



**General Certificate of Education
June 2011**

Religious Studies

RST3H

**World Religions 2: Christianity OR Judaism
OR Islam**

A2 Unit 3H

Final

Mark Scheme

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

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made which 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	

RST3H: World Religions 2

Section A Christianity

Question 1 Origins and development of Christian vocation and service

01 Examine the role of the church in the wider community.

'Wider' may be taken as locally, nationally or world wide, and credit can be given for any or all of these.

Locally:

- Range of activities including support to those in need, the homeless, asylum-seekers, language classes etc.
- Work with hospitals and hospices.
- Work with and through schools.
- Cultural and artistic activities; Churches are often now venues for such events.

Nationally:

- Campaigning on issues such as the above.
- Working with national statutory and voluntary bodies to campaign for justice and equality, and environmental issues.

Worldwide:

Work of Christian Aid, CAFOD, Tearfund etc in working with the poor in LEDCs. Candidates may also mention work of World Council of Churches, and the causes with which they have been identified.

For marks of Level 5 and above, there needs to be some breadth of approach.

(30 marks) AO1

02 'Christian churches have become irrelevant in the 21st century'. Assess this claim.

In support of the statement, candidates might assess some of the following:

- Some churches do not actively seek the well being of the culture in which they are immersed.
- Scripture is seen as irrelevant.
- There is little time for Church – going in today's society.
- Less of belief in what churches preach.
- Language/dress/music/rituals in the styles of a former age.

Against the statement:

- There are more churchgoers than attend football matches each Saturday so it must still be relevant.
- The message is consistent and this shows a relevance for today.
- The church does many charitable and good things and without it, society would be a 'poorer' place.
- Churchgoers, inspired by the church are still using their 'talents' in the way God intended.
- Examples of involvement of the church in the wider community.

Some may draw the distinction between the relevance of Churches as buildings and the relevance of Churches as communities.

(20 marks) AO2

Question 2 Christology**03 Examine different views about Jesus found in the Christian churches today.**

This can be approached in a variety of ways; the question asks for 'different' so some range is expected. The areas covered might include some of:

- Christological issues: was Jesus divine or human, or both? Ways in which this debate has developed and been understood.
- Messiah: background of Jewish beliefs about the Messiah; ways in which Christians see Jesus as fulfilling that role.
- Virgin Birth, and implications of that for perfection and sinlessness of Jesus.
- Trinitarian beliefs; aspects of the Trinity- Jesus as God Incarnate; relationship to other persons of the Trinity; differences between East and West in this respect.
- Understandings of the earthly life of Jesus: proclamation of the Kingdom of God; views on Jesus in the Jewish context of his time;
- Atonement: beliefs about salvific death upon the cross; redemptive sacrifice; may mention theories of atonement; views on this expressed in the Eucharist; rejection of ideas of atonement by liberal/progressive Christians.
- Resurrection; beliefs and doubts about this and the significance of this for believers.
- Eschatological beliefs about the return of Jesus; realised eschatology.
- Jesus as the 'man for others'

Maximum Level 5 if 'different' is not addressed in some way.

(30 marks) AO1

04 Assess the view that Jesus is only popular today because he is a role model for good behaviour.

In support of the statement, candidates might assess some of the following:

- In the Sermon on the Mount Jesus sets out his model for behaviour and it is this event that singles him out ethically.
- Some accept people only focus on 'What would Jesus do' today when faced with problems.
- People might not believe in Jesus as saviour or Son of God but agree with his ethics as a code for behaviour.
- Christians try to be 'Christ like' above everything else.
- His own actions of kindness and self-sacrifice command universal respect.

Against the statement:

- If you are a Christian, it is the incarnation and resurrection of Jesus that matters more than his ethical behaviour.
- Jesus is eternally important as he took away the sin of the world.
- He died to save others.
- People cannot live up to his ethical standards so look to other aspects of Christianity for their guidance.

(20 marks) AO2

Question 3 Christian action

05 Examine examples of Christian action in the international arena.

Candidates may focus on for example Christian Aid which was set up after the Second World War to help refugees and churches recover from the aftermath of war. Over 40 churches now take part and the income is around £40-45 million raised through fundraising activities. They may choose a more generic approach which is equally credit worthy. Examples may equally come from CAFOD or Tearfund, or from the work of individual denominational organisations.

Candidates might examine some of the following as examples:-

- Provides disaster relief.
- Development work is how the bulk of the money is used.
- Long term, small scale projects run locally, i.e. sustainable development.
- Health and sanitation.
- Population control.
- Protecting the rights of refugees.
- Fighting for greater democracy.
- Improving standards of numeracy and literacy.
- 'Commitment for Life' programmes.
- Development work builds on the skills and power of the local people rather than providing experts or expensive modern technology.
- Educational activities.
- Missing work.

(30 marks) AO1

06 Assess the view that Christian action is more effective in the local community than in the international arena.

Agree

- The majority of work is local.
- Most effective where there is face to face contact.
- Local pressure groups challenge national politics.
- People can feel encouraged to take action when they can see the immediate effects of their actions locally.
- Local action is direct and efficient, whereas international Christian organisations have to spend on fundraising, administration and transport.

Disagree

- The international problems are much bigger, so the impact on these is greater.
- Campaigns like Make Poverty History have had a major impact.
- Christian Aid and other organisations have had a major impact worldwide, and are supported by many who are not involved with the Churches.

Candidates might also discuss questions such as the problem of the distinction between local and international – 'who is my neighbour?'
Idea of the global village; recognition that issues in far-off places affect everyone.

(20 marks) AO2

Question 4 Christian spirituality**07 Examine different ideas Christians have about spirituality.**

Expect some definition of spirituality: inwardness, contemplation, seeking of some kind of experiential or mystical element; closeness to God, etc.

Ways in which different branches of Christianity have traditionally viewed this:-

e.g.:-

Orthodox spirituality: expressed through buildings and icons, the monastic tradition

Catholic spirituality: the work of the saints, following the example of particular saints in a 'spiritual tradition'; e.g. Teresa, Julian of Norwich etc. The practice of people having a 'spiritual director'; the role of the 'spiritual life', especially in monastic traditions.

Celtic spirituality, and its nature traditions – re-emphasis on this in the 20th century

Practices:

- Churches open as places for people to go and be quiet on their own.
- Pilgrimages – especially to places which allow for some kind of solitude.
- Retreats, found in many Christian traditions, and new emphasis on these in a 'holistic' way in contemporary practice.
- Worship – especially through the Eucharist.
- The use of 'spiritual aids' such as rosary beads, icons.
- Private prayer and 'quiet times'

The spirituality of action – many believe that an important form of spirituality is to be found in what they do for others.

(30 marks) AO1

08 'Spirituality has no real significance for Christians today'. Discuss how far you agree.

Arguments in **favour** of the statement might include:

- Living a good moral life is the most important aspect of Christianity today.
- Living the same sort of life Jesus tried to lead – the idea of being 'Christ like'.
- Political action or environmental.
- Concerns are more important.
- Involvement with poverty issues and human rights might be seen as the most important duty for Christians today.

Against the statement:

- Spirituality is in all aspects of the above anyway and is present in the whole of life.
- Cannot separate activities Christians might be involved in from spirituality.
- Even in Christian worship, there could be nothing more important for Christians than the spirituality of the Eucharist.
- The growing churches are the ones that put greatest emphasis on prayer and worship.

(20 marks) AO2

Section B Judaism

Question 5 Origins and development of Zionism

09 Examine the central beliefs of religious and political Zionism.

Religious Zionism:

- Israel as a homeland is part of a Jew's religious inheritance.
- It was promised and given to them by God (Gen 12⁷)
- The land of Israel is spiritually more significant than anywhere else.
- Even if Jews sinned and were driven out of the Holy Land, their exile would be temporary.
- The Bible speaks of 'going up to Jerusalem' (aliyah or 'going up').
- Amos 9:14 – 15 'I will restore the fortunes of my people Israel...'
- Zion theology found in the Bible.

Political Zionism:

- Centrality of Israel in Jewish life.
- The strengthening of the state of Israel.
- Many Jews in the 18th century began to think of having their own state, largely as a result of persecutions at the time.
and they began looking to Palestine as religious traditions link the Jewish people to the land of Israel.
- The self-determination of the Jewish people and a sovereign, Jewish national homeland.
- Revival of Hebrew as a spoken language.
- Creation of an organized, international Zionist movement by Theodore Herzl.
- Protection of Jewish rights everywhere.
- Promotion of Jewish settlement.
- Uniting of Jewry.
- Development of national consciousness.
- Political activities to achieve these goals.

Question is about 'beliefs'; beware of narrative answers that tell the history unless to illustrate the beliefs.

Maximum Level 5 if only one aspect attempted.

(30 marks)

AO1

10 'Zionism creates more problems than it solves'. Assess this claim.**In support** of the statement:

- Many traditional Jews do not approve it.
- The Reform movement does not support it.
- Jews should wait for the Messiah to come.
- A movement led and supported by secular Jews can only weaken Jewish values and practices.
- Jews can be brought together with other people if they have not got their own state and this is a bonus not a curse.
- Anti – Semitism is more rife in the world because of Zionist views.

Against the statement:

- Views have changed towards the state of Israel over the years and this has made the Jewish nation stronger.
- Though primarily secular, traditional Jewish values, beliefs and practices are maintained.
- Dispersal of Jews all over the world weakens the collective Jewish spirit.
- There will always be anti – Semitism so it can be 'fought' from a stronger position of having the Jewish nation in the world.

(20 marks) AO2**Question 6 Holocaust issues and theology****11 Examine some of the attempts theology has provided to explain the Holocaust.**

The specification does not demand knowledge of particular writers, but these should be credited if cited.

The specification does list the following 'solutions' so it can be expected that these should be known and explained:

- The need to review understandings about the nature of God – can God be described as all loving in the light of the Holocaust experience? Does he still act in history to save his people?
- That God has a purpose that humans cannot understand – views on the greatness of God, and his plans beyond human understanding. Fackenheim – new revelation from God; Berkowitz – man cannot know God's will; God utterly incomprehensible.
- Holocaust as a punishment from God: the sins of his people demanded this.
- Good has arisen from the Holocaust so it can be justified; part of God's plan and giving hope to the people. Maybaum – Jewish people suffering for the sins of the world.
- Need to review ideas about the Covenant and special relationship with God: what does it mean to be a chosen people in a post-Holocaust world? New understandings of election.

(30 marks) AO1

12 'Nothing good has arisen from the Holocaust'. Assess this claim.

In support of the statement:

- No Jew can discuss the Holocaust without confronting the issue of survival.
- Those who survived have had to reconcile their lives with those who died.
- 70% of Jewry died.
- Faith in God has dwindled since the event.
- Existence of Israel is not worth the Holocaust.

Against the statement:

- Some Jews say their faith in God was strengthened.
- Major factor in the creation of the State of Israel.
- It has served to save those in the Diaspora from persecution.
- Literary responses to the Holocaust can express in human terms the seemingly inexpressible.

(20 marks)

AO2

Question 7 Bar/bat mitzvah, marriage and divorce

13 Examine the Jewish practices of marriage and divorce.

Marriage

- Engagement.
- Bride may visit the mikveh.
- Both Bride and Groom fast until after the ceremony.
- Wedding takes place under a chuppah.
- Ceremony conducted by a rabbi.
- Before the ceremony they pray part of the Yom Kippur service.
- Birchat eirusin or initial blessings take place.
- Reading of the Ketubah or marriage contract.
- The ring is given.
- Birchat nisuin or final blessing is given.
- The Yichud or private togetherness where they break the fast.
- Sheva brachot or the seven blessings where the bride and Groom are honoured guests in different homes of relatives.

Divorce

- The get or document of divorce certifying that the marriage is to be terminated.
- Application to the bet din and a date set.
- The scribe will write the get in the presence of the dayanim or judge and the husband will hand it to his wife in front of two witnesses.
- They may each appoint a representative.
- Usually kept in the bet din though the property of the woman.

Maximum Level 5 if only one area attempted.

(30 marks)

AO1

14 'Jewish teaching on divorce is inconsistent with Jewish teaching on marriage.'
How far do you agree?

In support of the statement:

- Teaching about marriage for life.
- Marriage sealed before God and the family.
- Viewed as sacred.
- Marriage should not be a voluntary contract as some Jews interpret it to be.
- Jews should regard divorce as a disgrace rather than sad as it places less value on the marriage originally.
- Divorce is even encouraged in some cases by the courts and this can lead to the breakdown of relationships for the children.
- If the couple do not obtain a get what happens to the Jewish legitimacy of their offspring?

Against the statement:

- It shows compassion.
- It does not mean Jews don't value marriage highly just because a divorce is allowed.
- Divorce is discouraged anyway.
- If a get is secured then there is no problem with the legitimacy of the children

(20 marks) AO2

Question 8 The Hasidic traditions

15 Examine the teaching and practices of Hasidism.

It originated in an age of persecution of the Jewish people, when European Jews had turned inward to Talmud study.

Teaching:

- Hasidism began with the preaching of the man later known as the Ba'al Shem Tov.
- Teaching that God was immanent in all things and that piety was more important than scholarship.
- Importance of spiritual leaders.
- Emphasis on spirituality.

Practices:

- As compared with other Jewish movements, Hasidic Judaism tends to focus on the role of the Rebbe as a spiritual conduit of God.
- Hasidic followers join worship 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.
- There are some 9 major Hasidic groups, approximately 30 smaller Hasidic groups, and several hundred minor or extinct Hasidic groups.
- Though there is no one version of Hasidism, individual Hasidic groups often share with each other fundamental philosophy, worship styles, dress, songs, etc.
- Hasidim have a reputation for having a lot of kavana, mental concentration, during prayer.
- Joyful form of worship that serves as a spiritual outlet for the common people.
- Communal services sometimes marked by dancing, shouting, and singing, through which participants reached a state of spiritual ecstasy.

May also refer to practices associated with dress and family life.

Maximum Level 5 if only one aspect attempted.

(30 marks) AO1

16 Assess the view that Hasidism is outmoded today.

Agree:

- 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.
- Role of women does not accord with modern views.

Disagree:

- Healthy and growing branch of Orthodoxy.
- Attractive to some secularised Jews.
- Numbers growing due to large families.
- Parallels to some very traditional Christian groups.
- 'Charismatic' element attractive to those seeking particular ways of worshipping.

(20 marks) AO2

Section C Islam

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

17 Examine different understandings of ijtiḥad (individual reasoning).

- A technical term of Islamic law that describes the process of making a legal decision by independent interpretation of the legal sources the Qur'an and the Sunnah.
- The opposite of ijtiḥad is taqlid which is Arabic for "imitation".
- Generally, a Mujtahid is an educated Muslim who makes up his own ruling on the permissibility of an Islamic law but only for himself.
- Ijtiḥad today is mainly associated with the Sh'ia Muslim Jafari school of jurisprudence.
- Western scholars such as Joseph Schacht accepted the notion that the "gates of ijtiḥad" were "closed" in the 10th century in Sunni, meaning that ijtiḥad is not practised in Sunni Islam anymore.
- Modern scholars of Islamic law (e.g. Wael Hallaq) demonstrate that ijtiḥad has remained an essential part of the Sunni Muslim tradition, despite the emphasis on taqlid.
- In Islamic political theory, ijtiḥad is often counted as one of the essential qualifications of the Khalifa.
- It can be considered as 'personal effort' or struggle linked to Jihad to uncover God's rulings on issues from the different Muslim sources such as Ijma, Qiyas and the Sunnah.
- It is sometimes divided into complete ijtiḥad (all areas regarding fiqh – law) and partial ijtiḥad (certain areas of fiqh only).
- The Ayatollah acts as a Mujtahid which means that Sh'ia has been able to respond to new situations, while some feel that Sunni fiqh has become too removed from everyday life.

The question asks for 'different' – if this is not addressed, maximum Level 5.

(30 marks)

AO1

18 **'God alone commands the Muslim way of life, not ijthihad'.
Discuss how far you agree.**

In support of the statement:

- God's words in the Qur'an can never be overruled by a human whoever they are.
- God laid out all a Muslim needs to know about the law.
- Muslims living in the West are subject to secular laws of the state rather than Islamic law. In this context ijthihad becomes mainly a theoretical and ideological exercise without any legal force.
- Conservative Muslims say that most Muslims do not have the training in legal sources to conduct ijthihad.
- They argue that this role was traditionally given to those who have studied for a number of years under a scholar.

Against the statement:

- The purpose of ijthihad is to try to establish what God's command is.
- Liberal movements within Islam argue that any Muslim can perform ijthihad, given that Islam has no generally accepted clerical hierarchy or bureaucratic organization.
- A number of fundamental tendencies within Islam might argue that the 'doors of ijthihad' have been opened again and are not very liberal.
- Times move on and why should not scholars within Islam carry authority for Muslims today?

(20 marks)

AO2

Question 10 Shi'a Islam

19 **Examine the distinctive practices of Shi'a Islam.**

Candidates may include some of the following:

- Shi'a celebrates additional festivals, such as the birth of Ali and Ashura and the martyrdom of Husayn on the 10th of Muharram (weeping and self – mutilation)
- A 10 day festival is held at Karbala every year. This is where Husayn was buried and they remember his martyrdom.
- Shi'a hold memorial gatherings known as rawdahs on the 40th day after someone has died.
- Importance of martyrdom.
- Hierarchical clergy.
- Influence of religious leaders.
- Taqiyya (concealing your faith when under threat);
- muta (temporary marriage).
- Practice of lesser Jihad (6th Pillar)

NB Primary focus is practices, not beliefs.

(30 marks)

AO1

20 **'For Shi'a Muslims today, beliefs are more important than practices'.
Assess this claim.**

In support of the statement (e.g.):

- The authority of the Imams for Shi'a Muslims is more important than any practice.
- Imams are viewed by some Ismaili Shi'a as semi – divine figures.
- Imams are regarded as sinless and this helps Shi'a Muslims with their faith.
- A 'renewer' every century is a vital belief for the continuation of Shi'a Islam.
- The hidden Imam and Day of Judgement are far more significant to a Shi'a Muslim than any practice of any ritual they might perform.
- Reference to historical debate about bloodline (caliphate)

Against the statement (e.g.):

- Without the practices Shi'a Muslims perform, Shi'a Islam would cease to exist today.
- Beliefs are known and will be present for all time but it is the putting into practice of these beliefs that are vital today.
- Importance of martyrdom can only be seen in the practice of the act not in the beliefs surrounding it.
- Keeping the festival traditions going is far more important than simply knowing where they came from or the beliefs surrounding their origin.

NB Candidates may refer to any form of Shi'ism in their answer.

(20 marks)

AO2

Question 11 God and humanity

21 Examine Muslim ideas about both the immanence and the transcendence of God.

Immanence

- Allah is not remote and unapproachable though.
- The Qur'an and Hadith both show that Allah is close to humankind.
- Descriptions most used of Allah are 'compassionate' and 'merciful'.
- The highest state of Muslim worship (ihsan or perfection) is to worship Allah as if you saw him, because even if you do not, he will see you.
- He is the only author of creation and the controller of destiny.
- Surah 112 summarises the concept of God.
- God is not a remote deity because he is immanent (inherent) in creation.
- He is closer to man than his jugular vein (50.16).
- God is immanent as a judge, as a guide and as a creator.

Transcendence

- God is utterly transcendent.
- Allah didn't create humans in his own image.
- The Qur'an asserts the existence of a single and absolute truth that transcends the world; a unique and indivisible being, who is independent of the entire creation.
- The indivisibility of God implies the indivisibility of God's sovereignty which, in turn, leads to the concept of a just, moral and coherent universe, rather than an existential and moral chaos.
- Similarly, the Qur'an rejects such ideas as the duality of God arguing that both good and evil generate from God's creative act and asserting that the evil forces have no power to create anything. The Qur'an also rejects the doctrine of the Trinity where "the one God exists in three Persons and one substance, Father, Son, and Holy Spirit" as believed in mainstream Christianity.
- God in Islam is a universal god, rather than a local, tribal or parochial one is an absolute, who integrates all affirmative values and brooks no evil.

Maximum Level 5 if only one aspect attempted.

(30 marks)

AO1

22 'There is no such thing as 'human free will' in Islam'. Assess this claim.

In support of the statement:

- Muslims believe that human beings exercise free will, but that their destiny is also known by Allah (God). This is a contradiction.
- Muslims have to 'submit to the will of Allah' so there cannot be free will
- Allah revealed his will, not his character, to the people.
- All Muslim teachings point to following the will of Allah, which would appear to disregard any concept of free will.

Against the statement:

- Disputes about free will in Islam began with the Kharijite vs Murijite disputes, with the Kharijites arguing that humans had "qadar," the capacity to do right or wrong, and thus deserved the reward or punishment they received, whereas Murji'ites insisted on God's "jabr," or total power and initiative in managing all events.
- Later accounts of free will in Islam suggest that every human action has two distinct agents. God creates the act with his divine jabr, but then the human "acquires" the act, making it theirs and taking responsibility for it using their human qadar.
- According to Islam, human beings are not completely masters of their fates, nor are they puppets subject to the hazards of destiny.

(20 marks)**AO2****Question 12 Women and family life****23 Examine the role and status of women in Islam.**

Candidates might examine some of the following:

Role

- Apart from her role as a wife, the Muslim woman has a very important role as mother.
- In short her primary role is with the upbringing of her children and in being a dutiful wife.
- She is encouraged to carry out all the duties she takes up with devotion and enthusiasm.
- However the women's role of being a mother and a wife are not her only roles. Islam permits the women to perform *Hajj* (pilgrimage),

Status

- A woman has the right to remain a virgin.
- Right to be pure on her marriage day.
- Modest dress e.g. hijab. Female dress is a form of liberation for a Muslim woman.
- The status and value attached to parents in the Muslim world is very high. The Qur'an says:
"Your Lord has decreed that you should worship nothing except Him, and (show) kindness to your parents, whether one or both of them attain old age (while they are) still with you, never say to them 'Shame! nor scold either of them. Speak to them in a generous fashion. Protect them carefully and say: 'My Lord, show them mercy, just as they cared for me as a little child' (17:23-24).
- She retains all her own property on marriage
- A Muslim woman can exercise the vote, engage in politics, take up employment and even run her own business.

For level 6 and 7, candidates are likely to explore different understandings of the role and status of women in Islam though this is not essential for these levels.

Although there is some overlap between role and status, both need to be addressed for marks above Level 5.

(30 marks)**AO1**

24 Assess the view that it is not possible for men and women to be equal in Islam.

In support of the statement:

- Women are exempted from fasting and prayer during their period.
- Men are prohibited from wearing gold and silk while women are allowed to, as it is women's nature to beautify themselves.
- Friday prayers are obligatory for men but optional for women.
- Men must spend their money on the family but a woman's money is entirely her own to spend as she chooses.
- There are differences in clothing requirements as well, since the physical appearance of men and women is dissimilar.
- All of this is reflective of the natural differences between men and women. So in lesser jurisprudential matters, Islam treats men and women according to their inherent differences as per substantive equality and in the interest of justice.
- Polygamy is allowed.
- Different rules for divorce proceedings.

Against the statement:

- Islam recognizes that while men and women have some physical differences, spiritually they enjoy absolute equality before God.
- The Quran and Sunnah are unequivocal in stating that one's gender will have absolutely no bearing on their reward or punishment in the next life.
- "I shall not lose sight of the labor of any of you who labors in my way, be it man or woman; you proceed one from another..." (Quran 3:195)
- Therefore, Islam openly declares that men and women have an equal status and value before God.
- In legal and practical aspects, the general rules are the same for men and women.
- Both have the same acts of worship, the same Islamic etiquette and manners, and are subject to the same legal penalties.

(20 marks)

AO2

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