

Markscheme

May 2017

World religions

















Standard level













Paper 2


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The following are the annotations available to use when marking responses.

Annotation	Explanation	Associated shortcut
	Clear Knowledge Shown	
CON	Contradiction	
	Incorrect Point	Alt+7
	Descriptive	
	Development	
	Effective Evaluation	
	Excellent Point	
GA	GA – Good Analysis	
GP	GP – Good Point	
	H Line – Underline tool	
	H Wavy – Wavy underline tool	
	Highlight tool	Alt+7
	IRRL - Irrelevant	
	Lacks depth	
	NAQ – Not Answered Question	
	Lengthy narrative	
	NMRD – Not much reasoning or discussion	
	Num0 – Award 0 marks	
	Of course	

	On Page Comment tool	
	Question mark - Unclear	Alt+0
	Repeat - Repetition	
	Seen	
	Tick Colourable	
	Too vague	
	Unfinished Answer	
	V Wavy – Vertical wavy line	
	Vague	
	Very limited	
	Well argued	
	Weak argument	

You **must** make sure you have looked at all pages. Please put the  annotation on any blank page, to indicate that you have seen it.

Markbands

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1-3	<p>The response demonstrates minimal knowledge and understanding in relation to the demands of the question. There is little use of relevant terminology.</p> <p>The response is descriptive in nature. Any conclusions presented are superficial, anecdotal or common-sense.</p>
4-6	<p>The response demonstrates some relevant knowledge and understanding of the beliefs/ concepts/ practices/teachings of the specified religion in relation to the demands of the question. There is some use of relevant terminology.</p> <p>The argument is limited and the analysis is only partially consistent with the knowledge and understanding demonstrated. There is some use of examples, but these are generally vague and do not support the argument. There is a limited conclusion(s), but this is not supported by the evidence presented or examples.</p>
7-9	<p>The response demonstrates mostly relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion in relation to the demands of the question. There is use of relevant terminology, but this is not always consistent.</p> <p>There is an argument, which is generally supported by the analysis; connections between beliefs/concepts/practices/teachings are identified but not developed. The argument at times lacks clarity and coherence but this does not hinder understanding. There is a conclusion(s) but this is only partially supported by the evidence presented and the examples used.</p>
10-12	<p>The response demonstrates relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion, and this is demonstrated throughout the essay. There is consistent use of relevant terminology.</p> <p>The argument is structured and coherent and supported by the analysis; connections between beliefs/concepts/practices/teachings are identified and developed. There is a conclusion(s) supported by the evidence presented, with relevant examples. There is a partially developed evaluation.</p>
13-15	<p>The response demonstrates detailed, relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion, and this is demonstrated throughout the essay. There is consistent use of relevant terminology.</p> <p>A reasoned argument(s) is well-structured and coherent and supported by the analysis with connections between beliefs/concepts/practices/teachings clearly identified and effectively developed. There is a conclusion(s) supported by the evidence presented, and effective use of examples. There is a developed evaluation; any minor inconsistencies do not detract from the strength of the overall argument.</p>

Section A

Hinduism

1. Discuss how female deities in religious scripture and festivals may offer role models for Hindu women.

Worshipping Hindus tend to fall into three main categories – those who worship Vishnu (and his followers and avatars), those who worship Shiva (and his followers) and those who worship the female deity (Shakti). Navaratri, for example, is one of the most important Hindu festivals where people across the country worship the different avatars of female deity Durga for nine days. The female deity Durga is believed to have nine different incarnations and each deity signifies a distinct power.

As well as generally providing role models for Hindu women there are specific examples found, such as the female energy/Shakti/the over-arching female deity; she is very powerful and women, as in some ways representing the female deity on earth, should be respected for this. As well as providing guidance and wisdom, women bear children and teach them about their religion. Therefore, as Shakti, they are central to all life.

The important role of female deities is also made very clear in scriptures such as the Bhagavad Gita and the Ramayana. Sita is a very strong example and role model for Hindu women. Not only, does she survive her kidnap by Ravanna but also appears as the devoted and devout wife of Rama, the perfect companion, thus providing an example of marital love to Hindu women.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

2. Discuss how the concept of samsara (cycle of life, death and rebirth) is central to Hindu beliefs.

Most candidates will discuss how samsara is central to Hindu beliefs by using examples such as:

Humans are in maya (a state of illusion) and their aim is to release the atman (the soul) from the jiva (ego/body) by attaining moksha (liberation) and achieving union or intimacy with God or release from samsara (reincarnation).

Samsara continues, due to an insufficient amount of good karma. One would hopefully be reincarnated more times as a human – as a kshatriya or brahmin. Continued observance of one's dharma should lead to further reincarnations in order to achieve moksha, and each human incarnation should lead to a greater understanding of the nature of Brahman and the wish to achieve union with it.

Many beliefs about God are acceptable as the atman will gradually become more aware as it is continually reincarnated and gains more understanding of the nature of God as it progresses through many incarnations of being human.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Buddhism

3. To what extent are the Four Noble Truths the most important statement of Buddhist belief?

Candidates should demonstrate that they know what the Four Noble Truths contain and also that they are aware of other statements of Buddhist belief.

The Four Noble Truths are: the Noble Truth of suffering or dukkha; the Noble Truth of the origin of suffering (craving – tanha); the Noble Truth of the cessation of suffering; the Noble Truth of the path to the cessation of suffering (nirvana/nibbana), the Eightfold Path. Candidates should be credited for knowing the components of the Eightfold Path or that these components can be categorized into wisdom, morality and meditation.

Other doctrines/beliefs that are important to Buddhists include: the three jewels; the three characteristics of existence – impermanence (anicca), unsatisfactoriness (dukkha), lack of a permanent self (anatta); dependent origination; the five skandhas – the material and non-material components that make up a human being; the five precepts; the belief that there is no Creator God.

Candidates should be credited if they show awareness that a number of these other beliefs have links to the Four Noble Truths. The Five Precepts are similar to the morality section of the Eightfold Path. The three characteristics of existence link with the First Noble Truth. Dependent Origination is present in the insistence within the Noble Truths that suffering has a cause and that, if the cause is eradicated, suffering is eradicated.

The Four Noble Truths are like a house within which the other statements of Buddhist belief lie. They express the fundamentals of Buddhism and give guidance on the human situation (dukkha) and how to gain liberation from samsara through moral living and meditation, both of which help to eradicate craving. However, they are not the only expression of Buddhist belief.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

4. To what extent is veneration of the Buddha the most important part of Buddhist ritual?

Candidates must show awareness that veneration of the Buddha is important in all schools of Buddhism and is the primary form of devotion. However, they should also mention other forms of Buddhist devotion.

The Buddha is the first of the Three Jewels and the Three Jewels are recited first in almost all Buddhist ritual, together with a homage to the Buddha. Buddhist pujas focus on the Buddha or on objects connected with the Buddha, such as the type of tree under which the Buddha gained enlightenment.

Many Buddhist festivals are also linked with the Buddha, especially Wesak (Vaisakhi), the full moon in May, when Buddhists celebrate the Buddha's birth, enlightenment and death. The Asala full moon is linked with the Buddha's first sermon. Monks, nuns and lay people are involved in these festivals.

Rituals that are not focused solely on the Buddha include: giving food to monks or nuns; giving robes to monks or nuns at kathina, which marks the end of the rains retreat (Vassa); homage to the dead in Japan (Obon Matsuri); listening to monks giving sermons or reciting holy texts.

Candidates should be credited for knowing that some of these other rituals are also linked to the Buddha. In some Buddhist countries, for instance, when lay people give food to monks and nuns, they first of all place some food in front of an image of the Buddha. So the Buddha again comes first. When lay people hear monks chanting from the holy texts, they believe they are hearing the Word of the Buddha.

Veneration of the Buddha is, therefore, present in almost all Buddhist ritual, although the Buddha is not the sole focus of all Buddhist ritual.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Sikhism

5. Compare and contrast the importance of the different Sikh sacred texts.

For compare:

The Sikh scriptures can be considered to be in two groups. One contains the Guru Granth Sahib as the most sacred text and holding the position of a living guru.

Originally the Adi Granth (Primary Collection), “the divine words uttered” by the first five Gurus and some of the writings of some Hindu bhagats and Muslim Pirs.

The Guru Granth Sahib was compiled from the Adi Granth to which Guru Gobind Singh added the divine words uttered by Guru Tegh Bahadur before installing it as his successor and ending the line of human Gurus.

The other group contains the Dasam Granth, the Janam Sakhis and the Rahit Maryada.

The Dasam Granth is the collection of the writings of the Tenth Guru.

The Janam Sakhis, literally “life evidences” include four books with stories of the life of Guru Nanak:

- Bhai Bala Janam sakhi
- Vilayat Vali Janam sakhi
- Hafizabad Vali Janam sakhi
- Bhai Mani Singh’s Janam sakhi.

Also:

- Miharban Janam sakhi (and other recent discoveries).

The Rahit Maryada was compiled by the Shiromani Gurdwara Parbandhak Committee (SGPC) from 1927–1945. There were in existence a range of codes and collections of tradition, but nothing that represented the entire community (Panth).

For contrast:

The main difference between the documents of the two groups is the status afforded to them. The Guru Granth Sahib was finalised by Guru Gobind Singh and given the status of a living Guru. It is shown all the respect that would be given to a human guru. Similarly, the other documents in this group have all the status of being by the human gurus. Although not accorded the status and respect of the Guru Granth Sahib, they are nonetheless venerated and respected as being writings by the human representatives of Waheguru (God). As such they are seen as more important for study in order to achieve gurmukh and eventually moksha.

On the other hand, the second group, whilst honoured, does not have the same status, and clearly the Rahit Maryada is the work of humans rather than having any divine authority.

The sakhis are likewise the work of ordinary people recording the life of Guru Nanak. The Dasam Granth might be seen as the exception to this because it contains the writings of Guru Gobind Singh and, if he had not been the last human guru would almost certainly have been included in the Guru Granth Sahib.

Therefore the relationship between most of the documents in these two groups is the degree to which they can claim divine inspiration. This is not claimed for the shaktis or the Rahit Maryada but could be taken for the Dasam Granth even though it in no way is accorded the same status as the Guru Granth Sahib.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

6. To what extent is Sikhism a religion based on equality?

Sikhs believe in equality of humanity, regardless of birth, gender or religion but caste and gender issues do still arise.

Sikhism states that “All beings and creatures are His; He belongs to all” (Guru Granth Sahib, 425). God does not love based on one’s caste or colour, He loves all, He belongs to all. In addition, “Sing the Praise of the Immaculate Lord; He is within all. The Almighty Lord controls everything; whatever He wills, comes to pass. He establishes and disestablishes everything in an instant; there is no other except Him. He pervades the continents, universe, islands and all worlds. He alone understands to whom God Himself provides wisdom; He becomes a pure and unstained being” (Guru Granth Sahib, 706). Bhai Gurdas Ji writes “The special feature of the Sikh of the Guru is that he goes beyond the framework of caste-classification and moves in humility. Then his labour becomes acceptable at the door of God” (The Vaars of Bhai Gurdas Ji, 1).

The establishment of the langar by Guru Nanak was central to this Sikh teaching. In many gurdwaras men and women sit on opposite sides of the prayer hall.

There are four doors into a Gurdwara, known as the Door of Peace, the Door of Livelihood, the Door of Learning and the Door of Grace.

These doors are a symbol that people from all four points of the compass are welcome, and that members of all four castes are equally welcome.

Granthis can be male or female.

However, despite a strong belief in the principle of equality, practicalities and, in particular, societal and cultural pressure means that, in practise, this principle may not appear so clear. An example could be the fact that adverts for Sikh brides often contain statements such as “light-skinned” and “high caste”. Similarly, many Sikhs seek guidance from Hindu astrology even though Sikhism does not approve of this. From a western viewpoint we tend to see Hinduism and Sikhism as distinct religions. However, this type of clear difference is not always apparent to adherents who may well attend each other’s festivals and celebrations without any discomfort.

Therefore, Sikhism still looks back in some ways to the Hindu society in which it arose.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Open-ended question

7. With reference to **one** religion, **either** Hinduism **or** Buddhism **or** Sikhism, discuss how the principal sacred texts were composed **and** how they are used today.

Candidates must answer both parts of the question.

Hinduism

Candidates should show awareness that Hindu sacred texts are divided into those that have been heard (shruti) and those that have been remembered (smriti). The former are believed to have been revealed directly to holy people in the distant past, who “heard” the words of the scriptures. None of these people are named. The sacred texts that resulted are the most important in Hinduism and include the Vedas and the Upanishads. The sacred texts that have been remembered are not the result of direct revelation but still have great authority, since they are derived from the revealed texts.

Smriti scriptures include among others the six Vedangas, the Mahabharata (which contains the Bhagavadgita and the Ramayana), Dharmasutras and Dharmasastras, the Arthasasastras, and the Puranas, Nibandhas and Nitisastras.

Both kinds of sacred texts were passed on by oral tradition. Only later were they written down. This means that changes to the sacred texts could have occurred in oral transmission. The shruti sacred texts were written down in Sanskrit, an elite language. Some of the smriti sacred texts were communicated using local dialects/languages.

All the Hindu sacred texts remain important for educated Hindus. Some Hindu groups concentrate on one text believing that it contains all the truth they need to know, for example the Bhagavadgita. The stories contained in the Puranas, the Mahabharata and the Ramayana are very popular in India and have been made into television series and films.

Buddhism

Candidates should show awareness that the different schools of Buddhism possess different sacred texts. Theravada Buddhism has a canon of texts in Pali, which is divided into three “baskets” (tripitaka), which include the Vinaya Pitaka and the Sutta Pitaka. The Vinaya Pitaka contains the rules of monastic discipline. The Sutta Pitaka contains the sermons and teachings of the Buddha. Tradition says that these two “baskets” were recited by a Council of monks after the Buddha’s death and then passed on orally until they were written down several hundred years later.

Mahayana Buddhism has a wide range of texts, originally in Sanskrit but now translated into Chinese and Tibetan. These include the Prajnaparamita (perfection of wisdom) sacred texts and the Lotus Sutra. They began to appear in Indian Buddhist monasteries between the 1st Century bce and the 1st Century ce several hundred years after the Buddha’s death and were written down. However, Mahayana Buddhists believe they are the Word of the Buddha because the Word of the Buddha does not end with the death of a Buddha.

The sacred texts of Buddhism remain very important, although textual scholarship was traditionally done only by monks and nuns. Today there are lay textual scholars. Some texts are more important than others. Theravada monks chant for lay people a selection of texts believed to be capable of destroying evil. They draw from the texts when they give sermons to lay people. For some Mahayana Buddhists, the Lotus Sutra is the most important text and is chanted in Buddhist ritual.

Sikhism

Sikhs have one main sacred text, the Guru Granth Sahib. It contains the holy songs and utterances of the gurus but also some Hindu and Muslim writings. Sikhs believe these to have been divinely revealed.

The first collation was as the Adi Granth (First or Primary Collection), which contained the divine words of the first five gurus. It became the Guru Granth Sahib when the tenth Guru, Gobind Singh, chose the Adi Granth as his successor and added the compositions of his father, Guru Tegh Bahadur. The sacred text became the Guru.

The Guru Granth Sahib remains of central importance to Sikhs as an embodiment of God's Word. In every gurdwara, a copy of the Guru Granth Sahib in Gurmukhi script (Punjabi script) takes a central place. It is usually raised on a platform and covered with a canopy. On entering a gurdwara, the first thing a Sikh will do is go to the Guru Granth Sahib and prostrate in front of it. Portions of the Guru Granth Sahib are read during Sikh ritual. The book is treated as though it were a person, for example it is put to bed at night in a beautiful bedroom. Translations are now available in English and other languages.

Candidates should be credited for knowing that Sikhs also honour the Dasam Granth, which contains the words of the Tenth Guru. It does not have the same authority as the Guru Granth Sahib but is used in some Sikh ceremonies.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Section B

Judaism

8. “The Torah is the only source of authority for Jews.” Discuss.

When discussing the importance of the Torah candidates should be able to identify the different characteristics of the written and the oral Torah. The written Torah is the first five books of the Jewish scriptures which were believed to have been passed down by God to Moses. Within it are the 613 mitzvot or duties which provide authority for the daily living of observant Jews. Candidates should be able to identify the difference between the written and the oral Torah.

The oral Torah is believed to be an explanation of the Torah which was passed on to Moses but not written down. Both are believed by many Jews to be divinely inspired.

The debates between rabbis and other scholars that can be found in the Mishnah and the Talmud act as a source of guidance and authority.

The importance of the Torah is demonstrated by the central part it plays in weekly worship through the reading of the portion and in rites of passage such as Bar Mitzvah ceremonies when the boy is called to the bimah to read from the sefer Torah. The importance of the Torah is also acknowledged through festivals such as Simchat Torah which celebrates the giving of the Torah.

Although the Torah is a central source of authority there are other sources of authority. Candidates may refer to the Neviim and Ketuvim and how those scriptures are used in worship and daily life. Reference might also be made to the authority of the teachings of sages, particularly Maimonides and Hillel and the continuing process of rabbinic interpretation.

Responses would be expected to indicate that there are differences between Orthodox and non-Orthodox approaches to the authority of the Torah.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

9. Examine Jewish teachings about the nature of God.

A central belief in Judaism is that there is one God (monotheism). A God who is all knowing (omniscient), all powerful (omnipotent) and existing throughout all time (omnipresent). God is the Creator of things both living and non-living.

Reverence is always shown when speaking about God. For some observant Jews, Hashem (the name) or G-D are used to represent their respect.

The belief in one God (monotheism) is central to Jewish belief, practice and worship.

The oneness of God is expressed through the central prayer, the Shema, which is made up of three passages from the Torah (Deut 6: 4–9; Deut 11: 13–21; and Numbers 15: 37–41). This prayer is said twice daily by many Jews and placed inside a mezuzah case, which can be found in many Jewish homes. The oneness of God is further exemplified by synagogues containing no statues or representation of living creatures.

The role of God as creator of the world is established at the beginning of the Torah and exemplified through the Talmud, Mishnah and teachings of Maimonides. God not only created the world and all living creatures, but continues to play a part in the continuing creation and reparation of the world (Tikkun Olam).

Throughout the Torah, God is given many attributes. He is often described as King with references to his selection of the children of Israel to keep his covenant.

The presence of God is expressed through the Shekinah or divine presence, which the Talmud teaches resides on earth, going into exile with Jews when they are forced into exile. It is often portrayed as a pillar of fire or cloud guiding the Israelites through the wilderness. The Shekinah was said to have appeared to Moses in the burning bush and also descended in the pillar of smoke that guided the Israelites through the desert. The Shekinah rested on Mount Sinai when the Ten Commandments were given to the children of Israel and is used to refer to the glory of God that rested on the Tabernacle.

References may be made to the discussion ensuing the Holocaust and, in particular, diverse Jewish opinion regarding the death of six million Jews and the nature and characteristics of God.

Accept any other relevant answer.

Marks should be awarded according to the markbands on page 3.

Christianity

10. Discuss the ways in which the Old Testament and New Testament Canons were compiled.

Candidates may explain that the Old Testament is the first section of the two-part Christian Biblical Canon and is based on the Hebrew Bible. It may also contain several Deuterocanonical or Apocryphal books depending on the particular Christian denomination.

They may continue by including some of the following:

The Canon of Jewish scripture is popularly believed from some evidence to have been put together between 200 BCE and 200 CE, with the Torah c400 BCE, the Prophets c200 BCE, and the Writings c100 CE. The way in which this collection was made is unclear but one theory is that it perhaps took place at the, probably hypothetical, Council of Jamnia. There are many scholarly criticisms of this model however.

As in Jerome's *Veritas Hebraica*, the Protestant Old Testament consists of the same books as the Hebrew Bible, but the order and numbering of the books are different. Whilst the Jewish Scriptures ends with Chronicles II and the return to Jerusalem, the Christian Old Testament closes with Malachi and prophecies of the coming Messiah. These two orders make clear the priorities of the collators.

The traditional explanation of the development of the Old Testament Canon describes two sets of Old Testament books, the protocanonical books and the deuterocanonical books (the latter considered non-canonical by Protestants). It is said that certain Church fathers accepted the inclusion of the deuterocanonical books based on their inclusion in the Septuagint (Augustine), while others disputed their status and did not accept them as divinely inspired scripture (Jerome).

In relation to the New Testament, it seems that Irenaeus may have been largely responsible for the inclusion of the books which are found today and the exclusion of a number, such as the Shepherd of Hermes, which many scholars believe should have been included.

Irenaeus cites 21 books that would end up as part of the New Testament, but does not use Philemon, Hebrews, James, 2 Peter, 3 John or Jude. In the early 3rd century Origen may have been using the same 27 books as in the modern New Testament, though there were still disputes over the canonicity of Hebrews, James, 2 Peter, 2 and 3 John, and Revelation.

The disputes are based partly on who wrote them. It seems clear that Paul did not write all the epistles credited to him as their style is so different from those accepted as genuine. The disputed epistles are:

- First Timothy
- Second Timothy
- Titus
- Ephesians
- Hebrews is not disputed because it is generally reckoned as not being by Paul.

Scholars are divided on the authenticity of:

- Colossians
- Second Thessalonians.

As to Revelation, it is disputed whether it is indeed a Christian text and who John of Patmos was.

Candidates should consider the processes by which the Bible was collated and may then consider whether these human choices influence the idea of the text as being the “Word of God”.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

11. Discuss the importance of the sacraments in different denominations.

A sacrament is generally defined as “an outward physical sign of an inward invisible grace”.

The Roman Catholic and Orthodox Churches observe seven sacraments: baptism, reconciliation, Eucharist/communion, confirmation, holy orders, marriage and the anointing of the sick (the last rites). All must be carried out by a priest, however baptism can initially be performed by a lay person to save the soul of a baby whose life is at risk and might otherwise not be admitted to heaven. If the baby survives it then receives a “conditional” baptism from a priest to ensure that the sacrament is valid.

Other denominations usually acknowledge all seven sacraments but emphasize only two, as in the Anglican Church or none as the Religious Society of Friends (Quakers). Much of this depends on the status afforded to the presiding minister or lack thereof as in Quaker communities. Other views are that Jesus only instituted baptism and the Eucharist (known as the dominical sacraments) and so these two are the only ones which should be observed.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Islam

12. Discuss how rituals are an expression of the umma (worldwide community of Muslims).

In support of this idea candidates may argue that some of the following rituals are expressions of the umma:

- Id al-Fitr (festival of breaking the fast) – in the context of Ramadan and sawm (fasting). The candidate may wish to talk about the inclusiveness of sawm and how this brings the community together and demonstrates unity. The community – and especially the family – are united in the evening meal – iftar – which breaks the fast each day. Zakah is also given at this time, which encourages the umma to include and remember the less fortunate.
- Id al-Adha – festival of sacrifice – takes place as part of hajj and the answer can be situated within the context of the inclusiveness of hajj (pilgrimage to Mecca). Hajj is probably the most obvious expression of the umma and the candidate could focus on any aspects of it, such as the expression of equality with everyone wearing the same clothes and everyone completing the same events on the same days – including Id.

Candidates could also choose to write about salat (ritual prayer) and jum'a (Friday prayer) and how these express the umma – with counter arguments possibly including whether women and men are equally included and those unable to participate fully for various reasons, such as age, infirmity, breastfeeding, etc.

The common observance of akhlaq (moral conduct) should also strengthen the umma as does the practice of eating halal food and avoiding food or drink which is haram, such as pork and alcohol. Haram refers to anything that the Qur'an prohibits, or any action that would result in sin if committed by a Muslim. Some examples of haram are adultery, murder or financial gain through cheating or stealing.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

13. “The Qur’an is only the Qur’an if it is written in Arabic.” Discuss.

Candidates would be expected to focus on the importance of the Qur’an being the literal word of God. Comparisons could be made between the multiple translations of the Bible and how mistakes have crept in due to this; whereas all of the copies of the Qur’an are believed to be exactly the same as when it was originally dictated to Prophet Muhammad. By doing this, Muslims believe that only Arabic copies of the Qur’an contain the words of Allah and other translations are considered to be less important. The Qur’an is given special treatment as it contains the exact words of God: never left open; kept covered; read on a special stand (rihal); never placed on the floor; never has backs turned to it when opened and so on.

In order to answer this question effectively, candidates would be expected to consider the interpretation of the Qur’an.

Muslims believe that much of the power of the Qur’an lies in the Arabic in which it is written, and is therefore, not present in a translation. The language of the Qur’an is seen as the perfection of written Arabic and perceived as the direct word of God.

Counterarguments might include that in order for non-Muslims to understand the teachings of the Prophet and come to submission to the will of Allah, it would be preferable for them initially to read a translation rather than not to know the word of God. However, there is a Hadith that states that whatever language the Qur’an is read in, angels take it to Heaven in Arabic.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Open-ended question

14. With reference to **one** religion, **either** Judaism **or** Christianity **or** Islam, discuss beliefs about eschatology.

Candidates should demonstrate awareness that there are different beliefs and interpretations of religious texts within each tradition.

Judaism

- The hereafter is referred to as Olam Ha-Ba (the world to come). Most Jews believe it is beyond human understanding to know what life after death will be like and there are diverse opinions regarding the nature of the afterlife.
- Many Orthodox Jews follow the teachings of Maimonides who declared a belief in resurrection. In fact the cemetery is called Bet Ha-Hayyim (House of Life). For many such Jews they believe the body itself will be resurrected in the Messianic Age.
- The term Messiah comes from the Hebrew meaning “anointed one”.
- Many Orthodox Jews believe that the Messiah will come at the end of time. Maimonides said that a belief in the Messiah was one of the 13 principles of the Jewish faith.

Christianity

- After death it is believed that those who have been redeemed will eventually be saved and enter into heaven.
- There are different interpretations of the nature of heaven, hell and purgatory but heaven is often perceived as the eternal union with God, while hell is perceived as a separation from God. Some candidates may recognize that not all Christian denominations accept the existence of purgatory.
- It is believed that God sent Jesus of Nazareth as the long-awaited Messiah to redeem humankind. Most Christians believe that at some future time Jesus Christ will return to judge humanity and end the present world order.

Islam

- Life in this world is a preparation for akhirah (the life to come). Life after death is a fundamental belief in Islam and implies that physical death is not the end of human existence.
- There is a belief in two judgments – a provisional individual one in the grave and one for the whole of humankind on Yawm al-din (Day of Judgement).
- Allah will judge each person in this life and reward or punish accordingly. Those who are righteous will go to paradise and never taste real death.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.
