshipping community, eg the experience of Taize worship
- Can offer contrast to usual styles of 21st century life, as they are groups of people for whom the spiritual life is very important.
- They provide intensity of spiritual support and nurture.
- Focus around particular values and concerns.
- Often a ‘ginger group’ which may act as a catalyst for wider movements.
- Their ‘experiments’ are not for all, but can be a testing ground for new ways of living or worshipping.
- Can respond to particular political or social needs – eg the work of the Corrymeela community in Northern Ireland.
- Can influence the work of many Churches – eg the social, political and worship traditions of the Iona Community.

Maximum Level 4 if ‘outline’ only.

Maximum Level 5 if ‘role’ only.

[30 marks]**AO1**

0	8
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‘Spiritual communities are vital to the survival of Christianity.’

Assess this claim.

In support

- They provide spiritual ‘lifeblood’.
- They offer people a chance to stand back from the familiar and renew their religious life.
- They provide challenge and stimulation for those whose faith may be flagging.
- They give opportunities for people to experiment with new forms of worship, which they then bring back to their ‘home’ churches and share with others.
- They provide new models for Christian living, which spur people to spirituality and action within their local communities.
- Growing area of Christianity.

Other views

- Many people manage well without them, and still remain faithful members of the church.
- They may be seen as peripheral to mainstream religion.
- They are a ‘luxury’ for those who have time to participate in them, and others still remain in the Church.
- They represent a form of ‘escapism’ so do not help the survival of the Church.
- Some may argue that the Church is in such a state of decline that such communities make no difference.

[20 marks]

AO2

Section B Judaism

Indicative content

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

Question 5 Origins and development of Zionism

0

9

Examine:

- **Religious Zionism**
- **Political Zionism.**

Religious Zionism

- Those who support Jewish political autonomy on fundamentally religious grounds.
- Historic beliefs about Israel as a homeland, promised by God.
- The land of Israel is spiritually more significant than anywhere else.
- Zion theology and Temple.
- The Bible speaks of ‘going up to Jerusalem’ (aliyah or ‘going up’).
- Aims to restore Jewish religious and political freedom.
- Kook (1902) – settlement as beginning of redemption.
- Seeking to combine tradition with modernism to some extent.
- Religious Zionists see state of Israel as in some ways holy.
- Aim of making Jews a majority in their own state.
- Religious Zionists await the Messiah.
- Has political aims such as rejection of Jewish assimilation into other societies.
- Issues of relationship with Palestinians are seen as purely political.

Political Zionism

- Essentially secular, even though it is followed by many religious Jews.
- Development under Herzl.
- Idea of needing a homeland in order to survive.
- Movement working to promote development of State of Israel.
- The strengthening of the State of Israel.
- The self-determination of the Jewish people and a sovereign, Jewish national homeland.
- Protection of Jewish rights everywhere.
- Promotion of Jewish settlement.
- Development of national consciousness.
- Political activities to achieve these goals.
- Essentially secular – rejected by many strictly Orthodox Jews who believe that political activities are not respecting God’s plans for the Jewish people.
- Seen with suspicion by many Jews.

Expect some comment on the areas of commonality between these two aspects, but maximum Level 5 if only one aspect attempted.

[30 marks]

AO1

1

0

‘Political Zionism reflects the concerns of world-wide Judaism.’

How far do you agree?

In support

- Provides a common concern for Jews.
- Emphasis on secure homeland important to all Jews.
- In the Diaspora, Jews need a secure focal point.
- Protection of Jerusalem allows for visits to sacred sites.

Other views

- Much more important for some groups than others.
- Reform Judaism much more concerned with societies in which they live.
- Political Zionism has done little to stop anti-Semitism.
- Some of the activities of the State of Israel may not be supported by many Jews, especially in other parts of the world.

[20 marks]

AO2

Question 6 Holocaust issues and theology

1

1

Examine the issues raised for Jews by the Holocaust.

Theological issues (this is likely to be the main focus)

- Challenge to beliefs about election and Covenant. Belief in being chosen people, on whose behalf God acts – fundamentally undermined.
- Belief that God intervenes in the course of history, on behalf of his people, as in the events of the Exodus – why did he not intervene in the case of the Holocaust?
- Challenge to views about good and evil.
- Challenges belief in a merciful and benevolent God.
- Jews traditionally celebrated being ‘free’ people – yet Holocaust forced them into ‘slavery’.
- Loss of a sense of being a ‘people’ when so many died.
- How can people maintain faith in a God who let his people down in this way?
- Challenges traditional beliefs in omniscience of God – he could not have known these events and yet allowed them to happen.
- Challenges beliefs in omnipotence of God – he could surely have stopped the events.
- Questioned authority of Bible – as this is where God’s promises are found.

Social and political issues

- Disruption of Jewish communities, especially in Europe, many of which had been in existence for centuries.
- Leading to new kind of Diaspora.
- ‘Victim’ image.

This question may be approached in breadth or depth, but expect some range of issues for the highest levels.

[30 marks]

AO1

1	2
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‘The issues raised by the Holocaust are no longer significant.’

Assess this claim.

This may be approached in a variety of ways, depending on the issues which have been identified.

In support

- Holocaust theology has produced answers to the issues.
- People are living in a more secular world, where religion itself is challenged.
- Jewish communities have moved on as new generations have grown up, and are grappling with different issues.
- People have adjusted to the Holocaust issues as being historical.

Other views

- The issues are more significant than ever – as shown by the importance of Holocaust Memorial Day.
- Continuance of other forms of genocide.
- Holocaust theology has not produced adequate responses, so the issues remain.
- Because of the diminishing Jewish community (in the UK) and assimilation, the issues become more acute, as Jews feel their existence to be threatened.
- Anti-Semitism has not gone away.

[20 marks]

AO2

Question 7 Bar/bat mitzvah, marriage and divorce

1	3
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Outline the practices of bar mitzvah and explain how these practices reflect Jewish teaching and ideas.

Outline

- Preparation, including learning Hebrew and preparation for reading the scrolls.
- Called up to read the appropriate passage of Torah and Haftarah.
- Boys spend weeks learning the parts of the Torah they will read.
- Approaching his bar mitzvah, a boy has a pair of tephilim and practises how to use them.
- Father reciting a blessing giving thanks for no longer having the responsibility for boy's sins.
- Rabbi's sermon will contain words of exhortation to the boy.
- The boy declares his obligations as a Jewish man.
- Role of the community.
- Celebratory meal and gifts.

Explain

- Jews have always taught the importance of identity – and this is an important statement of identity.
- Emphasis on the role of men – the father and the boy have special roles becoming part of the minyan.
- Emphasis on the family and upbringing within Judaism – the boy is taking on adult roles at an early age.
- The importance of the community, and sense of corporate identity – part of belonging to the Covenant. The boy's 'coming of age' is a public event.
- Jewish sense of history means that continuity is very important.
- The importance of Torah – learning Hebrew and his preparation to read Torah in the synagogue.
- Also taking on the responsibility of living by Torah – reflecting importance of Torah for all Jews. He is becoming literally 'son of the commandment'.

Maximum of Level 4 for outline only.

[30 marks]

AO1

1

4

‘For Jews, bar mitzvah is essentially a religious event.’

Evaluate this claim.

In support

- Clearly has religious context and content – synagogue and reading of Torah.
- Part of religious upbringing.
- Boy becomes part of minyan – essential for synagogue worship.
- Treated with great religious solemnity by many.

Other views

- Not Biblical in origin – probably medieval.
- For many today, a social event.
- As demonstrated by scale of event and celebrations.
- Test of whether it is religious is how far the responsibilities are followed up in years to come.

Some may comment on idea that even when there is emphasis on the social event, the religious elements can still be paramount.

[20 marks]

AO2

Question 8 The Hasidic traditions

1

5

Examine the characteristics and practices of Hasidism today.

Characteristics

- Importance of spiritual leaders.
- Dynasties of spiritual leaders.
- Role of the Tzaddik.
- Hasidic Judaism tends to focus on the role of the Rebbe as a spiritual conduit of God.
- Different groups associated with different centres of Hasidic teaching.
- Emphasis on spirituality.
- Mystical elements – including traditionally kabbalism.
- And inwardness, as opposed to strict legalism.
- ‘Charismatic’ style.

Practices

- Distinctive dress – traditional eastern European clothing for men.
- Large families.
- Living in close-knit communities (Gateshead, Stamford Hill, etc).
- Depth of scholarship.
- Worship marked by spontaneity and joyfulness.
- And intense concentration.
- Spiritual ardour.
- Arranged marriages.

Maximum Level 5 if only one aspect attempted, though there is likely to be some fluidity between characteristics and practices.

[30 marks]

AO1

1	6
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‘It is only the practices of Hasidism which make it totally distinctive from other forms of Judaism.’

Assess this claim.

In support

- Practices of lifestyle make it distinctive.
- Distinctive forms of worship.
- Practices rather than theology emphasise difference.
- Role of rebbe may be seen as a distinctive practice.
- Some may include mystical elements under practices.

Other views

- Theological emphases are more important than practices.
- Spiritual and mystical elements are what make it distinctive.
- Many aspects of Hasidic life are not ‘totally distinctive’ but more a continuum from Orthodox.

Some may argue for some measure of distinctiveness, but debate ‘totally distinctive’.

[20 marks]

AO2

Section C Islam

Indicative content

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

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

1

7

Examine the nature and authority of the Shari'a.

Nature

- The holy law of Islam.
- It is based on the laws of the Qur'an and the hadith of the Prophet.
- It is based on the 600 or so verses of the Qur'an that contain laws from God.
- When Muslims refer to the Shari'a they often mean the detailed laws that were mostly worked out by scholars in the first 300 or so years after Muhammad's death.
- Different traditions of law, eg Hanafi and Jafari.
- Guidance on many aspects of life.
- Seen as comprehensive – covers belief, ritual, business, dress, food, marriage and divorce.

Authority

- Shari'a law is divine because it is based on Qur'anic teachings.
- Allah is the sole legislator and the traditionalist view is that it is not subject to history or change.
- The Shari'a is divine in its nature as it is based on the immutable, eternal, timeless, revealed word of God and on the teachings and customs of the Prophet as its primary source and allows Muslims to respond to God's will and be rewarded for right conduct.
- Seen as infallible because it is based on infallible sources – Qur'an and Sunnah.
- It is God's law, the straight path.
- Though God's law it can be formulated and interpreted throughout history by e.g. Al-Shafi, science of jurisprudence, secondary sources of analogy and consensus, development of law schools and Shari'a courts.
- Shari'a ruling allows harmony, right conduct, maintenance of Islam, shared rights and responsibilities, family taking priority above all else and establishing foundations for ummah.
- Understanding may develop through use of *ijtihad*.

Maximum Level 5 if both nature and authority not addressed.

[30 marks]

AO1

1

8

‘The Shari’a should be understood simply as divine law.’

Assess this claim.

In support

- The Shari’a is based on the laws in the Qur’an which is God’s word.
- This means that the Shari’a is divinely protected from alteration and corruption.
- The finality of the Shari’a is absolute which gives it a divine status for many Muslims.
- God made laws above class status, racial and gender bias.

Other views

- The word ‘Shari’a’ literally means ‘a way’ not ‘the way’.
- Detailed laws worked out by scholars show that the Shari’a is not just divine law.
- Many would say that Muhammad and his teachings are part of the Shari’a and he was not divine.
- Contemporary issues which do not always feature in the Shari’a but are part of modern life call for a response by Muslim scholars today and when a response is made, it is classed as Shari’a law.

[20 marks]

AO2

Question 10 Shi’a Islam

1

9

Examine the concept of the Imamate in Shi’a Islam.

- The Imam is the successor to Muhammad and must be appointed by God.
- This is either through the prophet or by the previous Imam (Nass).
- The Imams have authority granted to them by God.
- They act as intermediaries between Allah and the rest of the community.
- They must interpret the Qur’an and the Shari’a.
- Free from sin and infallible.
- The life of each Imam is recorded in detail and each life showed unusual characteristics, including being born circumcised, speaking from the womb or immediately after birth, being able to perform miracles and having a deep mystical knowledge about Allah.
- Shia’s are divided into three major groups called fivers, seveners and twelvers. Each group is based on whether they believe in five, seven or twelve Imams.
- The twelvers are in the majority.
- All three groups believe that the last Imam went into hiding and is known as the hidden Imam.
- Shi’a believe the hidden Imam is still present in the world although invisible.
- He will reappear at some point in the future to bring about the end of the world.
- Shi’as believe the 12th Imam (aj) guides the ummah and the Mujtahids in an indirect way.
- Each Imam contributed to the development of Shi’a Islam.

[30 marks]

AO1

Maximum L4 if the ‘concept’ of Imamate is not addressed.

2	0
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‘It is only belief in the Imamate that is important for Shi’a Muslims.’

Assess this claim.

In support

- Central distinctive belief which distinguishes Shi’a from other traditions.
- Defines different groups of Shi’a.
- Guidance on interpretation of Qur’an.
- The Imams are sinless.
- Belief is connected to the idea of Imams coming from the line of prophet Muhammad.

Other views

- Belief in God must be most important aspect.
- Following Qur’an also important.
- Different traditions within Shi’a have different emphases.
- Shi’as have many saints who they believe in and revere.
- Rituals and practices also important.

[20 marks]

AO2

Question 11 God and humanity

2	1
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Examine the Sufi concept of God.

- Sufism (tasawuf) means being particularly close to God and aware of his loving presence in acute ways.
- Tawhid is central to Sufis.
- Sufis experience God through mysticism and believe they can achieve union with God with direct emotional experience.
- They can become so close to God that human consciousness becomes totally lost and absorbed in the consciousness of God.
- Sufi concept of God can overcome appetite and desires of Sufis.
- God can be ‘seen’ in many different ways so Sufis are tolerant of other religions.
- ‘Oneness’ rather than uniqueness.
- Based on ideas of unity of existence.
- Goal of Sufi is direct knowledge of God.
- Role of love.
- Transformational aspects.
- The true ‘ka’aba’ is said to be the residence of God in a Sufi’s heart.
- Idea that they can become one with God (which is seen as blasphemy by some Muslims.)
- The order of the Whirling Dervishes founded by Jalal ud–din Rumi, which means that they can practice exercise (dhikrs) which bring them very close to enlightenment with God.
- Personal experience is what counts and they experience concentration of God in an intense way (fikir).

[30 marks]

AO1

2	2
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‘The relationship between God and humans is the only thing that matters to a Sufi.’

Assess this claim.

In support

- Sufis are not content with following the Five Pillars; they want to feel as close to Allah as possible.
- Simple lives in order to devote themselves to Allah.
- The path or tariqh is the method of achieving union with Allah.
- Ecstatic and mystical elements emphasise importance of the relationship between God and Sufis.
- Happy to use writings of other religions as a way to spiritual experience of God.

Other views

- Some regard Sufism as true version of original Islam, so whole path of true Islam is important.
- Sufis look back on the first four Caliphs in particular as saintly men who led simple lives and their example matters to them.
- The ‘Order’ or ‘Brotherhood’ of Sufis matters most.
- Sufis put absolute trust in a religious teacher, putting aside their own ideas and preferences.
- Importance of simple life, right state of mind and moral conduct.

[20 marks]

AO2

Question 12 Women and family life

2

3

Examine Islamic regulations concerning divorce.

There are rules for both revocable divorce and for irrevocable divorce

Men

- Must be sane and not coerced into divorce.
- Men can divorce their wives simply by saying 'I divorce you' three times – but regulations on when these pronouncements can be made.
- Some different interpretations have arisen, eg for some, when a man first tells his wife that he is divorcing her, there should be a three month waiting period (iddah).
- The couple and their families will do all they can to help the couple reconcile.
- When man pronounces talaq, payment has to be made.
- No divorce in case of temporary marriage.
- Rules for Mubarat divorce (mutual breakdown).

Women

- Have to apply to the Shari'a court.
- The purpose is for the Shari'a to give rulings on any aspect of law.
- Required to prove her husband's behaviour.
- Repayment of dowry.
- Regulations for period of iddah – including code of conduct for the woman.
- Not allowed to enter any other marriage contract before end of iddah period.
- The woman may have to explain why she wants a divorce. It could be the husband's adultery, violence, desertion or breaking of the marriage contract.
- Role of council.
- Talaq to be pronounced when woman is in state of purity.

Focus is on regulations and not just practices.
Maximum Level 4 for purely descriptive answer.

[30 marks]**AO1**

2

4

‘Divorce in Islam always favours women.’

How far do you agree?

In support

- Opportunity for a woman to leave an abusive relationship.
- The woman has the full support of her family network.
- The law protects women if they are pregnant.
- When written into the nikah, women have full rights under the law.
- The husband must always provide for the children of the marriage.
- Automatic custody of children.

Other views

- Often women have to go to court to ask for a divorce but men do not.
- Onus is often placed on the woman to keep the family together and not get divorced.
- Life can be made difficult for the woman if she asks for a divorce.
- Some women are denied a divorce even if they request one in an all-male court.

Some may address ‘always’ by considering the regulations of different schools of fiqh.

[20 marks]

AO2