

# **Markscheme**

**May 2019**

**World religions**

**Standard level**

**Paper 2**

No part of this product may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the IB.

Additionally, the license tied with this product prohibits commercial use of any selected files or extracts from this product. Use by third parties, including but not limited to publishers, private teachers, tutoring or study services, preparatory schools, vendors operating curriculum mapping services or teacher resource digital platforms and app developers, is not permitted and is subject to the IB's prior written consent via a license. More information on how to request a license can be obtained from <http://www.ibo.org/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

Aucune partie de ce produit ne peut être reproduite sous quelque forme ni par quelque moyen que ce soit, électronique ou mécanique, y compris des systèmes de stockage et de récupération d'informations, sans l'autorisation écrite de l'IB.

De plus, la licence associée à ce produit interdit toute utilisation commerciale de tout fichier ou extrait sélectionné dans ce produit. L'utilisation par des tiers, y compris, sans toutefois s'y limiter, des éditeurs, des professeurs particuliers, des services de tutorat ou d'aide aux études, des établissements de préparation à l'enseignement supérieur, des fournisseurs de services de planification des programmes d'études, des gestionnaires de plateformes pédagogiques en ligne, et des développeurs d'applications, n'est pas autorisée et est soumise au consentement écrit préalable de l'IB par l'intermédiaire d'une licence. Pour plus d'informations sur la procédure à suivre pour demander une licence, rendez-vous à l'adresse <http://www.ibo.org/fr/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

No se podrá reproducir ninguna parte de este producto de ninguna forma ni por ningún medio electrónico o mecánico, incluidos los sistemas de almacenamiento y recuperación de información, sin que medie la autorización escrita del IB.

Además, la licencia vinculada a este producto prohíbe el uso con fines comerciales de todo archivo o fragmento seleccionado de este producto. El uso por parte de terceros —lo que incluye, a título enunciativo, editoriales, profesores particulares, servicios de apoyo académico o ayuda para el estudio, colegios preparatorios, desarrolladores de aplicaciones y entidades que presten servicios de planificación curricular u ofrezcan recursos para docentes mediante plataformas digitales— no está permitido y estará sujeto al otorgamiento previo de una licencia escrita por parte del IB. En este enlace encontrará más información sobre cómo solicitar una licencia: <http://www.ibo.org/es/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

## 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 the significance of the Mahabharata and the Ramayana for Hindus.

- Both epic texts, the Mahabharata (especially the Bhagavad Gita), and the Ramayana, are smriti (remembered) texts. As smriti texts many Hindus consider them as supplementary and may change over time.
- They are both important for the mythological expression of gods and goddesses upholding the sanatana dharma (eternal teachings).
- Smriti texts are generally considered less important philosophically than shruti (heard) texts such as the Vedas and Upanishads. They are also regarded by most schools as less important; with the exception of the Mimamsa.
- For many Hindus they help make the truths of shruti texts more accessible for daily life.
- Hindus are far more likely to be familiar with these stories than with the Vedas and Upanishads which are written in Sanskrit.
- The many stories which colour and inform Hindu belief and practice are found in the smriti texts and particularly the Epics. The stories of the gods and humans found particularly in the Ramayana provide role models, eg Rama and Sita, and codes of living for Hindus.
- The Epics have been filmed and achieved enormous popularity in the Hindu community. Also, the stories from them are retold in cartoon form and are frequently acted out at festivals and other special events.
- Candidates should be credited for mentioning the content of the Epics in the process of discussing their significance.
- Candidates' references to the distinctive importance of the Mahabharata and/or the Ramayana should be credited where appropriate.
- The Bhagavad Gita is helpful to explain one's varnashramadharma.
- Vedas are not commonly read by most Hindus making the Mahabharata and Ramayana more significant.
- Mahabharata and the Ramayana are more accessible.

*Accept any other relevant answer.*

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

2. Discuss the role of the guru for Hindus.

- Guru means a teacher, guide or spiritual head of a Hindu community. Someone to whom great respect or reverence should be shown.
- Early Hinduism taught that moksha could be achieved by two means: with ensuring the attainment of good karma and with the help of a guru.
- There are different beliefs about the role of the guru. In some Hindu communities unquestioning obedience to the guru is required while in others, attitudes may be less strict.
- The guru also helps to assure the continuation of the religion and Hindu way of life.
- Many Hindus will have their own personal guru to guide them on spiritual and practical matters.
- In modern practice, gurus tend to be high caste males. Hindu texts differ as to who can be a guru. There is no mention of restrictions in the Vedas and the Upanishads and in some of the Vedas it is made clear that knowledge is for everyone and there are examples of women and people from all castes being gurus. Similarly, there are no stated restrictions on who can study with a guru. This view was also held during the Bhakti movement.
- It is believed that the best way for a guru to guide a student is not to give immediate answers, but posit dialogue-driven questions that enable the student to discover and understand the answer.
- In modern neo-Hinduism, “guru” may refer to different concepts: a *spiritual advisor*, someone who performs traditional rituals outside a temple, or an *enlightened person* in yoga whose authority comes from personal experience.
- Although the role of the guru continues in many Hindu traditions/communities, they are not regarded as prophets but as someone who shows the way to spirituality, to moksha and to finding meaning in life.
- Candidates may discuss the role of the guru in classical vs contemporary ages.
- Not all Hindus may have time or money to devote to studying with a guru.
- The emphasis may be either on the guru or the Hindus.

*Accept any other relevant answer.*

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

## Buddhism

3. To what extent is the principle of karma important to Buddhists when they make moral decisions?

Candidates should demonstrate knowledge of the principle of karma and an ability to apply this knowledge to moral decision-making. Candidates should be credited for making the following points:

The principle of karma:

- The Buddha taught that every moral action has a fruit or consequence.
- Good moral action produces good fruit and bad moral action produces bad fruit. Intention or volition is also seen as action and has a fruit or consequence.
- This is seen as a universal principle.

The principle of karma is important in moral decisions because:

- Buddhists are confident that when they do good, they will experience good, in this life or a future life.
- This gives them motivation to act morally.

Other important factors that can override the principle of karma when moral decisions are made:

- If morally good actions are done only to benefit the self, then the fruit of the action will not be as good as when the action is done out of compassion for others, with pure intention.
- Buddhists also make moral decisions informed by the five precepts, loving kindness and compassion, which help them to assess whether their actions will benefit or hurt others.
- 

Possible practical examples

- A decision about stealing: Buddhists know that stealing will have a bad consequence for them but also think about the harm it does to another person and, through compassion for that person, refuse to steal.
- A decision about telling a lie: Buddhists know that lying will have a bad consequence for them but also think about the hurt it may cause to other people and, through compassion for them, refuse to lie.
- Anatta (not atman) should be used.

Credit can only be awarded for Buddhist, not Hindu concepts

*Accept any other relevant answer.*

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

4. To what extent do Theravada Buddhists and Mahayana Buddhists use different sacred texts?

In order to discuss this issue, candidates should demonstrate awareness of the differences between the texts used by Theravada and Mahayana Buddhists. Candidates should be credited for making the following points:

*Theravada Buddhists*

- The Theravada texts are written in Pali and are either called the Pali Canon or the Tipitaka/Tripitaka (three baskets).
- They are divided into three parts: Vinaya Pitaka; Sutta Pitaka; Abhidhamma Pitaka.
- Theravada Buddhists believe the first two parts contain the words of the Buddha, when he lived.
- They also believe that they were transmitted orally for several hundred years before they were written down.
- Candidates should be credited for explaining what the three parts of the Tipitaka/Tripitaka are and for naming individual texts within them, such as the Dhammapada.

*Mahayana Buddhists*

- Mahayana texts were written in Sanskrit.
- They arose several hundred years after the death of the historical Buddha.
- Mahayana Buddhists believe that they also represent the teachings of the Buddha.
- Versions of some Theravada texts are present in Mahayana countries, for example, the shastras and the agamas in China.
- Many Sanskrit texts are now found only in their Chinese and Tibetan translations.
- Candidates should also be credited for naming some Mahayana texts, for example the Prajnaparamita Literature, the Lotus Sutra, the Heart Sutra or the Diamond Sutra.
- Some Mahayana scriptures are authenticated by the three dharma seals.

*Discussion on the basis of this evidence*

- Theravada Buddhists and Mahayana Buddhists use different sacred texts.
- Some Mahayana schools know of the Pali Canon and possess versions of the Pali Canon but these are not as important for them as the Mahayana texts.
- In modernity, when there is more communication between Theravada and Mahayana Buddhists, Buddhists within the different schools may read texts from other schools.

*Accept any other relevant answer.*

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

## Sikhism

### 5. Examine Sikh beliefs about cosmology.

- The name Karta Purukh was often used by Guru Nanak to describe God as the Creator. For Sikhs there is only one God who is the Creator of all and the first and only cause of all that exists.
- Guru Nanak taught that the Creator and his creation are unified – the creation is made of him and in him. The universe and everything that happens in it is in accordance with his hukam (will). For Sikhism everything in existence is part of one single God (Creator).
- The name Akal Purukh (Timeless One) is sometimes used for God in devotion indicating that God is beyond time. As such God has been and will always be. Never being born and never dying. This is declared in the Adi Granth, “Sky and earth will pass away, only the One will remain forever”. (AG 64)
- Believing in God as Akal Purukh affirms the trustworthiness and consistency of God as is stated in the Mul Mantra. Guru Nanak taught “You are the timeless one, death does not hang over your head”. (AG 1038)
- For some religions, science appears to have posed a challenge to cosmological beliefs but this is not the case in Sikhism. The Gurus taught that there was a pre-creation state of “emptiness”, or “nothingness”.
- According to the Sikh world-view there was a time when the world had not yet appeared but the universe came into existence as the result of God’s will. “When it pleased you, you created the world, establishing your creation without visible supports.” (AG1036)
- Guru Nanak identified three stages in evolution. The first is gaseous, the second liquid and the third crystallization.

If candidate writes about eschatology, the response must relate to the question.

*Accept any other relevant answer.*

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



6. Examine the importance of the five Ks as expressions of Sikh ethical beliefs.

Candidates might make reference to the way the five Ks, as a unity, express ethical beliefs or they might examine how each of the five Ks individually express ethical beliefs.

- The five Ks are five items of dress commanded by Guru Gobind Singh in 1699 to be worn by Khalsa members. The wearing of the five Ks expresses a range of ethical beliefs such as:
  - The importance of identity. The five Ks externally express the values of the Khalsa community who are required to live pure lives and express the importance of communal identity.
  - Obedience of Khalsa members to the Guru's command to wear five items of dress. These may conflict with laws of the country eg the carrying of the kirpan.
  - Commitment to the ethical undertakings and vows (kurahits) given at the amrit sanskar (initiation into the Khalsa). These include not removing body hair, not using tobacco and not committing adultery. The wearing of the five Ks show an external and consistent commitment.
- **Kachera:** The shorts or undergarments worn by males or females. They are a reminder of the commitment made at the amrit sanskar to disciplined sexual conduct and not committing adultery. "The sign of true chastity is the Kachera you must wear this and hold weapons in hand." (*Bhai Gurdas Singh, Var. 41, pauri 15*).
- **Kangha:** The comb that keeps the hair tidy. As members of the Khalsa refrain from cutting their hair the kangha keeps the hair tidy and clean. "Comb the hair twice a day, covering it with a turban that is to be tied from fresh." (*Tankhanama Bhai Nand Lal Singh*).
- **Kara:** The thin iron bracelet usually worn on the right forearm. Usually the kara is plain and not made of gold as the five Ks are meant to be symbols and not ornaments that might show monetary status. The circle of the kara reminds Sikhs that God is one and never-ending. Some members of the Khalsa consider the kara as a handcuff that binds them to God. The kara is a constant reminder of living according to the commitments made at the amrit sanskar.
- **Kesh:** The uncut hair, including body hair. The long hair keeps the natural God-given body form and symbolizes the perfection of God's creation. Although it is not one of the five Ks, reference may be made to the role of the turban which covers the kesh.
- **Kirpan:** The sword with a single cutting edge. The length should be over a metre to identify with those worn by the founding members of the Khalsa (piare). The kirpan is worn as a defensive weapon showing it is a Sikh's duty to protect the weak and innocent in danger. It may only be used in self-defence and the protection of others.

*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 – Hinduism **or** Buddhism **or** Sikhism – discuss the importance of group religious experience.

Answers should clearly indicate the importance of the group religious experience. Some examples are:

#### **Buddhism**

- In some Theravada Buddhist countries boys are required to spend time in a monastery as the monastic life is considered the ideal.
- Learning from and with others *eg* lay Buddhists learning from holy teachers (lamas), and monks and nuns.
- The Sangha. This includes the community of monks and nuns who live according to the monastic code and also includes the lay people who support the monks and nuns.
- Festivals such as Kathina and Wesak (Vesak) show the importance of group religious experience through the processions and group activities *eg* offering new robes for the monks, collective meditation.
- Group pilgrimages to places such as Bodh Gaya and Lumbini.

#### **Hinduism**

- Communal worship in the mandir which is supported through the playing of musical instruments to support the singing of Bhajans.
- Pilgrimage to places such as Varanasi and for annual bathing rituals.
- Ashrams where groups of Hindus live who have devoted themselves to a spiritual life live together with their Guru.
- Melas and special religious fairs in which communities join together to celebrate *eg* the Kumbh Mela which is the largest religious gathering and held every twelve years.
- Festival days and group processions through the streets *eg* Ganesh Chaturai when murtis of Ganesh are paraded through the streets.

#### **Sikhism**

- Sewa/seva (altruistic service) to others is seen as worship. This includes service to the community such as through working in the langar.
- Communal worship in the gurdwara is considered important in helping an individual to focus on God. Communal worship focuses on the physical presence of the Guru Granth Sahib, *eg* through music and devotional singing.
- Gurburbs, which often include the Akhand Path – continuous community reading of the Guru Granth Sahib.
- Rituals at festivals, *eg* the renewing of the Nishan Sahib at Vaisakhi (New Year's Eve, anniversary of the Khalsa being realized on Earth).

Group experiences for all three religions can include weddings, funerals, rites of passage (robe ceremony, thread ceremony, amrit).

*Accept any other relevant answer.*

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

## Section B

### Judaism

8. Discuss the significance of bar mitzvah.

Candidates should demonstrate that they know the main features of a bar mitzvah and be able to draw out the religious **and** spiritual significance.

- The bar mitzvah ceremony is a coming of age ceremony for Jewish boys. It normally happens after the thirteenth birthday although there will have been considerable preparation beforehand.
- The ceremony celebrates a period of preparation, in which boys will have attended weekly classes to discuss key features of Judaism and to learn how to participate in Jewish worship. They will learn how to lay tefillin and how to read from the Torah scroll. This will include learning Hebrew to be able to recite their portion in the synagogue.
- From this ceremony boys are considered as a religious adult. It is the passage from boyhood to manhood. As such they will be accountable for their actions before God. This will include whether their decisions and actions reflect inclinations of yetzer ha tov (good inclinations) or yetzer ha ra (bad inclinations).
- Bar mitzvah means “son of the commandments” and the Ethics of the Fathers refers to thirteen being the age for observing the commandments. During the service the boy declares his intention to keep the duties of the Torah.
- After the bar mitzvah, boys will be able to participate in particular rituals and worship. This includes being able to form part of the minyan. A minyan is ten males (and sometimes females) over the age of 13 required for certain prayers to be said, eg the Kaddish and the repetition of the Amidah.
- The ceremony itself is a time to celebrate Jewish identity. Friends and relatives will be invited to the synagogue to witness the bar mitzvah boy being called to the bimah to read his portion from the Torah. The ceremony usually involves the boy’s father or other male relatives. After the ceremony, there will often be a celebration.

*Accept any other relevant answer.*

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

9. “All Jews should practise the teachings of the Torah.” Discuss.

Candidates should demonstrate that they know there are differences in opinion regarding literal and non-literal interpretations of the Torah. They may indicate this by using the names of denominations *eg* Progressive, Charedi, Liberal, Reform, which are indicative of the country they are answering from.

**Points in support of the statement**

- The Torah is considered the most important sacred text by Jews containing the first five books of Moses.
- These books contain accounts of how God created the world and the history of the Jewish people.
- For many Jews, the Torah is believed to have been given by God to Moses on Mount Sinai and is therefore considered an absolute truth that must be obeyed.
- Within the five books there are the commandments and ethical ideals that all Jews should live by. Although there are other holy books, *eg* Talmud these are interpretations of the Torah guidelines. It is the Torah, for example, that commands no work should be done on Shabbat. However, what constitutes work is discussed and interpreted in other texts such as the Talmud.

**Points for not supporting the statement**

- There are differences between Jewish attitudes to practicing the teachings of all the Torah. Some Jews believe it is important to follow all the teachings while other Jews consider it important to exercise free will and interpret them in light of contemporary society.
- Although the teachings of the Torah are considered important even for the most observant Jew the majority are not as important as upholding Pikuach Nefesh (saving a life). Virtually all the teachings of the Torah can be disobeyed if a life would be saved. For example, answering a telephone call on Shabbat to save a life.
- Some of the teachings of the Torah are no longer possible to follow. This is particularly the case of those relating to worship and sacrifice in the Temple. Sometimes there is conflict between the teachings of the Torah and the laws of the country and Jews have to consider which to follow. This is often a personal decision which might be influenced by advice from their rabbi and interpretation of the Talmud.

*Accept any other relevant answer.*

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

## Christianity

### 10. Examine the ordination of women within the Christian churches.

Answers may cover a very wide range of issues, such as:

- Instances in the New Testament where Jesus's directions to the disciples and others sometimes seem at variances with each other – the question as to whether he was challenging a mainly patriarchal society.
- Attributing a lower role to women because of interpretations of the Fall.
- The way in which the Church has developed from the 1st century when there were possibly women deacons and priests, which only began to change in the 19th century with the appointment of the first women non-conformist ministers.
- In the late 20th century, the Anglican Communion began to ordain women priests.
- The largely unchanging attitudes of the Roman Catholic and Orthodox churches towards women.
- The implications of writings (such as the 1988 Papal encyclical *Dignitatis Mulieris*).
- The teachings of Paul.
- The Protestant Reformation.

*Accept any other relevant answer.*

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

11. “It is not possible for Christians to accept a literal interpretation of the creation stories in Genesis 1 and 2.” Discuss.

The question addresses the assumed conflict between religion and science which dates back as far as Galileo if not before.

**Points in support of the statement**

- The non-literalist views of scholars such as Augustine.
- A general Creationist disregard for Genesis 2, preferring the story in Genesis 1 which puts humankind at the pinnacle of creation. Also, the discounting of Biblical scholarship suggesting that Genesis 2 was written first and that they are from different times by different authors.
- Issues with personal interpretation and translation.
- Challenges to creationism from scientific theories such as Darwinism and the Big Bang.
- Discussion might also consider whether current scientific developments really do any harm to faith.

**Points for not supporting the statement:**

- It's in the Bible, many Christians see it as the revealed word of God.
- Literalist interpretations and claims of Biblical inerrancy – dating largely from the late 19th century.
- Creationist belief reflected in projects such as the Museum of the Creation (Petersburg, Kentucky USA), Museum of the Bible (Washington DC) and the Noah's Ark theme parks.

*Accept any other relevant answer.*

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

## Islam

12. “The shahadah is the most important pillar of Islam.” Discuss.

### Points in support of the statement

- All Muslims are expected to embrace the shahadah throughout their life. This is different to some of the pillars, such as sawm (fasting) and hajj (pilgrimage) which might be excused under certain circumstances such as illness or pregnancy.
- The shahadah is central to Islam as it is the declaration of faith that God really exists and that Muhammad is the true Prophet. The words of the shahadah are announced in the adhan (call to prayer) from the minaret of the Mosque five times a day. This is fundamental to being a Muslim. It expresses the oneness of God (tawhid).
- When someone is reverting to Islam then the shahadah is stated. Muslims do not believe a person converts but reverts.
- The shahadah is said into the ears of Muslim babies at birth and at times of death. They are the first and last words a Muslim usually hears. Muslims will say it in prayers throughout their lives.

### Points for not supporting the statement

- The five pillars of Islam are central to Muslim practice and belief.
- Although the shahadah is often said to be the first pillar of Islam that does not mean it is the most important.
- All the pillars are important as without one of the pillars belief can collapse.
- The ummah is strengthened through all the Pillars by praying at the same time, giving charity (zakah), fasting together (sawm) and pilgrimage (hajj). So all Pillars support the concept of ummah.

*Accept any other relevant answer.*

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

**13.** Compare and contrast the importance of the Qur'an with that of the Hadiths.

- Both the Qur'an and the Hadiths are sacred Muslim texts which will guide Muslim belief and practice and should be treated with respect.
- The Qur'an is a revelation from Allah. As such it should never be translated as the Arabic is believed to be the actual words of God. It can never be altered. The Qur'an is the word of Allah, the Creator, while the Hadiths are the sayings of a Prophet.
- Both the Qur'an and the Hadiths can be interpreted.
- The Hadiths are the sayings and actions of the Prophet Muhammad. They give Muslims practical examples of how the Qur'an should be interpreted through their beliefs, actions and deeds. There are six collections which are considered by most Muslims to be fully authentic. As the Prophet Muhammad was the person chosen by Allah to receive the Qur'an and to give guidance he is revered by all Muslims.
- As a revelation from Allah the power of the Qur'an is believed to be felt by reading and reciting aloud the Qur'an. Many children attend Madrassahs in order to learn how to recite the Qur'an but not necessarily to understand it. Being able to recite the whole of the Qur'an is a great accolade and earns the title "hafiz".
- The Hadiths can be used in legislation. They are important because they fill in details on Islamic belief and practice from the framework of the Qur'an, eg the Qur'an commands Muslims to pray but it was the Prophet Muhammad who stated how and when, and gave them the Five Pillars
- Respect for the Qur'an is shown through Muslims washing before touching the Qur'an and placing it on a high shelf when it is not in use. It can only be touched in a state of purity which is not true of the Hadiths.

*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 – Judaism **or** Christianity **or** Islam – discuss the significance of funeral or death rites.

The focus of the question demands an explanation of the religious or spiritual significance or meaning of the funeral or death rites. References may be made to cultural rituals, *eg* in some countries women do not attend the funerals although there is no restriction in the Qur'an. These may be credited if the religious or spiritual significance is discussed.

#### Christianity

- Prayers are said for the dying person showing the importance of the ongoing relationship with God. References might be made to the example of the Last Rites.
- Some Christians, *eg* Roman Catholics, will probably hold a vigil for the deceased before the day of the funeral. The body may be brought into the church where the presence of the Blessed Sacrament reflects the presence of Jesus.
- Funeral services are held in churches allowing friends and family to grieve for the person and give thanks for their life on earth and to pray for their eternal soul.
- Readings are often made which show that those who believe in Jesus will be resurrected and spend eternity with God, *eg* "I am the resurrection and the Life" (John 11.25).
- Candles may be lit for a funeral in a church reflecting the belief that that "Jesus is the light of the world".
- Some Christians consider it important to be buried rather than cremated as they believe that on the Day of Judgment, bones of the dead will reform for bodily resurrection.

#### Islam

- When close to death the kalimah (often referred to as the shahadah) is whispered into the ears as it was at birth. So showing that at death you return to the Creator.
- The body is usually washed by close relatives to ensure the preservation of the dignity of the body.
- A simple white shroud is wrapped around the dead body to reflect the belief that all are equal before God in death.
- Muslims try to bury the deceased as fast as possible and certainly within three days. There are many different beliefs as to why this is the case *eg* to preserve the dignity of the deceased.
- At the funeral prayer Muslims will line in rows behind the body, so exemplifying the importance of the ummah (worldwide community of Muslims).
- The body is normally buried so that it remains whole for resurrection on the Day of Judgment.
- As the body is lowered into the grave often the following words are said from the Qur'an 20.55: "We shall bring you forth once more" reflecting the belief that God will one day bring people back to life.
- Muslims prefer not to use a coffin so that they are within the dust from which they came. This belief is illustrated through readings from the Qur'an at the grave.
- The site of the grave is often raised in a mound often with no gravestones showing that everyone is equal in death. Graves are raised above ground level so that people do not accidentally walk on them.

### **Judaism**

- At death, prayers, *eg* Shema and kaddish, are said which show the importance of belief in one God, the Creator.
- As soon as someone dies, preparations are made for burial which must take place as quickly as possible. There are many reasons for this, *eg* to preserve the dignity of the deceased; the Zohar refers to the soul being in a state of anxiety until the body is buried.
- The dead body is wrapped in a plain shroud showing that rich and poor are alike. Often men are wrapped in their tallit with the fringes cut showing they are now free of the religious obligations.
- Members of the Chevra Kaddisha preserve the dignity of the body through washing it and sitting with it until burial.
- Often mourners will make a tear in their clothes. This reflects the grief felt by close family and friends that can never be repaired.
- Jews prefer not to use a coffin so that they are within the dust from which they came.
- It is considered a mitzvah to accompany the coffin to the burial.
- The funeral is simple with psalms often read. Sephardic Jews will often walk around the coffin seven times and recite prayers for the angel of mercy to accompany the coffin.
- There will not normally be a eulogy at the funeral service as words of praise should have been given to the person while they are living.

The rites discussed may vary according to the different religious traditions.

*Accept any other relevant answer.*

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

---