



GCE AS MARKING SCHEME

SUMMER 2024

**AS
RELIGIOUS STUDIES - COMPONENT 1
Option B - An Introduction to the Study of Islam
B120UB0-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions [25 marks]</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <i>religious, philosophical and/or ethical thought and teaching</i> <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> <i>cause and significance of similarities and differences in belief, teaching and practice</i> <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> Thorough, accurate and relevant knowledge and understanding of religion and belief. An extensive and relevant response which answers the specific demands of the question set. The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> Accurate and relevant knowledge and understanding of religion and belief. A detailed, relevant response which answers the specific demands of the question set. The response demonstrates depth and/or breadth. Good use of evidence and examples. Accurate reference made to sacred texts and sources of wisdom, where appropriate. Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> Mainly accurate and relevant knowledge and understanding of religion and belief. A satisfactory response, which generally answers the main demands of the question set. The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. A basic response, addressing some of the demands of the question set. The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. Some accurate reference made to sacred texts and sources of wisdom, where appropriate. Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. A very limited response, with little attempt to address the question. The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. Little or no reference made to sacred texts and sources of wisdom, where appropriate. Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> No relevant information.

Band	Assessment Objective AO2- Part (b) questions [25 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

EDUQAS GCE AS RELIGIOUS STUDIES

COMPONENT 1: Option B – An Introduction to the Study of Islam

SUMMER 2024 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) Explain the importance of the functions of the first masjid in Madinah. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **The masjid was built first, showing its importance as primary.** Muhammad and the first Muslims escaped persecution in Makkah and moved to Madinah in what is known as the Hijrah. On arrival, the first act was to begin building the mosque. This shows that the masjid was considered the most important focus for the community.
- **The first masjid was a place for prayer.** This allowed Muslims to practice the five daily prayers, as commanded by Muhammad. Prayer is a Pillar of Islam and a way to Paradise in the afterlife, so providing a place for prayer was of utmost importance.
- **The first masjid was a focus for Jummah (Friday) prayers.** The community had been unable to pray Jummah in Makkah because coming together in congregation attracted persecution, so they had to pray secretly. The masjid in Madinah helped the community to strengthen its practice together.
- **Education and preaching took place at the masjid.** New converts were taught their prayers and rituals. Muhammad was able to preach and give sermons to the faithful, helping to increase their knowledge about religion.
- **The masjid was a political centre.** Muhammad chose to combine politics and religion in the masjid enabling him to give instructions to the people and do so with religious authority, as well as being the leader of the city and government. He would invite advisors and leaders of key groups, such as tribes, to meet him at the mosque.
- **Military functions were carried out in the mosque,** such as garrisoning troops, forming units ready for campaigns, and meeting commanders. Instructions for going out to battle or jihad were sometimes given here.
- **The masjid was a centre for peace and reconciliation.** Different tribal groupings were encouraged to make peace in the masjid and told not to enter with their weapons, so that fights did not break out. This supported Muhammad's leadership of the city because he asked different groups, tribes and religious followers, to help each other uphold their honour, rather than engage in disputes.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'The masjid today has retained its original functions.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **The masjid today may refer to the mosque in Madinah or may refer to any mosque**, as a generic term for religious buildings of Muslims. Accept either or a combination of both in candidate responses.
- **The masjid in Madinah has been expanded and rebuilt**. It is a major centre for **prayer**, both daily and Jummah prayers on Fridays. Sermons are given from the mosque, and education takes place.
- **Education continues to take place**. This is generally at a higher level, as there is now a University in Madinah, and people who go to the city are exclusively Muslim and from Muslim backgrounds, so new converts generally only come from other countries after they have already learned their rituals.
- **Political leadership** of Saudi Arabia now lies in Riyadh with the House of Saud, and political decisions are not part of the function of Madinah masjid, nor are any military functions, which are specifically excluded from the mosque by the government. However, it is still very much a place of peace.
- **Around the world**, there are thousands of different mosques which retain the functions of the first mosque to a greater or lesser extent. This partly depends on the size of the masjid and the community it serves.
- **All mosques provide places for prayer**, its core function and the very meaning of the word masjid: place of prostration. This is usually led by the Imam after the recitation of the adhan, the Call to Prayer, just like the first masjid provided these functions, with the adhan read by Bilal.
- **Most mosques provide Jummah on Fridays**, although some roadside and smaller ones might not provide an Imam to lead them. Generally, masjids give classes for children and converts and a sermon is given on Fridays, in similar fashion to Muhammad. In most places nowadays the sermon is translated into local languages for understanding, but the same function is carried out.
- **Few mosques provide political or military leadership** but in some places this occurs. In Iran Imams are closely involved in politics, for example. Therefore, the extent to which masjids continue the functions of the original is considerable, but not necessarily every function.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Explain the role of the community in maintaining the traditions of Id-ul-Fitr.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **The Muslim community organises Id prayer in the masjid.** This may involve several sittings to fit in everyone, and include practical arrangements such as car parking, and providing support for the people coming. Explanations are given to teach Muslims about how to perform the prayer, as it is different from the usual daily and Friday prayers.
- **At the prayer, collections are made called Fitrana.** Community members help to collect and distribute this to the less well off so that everyone can feel part of the festival and the poor are not neglected.
- **Id Mubarak!** Id greetings and hugs are shared at the end of prayers and people go out of their way to greet others so that no one is left out and all feel part of this event. This is a way of uniting the Ummah (Muslim community).
- **Family and community traditions** include wearing clean, new clothes, decorating the house and sometimes sending Id cards to each other. These help Muslims to feel it is a very special day, to many the most special in the year, and helps them to preserve the importance of the festival in their annual calendar.
- **Muslims take the day off and spend time at each other's homes sharing feasts.** This helps maintain family bonds and strengthen their ties, especially if they have not seen relatives for some time. The fact that so many in the family are involved helps encourage Muslims make an effort as well as feel they need to support the family, take the day off work, and arrange to visit and invite others so that contact is renewed.
- **People give money to the young** and encourage them to go out and celebrate. The festival carries on for three days so there is time to fit in the different aspects.
- **Some families visit the graves of lost loved ones.** This helps maintain the tradition that the dead are remembered, and Muslims pray that they will be rewarded in Paradise.
- **The word 'id' means return or renewal,** and through these actions the community support unity and maintain their traditions for the future.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Id-ul-Fitr should be equally a religious celebration and a social occasion.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Religious and social might be defined.** Religious is thought of as prayer and carrying out certain rituals. Social concerns conversation, meeting others and having a good time.
- **In Islam there is not always a clear division** between different parts of life. Many Muslims regard all of life as part of their religion, and so do not recognise any difference between religious and social aspects. All can be dedicated to the worship of God.
- **Id prayers are an essential part of the festival and a focus for the morning's activity.** New clothes are worn especially for the prayer. Greeting each other takes place at the prayer. Collections for the poor are again organised at the masjid. Therefore, the religious aspect of the day is central.
- **In performing Id prayers** Muslims are giving thanks to God for giving them the strength to keep the fast of Ramadan. That puts the religious aspect of the day more important than the social: people can socialise any day and celebrate for other reasons, but Id-ul-Fitr following Ramadan is specific to this religious occasion.
- **Nevertheless, the family is seen as the building block of society in Islam.** Id is a social occasion for the family and for many the most important time of the year when everyone is reunited. The duty to support the family, including through social occasions, could be seen as just as important as the prayer as a duty for Muslims.
- **Enjoyment and devotion can support each other.** If Islam was all about serious devotion, the young might become disillusioned. On the other hand, too much socialising might distract from prayer. By balancing the two equally it could be argued that Muslims achieve the best of both and support a balanced lifestyle.
- **The extent to which Id is a religious and social occasion 'equally' could be argued.** It might be said that both are important, but the prayer is purely for God and more important. Or it might be argued that God did not decree either more important than the other, so it is justified in regarding both as equal.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain how the context of persecution of Muhammad and his followers in Makkah was a major influence on the Hijrah (migration).

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **The Hijrah was the journey from Makkah to Madinah**, made by Muhammad and groups of the first Muslims to escape persecution in Makkah by the Quraysh.
- **The Hijrah saved Muhammad and some of the first Muslims from death.** On the night of Muhammad's escape, a decoy was put in place so as not to raise alarm. Ali slept in the bed of the Prophet. The Quraysh hatched a plot to kill Muhammad, but when they came to his house, they found Ali instead. So, had the Hijrah not been made, Muhammad might not have survived.
- **Many Muslims were saved from torture.** For example, Bilal was made to lie on the hot sand with rocks on his back and told to renounce his belief in Islam. He held firm. By escaping to Madinah, he and others were able to keep their beliefs without being tortured to renounce them and revert to paganism.
- **The Hijrah helped the early Muslims put their trust in God**, because God had saved them from persecution and guided them to migrate with a Qur'anic revelation to Muhammad. This further strengthened their faith in the Qur'an.
- **It could be argued that the Hijrah even saved Islam.** Given the tribal strength of the Quraysh in Makkah, in time the whole movement could have been crushed.
- **The Hijrah gave Islam the opportunity to flourish.** In Madinah, Muslims could pray openly rather than in secret. They could preach and tell others about Islam and gain more converts. Madinah was a centre from where missionaries, some carrying letters of invite from Muhammad, could go out to other places and call people to join the growing movement of Islam.
- **Hijrah shows that Muslims will do anything for their faith.** The Muslims left their possessions in Makkah and put religion first. This brought them closer to God and united them in their struggle. So, In Madinah they were strong and determined not to give in to the Makkans and to work for the long term for the victory of Islam and the return to Makkah, which they did several years later having gained in strength thanks to years of hard work in Madinah, following the Hijrah.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Muhammad only became a complete leader of the people in Madinah.’**

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Muhammad demonstrated his leadership in different circumstances** and different ways. He has been called a political statesman and military commander, a religious preacher and prayer leader. He lived first in Makkah and then Madinah, so demonstrated his leadership in particular ways according to the circumstances on those places.
- **The definition of ‘complete’ leader might be discussed.** What is necessary to be a complete leader? It could be argued this was inherent in the perfect personality of Muhammad, wherever he led from. Or it could be argued that Madinah was the essential context needed to show his leadership and put this in place for the development of Islam.
- **In Makkah Muhammad led a persecuted minority**, so he was unable to demonstrate leadership over the wider community of those of different faiths and backgrounds. Persecution reduced what the Muslims could do, trade restricted, and public prayer prohibited, so Muhammad could not openly lead and encourage his followers during the worst periods.
- **Muhammad became a political leader and statesman in Madinah**, so Muslims saw a different side to his leadership qualities. He was unable to exercise these talents in Makkah due to persecution, but in Madinah people were able to benefit from the way he brought peace and encouraged different tribes and religious communities to get on together. This peace dividend helped to give people prosperity.
- **Muhammad provided examples through his Sunnah**, many of which came from the Madinah period. In Madinah, he was able to show people much more about prayer, about how to pay zakah, and all the details of religion which could not be completed during the pressure of the Makkah period. Many of the details of the practice of Islam which Muslims follow today are based on Muhammad’s examples in Madinah, making this the most important period of his leadership.
- **It could be argued that people benefitted according to their different needs, and this was all part of God’s plan.** As these needs were very different at different stages of Muhammad’s career, it is difficult to judge any one period as gaining more from his leadership qualities.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) Explain how Jummah prayers influence the Ummah (Muslim community).
[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Jummah prayer is Friday mid-day prayer**, held in congregation in a mosque. A preacher will make a sermon followed by the prayer itself which is led by an Imam.
- Muslims pray five times a day, including a mid-day prayer on every day of the week. However, **only the Jummah prayer must be read in congregation** and cannot be prayed alone. If a Muslim cannot attend Jummah, they can pray the normal mid-day Zuhur prayer instead. It is considered an obligation to attend, if possible, for all adult males. Some Muslims close their shops or businesses for an hour, putting aside any loss of trade, so that they can attend the prayer, giving it such great importance.
- **Jummah brings together people** who might pray individually for the rest of the week. Muslims gain strength from meeting each other and talking about their faith. Muslims stand shoulder to shoulder in lines, equal in prayer towards God. This helps rich and poor feel unity and have concern for each other as equals.
- **Muslims learn from the sermon made at Jummah**. This can help the Ummah (Muslim community) understand more about their religion. The Imam might recite a few verses from the Qur'an and explain what they mean, telling Muslims stories of the prophets or reasons why certain rituals are performed. Aspects of devotion can be explained, so that followers remain united and perform their prayers according to the prescribed ritual.
- **Many Muslims organise their week around Jummah**. They plan their schedule so that they can take extra time on Friday lunchtime or early afternoon to fit in the prayers, including travelling to the mosque if they are able.
- **Jummah prayers help to strengthen the mosque**. Messages and announcements can be given and collections made to support the building and organisation, helping to provide the community with a place to pray and making the mosque a centre for Muslims in the area.
- **Some Muslims ask for forgiveness for the week past, and make commitment for the week ahead**, in personal du'a prayers at the end of Jummah. This makes Jummah a focus for their dedication.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Daily salah (prayer) is more important than Jummah in the lives of Muslims.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Muhammad told Muslims** to follow the Five Pillars of Islam, one of which is daily prayer, five times a day. This is considered a requirement of all adult Muslims and one which will help them achieve paradise in the afterlife. This suggests that daily salah (prayer) is more important than Jummah.
- **In practical terms, daily salah is more frequent, and so more in the minds of Muslims.** The number of prayers in the week being much greater, Muslims think about daily prayers more. For those wavering in their devotion or tempted to drift away from the straight path of Islamic teachings, daily prayer is a constant reminder for them and an important way in which individuals strengthen their faith.
- **Daily salah can be prayed alone**, strengthening the personal connection to God. Every individual Muslim makes their own intention to pray to God, which may have more meaning in the minds of individual Muslims.
- **Daily salah shows commitment.** Especially when a Muslim prays alone or has to make time in their daily routine. If everyone in the community is joining a congregational prayer, it could be argued that this is easier, but daily prayer shows takes more effort.
- **However, Jummah prayer helps Muslims learn more about their faith.** The sermon is unique at Jummah within the week, and without learning about the rituals and their meaning, a Muslim might not understand what they are doing or gain as much inspiration from it, as when they can understand more.
- **Jummah prayer can inspire Muslims by gaining strength from others.** If a Muslim is wavering in their individual faith or practice, meeting others can help them to feel emboldened and confident in their prayers. A Muslim might ask for guidance from the Imam or from others or discuss any questions they might have at the end of the prayers.
- **Jummah and daily salah both have their place and can support each other.** Jummah can inspire Muslims to pray alone when there are on their own, if they are unable to make it to the mosque. Daily practice can help strengthen a Muslim to make their commitment to attend Jummah and learn more about their faith.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) Examine the purpose of Hajj (pilgrimage) for Muslims.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Hajj is the fifth Pillar of Islam and regarded as compulsory.** All Muslims try to complete the Five Pillars including Hajj at least once in their lifetime, because they consider it an obligation and part of their devotion towards God.
- **Muhammad told Muslims that he left people Five Pillars to follow,** so they want to follow his example. Muslims regard Muhammad as having left the perfect example to follow, and tracing his footsteps in the form of Hajj helps them feel closer to his teachings.
- **Performing Hajj helps a Muslim to feel closer to God.** The Ka'ba is the focus of prayer and prostration is made in all prayers towards this point. Prostration is also the act in which Muslims feel closest to God when their foreheads touch the ground in submission. An intense feeling of devotion to God is often described as an experience by pilgrims who have been on Hajj.
- **Going to Hajj helps Muslims to connect with their history.** Muslims recall how Ibrahim's wife Hagar ran between the two hills searching for water and follow this path on their Hajj. They also recall Ibrahim's test of faith at the end of Hajj, when Id-ul-Adha is celebrated.
- **Performing Hajj enables Muslims to ask for forgiveness,** especially during the stage at which they stand at Arafat in the hot afternoon sun, saying special du'a prayers to God asking for mercy. It is believed that their prayers will be accepted, and they will be forgiven their past sins.
- **Going on Hajj helps a Muslim to make a fresh start in life.** Sometimes it can be difficult to dedicate life to God and a Muslim might feel stressed by their past sins and mistakes. Going on Hajj helps them to make a fresh commitment.
- **Some Muslims perform Hajj for someone else,** if the person is unable to go because of a long-term health issue. Although facilities are available for wheelchairs and help for the disabled, there are still some who cannot attend in person, and wish to ask a deputy to perform their Hajj so that they can complete all five Pillars of Islam.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Hajj is more important for the Ummah (Muslim community) than for individuals.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- **Hajj is one of the largest gatherings on earth**, with more than a million pilgrims gathering in Makkah each year. This helps strengthen Islam and inspire all Muslims, wherever they might be on earth, which is far more powerful than any one person's experience.
- **On Hajj, pilgrims meet others of different races and backgrounds.** This helps foster equality and unity. As an individual, a person might not appreciate the humility felt from standing alongside others, rich and poor alike, as brothers. This sense of all Muslims being one family, brothers and sisters alike, forming one Ummah (Muslim community), is very much strengthened by Hajj.
- **However, Hajj can be an intensely individual experience.** Malcolm X was inspired by the equality he felt on Hajj, yet his experience was also formed by other aspects of his life and what he took away with him back to America to inspire others. Different pilgrims can gain different personal experiences to apply in their own ways.
- **Muslims make their intention to perform Hajj for God alone.** This means it is a deeply personal event and that intention is part of an individual's experience.
- **Forgiveness at Arafat on Hajj is a deeply personal experience.** Often, individuals also ask for forgiveness, and mention in their silent du'a prayers their sins which they cannot share with anyone else other than God.
- **Nevertheless, the intensity of experience by many Muslims together helps make Hajj special.** When throwing stones at pillars representing the devil, one of the stages of Hajj, each individual is required to collect and throw pebbles. But the intensity of experience, with energy put into opposing not just the pillars but evil that they represent, helps to raise the spirits of others and build a community dedicated to opposing evil and wrongness in all its forms.
- **It might be argued that different people are inspired in different ways.** Some individuals take away personal forgiveness or perhaps dedication and a commitment to make a fresh start; others are impressed and strengthened by the community as a whole.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.