



GCE AS MARKING SCHEME

SUMMER 2024

**AS
RELIGIOUS STUDIES - UNIT 1
OPTION B: AN INTRODUCTION TO ISLAM**

2120UB0-1

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 or all 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.

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 [15 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;">13-15 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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark 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 [15 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;">13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1

Option B: An Introduction to Islam

SUMMER 2024 Mark Scheme

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

Section A

1. (a) **Examine the significance of the Night of Power for the development of Islam in Makkah.**

[AO1 15]

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

- The Night of Power (lailat al-qadr) is the beginning of the revelation of the Qur'an to Muhammad from Allah. This is the basis of Islam.
- According to the story, Muhammad's preoccupation with God took him to a mountain cave to meditate. A vision of an angel, Gabriel, followed in which a silk cloth with 'recite' written on it was given to Muhammad. This experience is recounted in the Bloodclot Sura found in the Qur'an.
- The significance of this is that Muhammad proclaimed himself to be a 'warner' sent by God for all, including the Jews and the Christians, to deliver the same revelation that was brought by earlier messengers.
- Guillaume describes the immediate period after Muhammad's initial revelation as a 'dark night of the soul', full of doubts and fears. However, Muhammad was encouraged by Khadijah and others close to him and so a gradual unfolding of the message received occurred over the first three years following the Night of Power.
- After three years, Muhammad went public in Makkah with the message from God. However, the timings are insignificant; what was significant was that the Night of Power had initiated the final undistorted revelation of Allah for humanity that was to form the basis of Islam.
- The early message from the Night of Power delivered to Makkah had several underlying themes. They include the basic beliefs of Islam today: Divine unity; Muhammad should be recognised as seal of the prophets; bodily resurrection; a Judgement Day; shirk.
- Muhammad called for uncompromising monotheism that directly challenged polytheistic practices associated with the Ka'aba.
- Muhammad spoke of judgement and personal responsibility for actions, indirectly condemning many ancestors of the Makkans.
- Finally, social injustices were challenged that highlighted the corruption in society as a whole.
- These are all significant as they form the basis of Islamic teachings.

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

1. (b) 'Muhammad became a complete leader in Madinah.'

Evaluate this view.

[AO2 15]

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

- Muhammad had many different roles: statesman; political and military leader; religious authority and inspirational example. It is a question of judgement how far he fulfilled all these roles and which was needed to make him a 'complete' leader.
- Muhammad led the city of Madinah for all its people under the Charter of Madinah which he introduced. Under this model people of different tribal and religious backgrounds agreed to live in peace and defend each other's rights.
- Some see this as a radical departure from the prevailing tribalism and a model for different communities coming together in peace under a secular style of government. It could be argued that this made Muhammad a 'complete' leader because he was addressing the needs of everyone in the city.
- On the other hand, the quotation might be challenged. Muhammad preached Islam and sometimes went into conflict with other groups. Even during peaceful leadership, he did not grant others full equality with Muslims. It could be questioned how far he really did lead Madinah for all its people.
- Furthermore, whilst facing hostility from Meccans and engaging in battles, Muhammad's military leadership and strategy might be seen as most important. There would be no point setting up a Charter for it to be destroyed by enemies. Therefore, it could be argued that he was primarily a political leader who focused less on other aspects of leadership.
- It could also be argued that Muhammad's most important role was to set the pattern of religious practices for Muslims for their daily life then and in the future, regardless of where they lived.
- The importance of the five pillars was set by Muhammad's leadership in Madinah and has affected Muslims world-wide through hundreds of years. In this way he was a leader for Muslims, not everyone, but could be said to be 'complete' in that he addressed religious as well as political aspects of leadership which are often separated nowadays.
- It might be argued that Muhammad's role was first and foremost the deliverer of God's message in the Qur'an and so he was more of a messenger than a leader. In fact, he was known as a good listener who resolved tribal conflicts. Candidates could argue this detracts from leadership or makes him an even more complete leader for considering people's views.

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

2. (a) **‘Explain ways in which the Qur’an is understood as a source of wisdom in Islam.’**

[AO1 15]

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

- To say that the Qur’an is the ‘holy book’ or ‘scriptures’ of Islam does not do it justice. Not only is it unique for Muslims, it could be argued that in the same way it stands as unique amongst the religions of the world.
- Essential to the acceptance of the final message from the one true God is the fundamental acceptance of the miraculous nature of revelation – through a humble, illiterate, but willing vessel, the prophet Muhammad.
- The Qur’an is unique both within and beyond Islam. To try and do justice to its greatness is almost an impossible task owing to its divine and ineffable nature. Indeed, the I’jaz (‘inimitability’ or has no equal, cannot be compared or imitated) of the Qur’an, based on its literary qualities has long been held since the 10th century.
- According to Islamic teaching the Qur’an is: the actual, phonic words of Allah; the truth and final message from Allah to humanity; essentially eternal; the one true ‘miracle’ of Islam; and, text itself is seen as inerrant, word of Allah and the exact copy of a heavenly version.
- It is believed that humans will never be able to match the poetry found within the Qur’an in terms of eloquence, beauty or wisdom.
- The scholar Haleem notes that ‘The Qur’an may present, in the same Sura, material about the unity and grace of God, regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of reward and punishments of the Day of Judgement.’
- This all serves to re-enforce its unique nature as the complete book of instruction and guidance for humanity.
- The focus of every religious experience that Muhammad had was exact and precise. It was the message from Allah to humankind. It was not specific to Muhammad. Muhammad was the vehicle, a servant who had totally submitted to the Greatness of Allah and was optimally tuned to receive the divine command.
- The revelation was in Arabic, ‘God’s speech’ according to Muslims, and was ‘a ‘sign’ from Allah, and a manifestation of Allah’s creative power through the medium of language.
- Muhammad is merely an instrument or a conduit. He is neither author nor editor of the Quran, but God’s intermediary.
- The revelation of the Qur’an forms the basis of Islamic wisdom and this is attested to by sunna and hadith within the shari’a or ‘religious law’/ ‘complete guide’ for all Muslims.

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

2. (b) 'Any translation of the Qur'an inevitably leads to inaccuracies.'

Evaluate this view.

[AO2 15]

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

- Muslims believe the Qur'an is the word of Allah, revealed to Muhammad 1400 years ago in the Arabic of the time. It was collected and preserved, unchanged, since the time of Caliph Uthman. All Qur'an copies today are written in the same Arabic as the original.
- Muslims read and recite the Qur'an in its original Arabic for prayers, five times a day. They learn how to read the Arabic when they begin their education at home or in the mosque. It is essential for Muslims to read the five daily prayers as they are a pillar of Islam. Therefore, it could be said that it is most useful to read the Qur'an in its original, Arabic form.
- Furthermore, Muslims believe that there is no translation without interpretation, so any translations of the Qur'an are not regarded as the Qur'an itself, but interpretations of it. Words can change meaning, and interpreters are human beings with their own thoughts and individual bias. Translating the Qur'an can introduce a layer of doubt about how accurate it is and from this division and argument can follow.
- However, most Muslims do not understand the Arabic of ancient Arabia. They may be able to recite it but do so without knowing the meaning of the words. Whilst the beauty of the recitation may inspire, there is a need to know more about what it means.
- There are different ways of finding out what the Qur'an means. These including reading translations, commentaries, attending study groups at a local mosque, asking the Imam or looking up information online.
- Many people nowadays do not have time to find groups to attend and may prefer to read the translation themselves so that they can make their own minds up. There are many translations available with distinguished and trustworthy translators, whom Muslims are prepared to trust.
- The main beliefs of Islam are contained within the Qur'an. Some Muslims take the view that it is not only useful, but essential to understand these beliefs and so reading the Qur'an in translation is more useful to do so.
- Others urge caution that reading a book without a scholar to guide might lead an individual to make unauthorised interpretations. Shia Muslims follow the interpretations of their Imams and Sufis their Murshids, whom they might say are more useful than a translation.

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

Section B

3. (a) 'Explain the significance of Hajj for Muslims.'

[AO1 15]

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

Candidates may begin with some background information on the Hajj e.g. Hajj is derived from a word meaning 'circle' and refers to the practice of going around the stone known as tawaf. An explanation of some of the key practices during Hajj is expected, but the focus should be the significance of any practice. For example:

- Pilgrims long to touch or kiss the famous black stone because it is believed that Hagar and Ishmael (Abraham's wife and son) are buried under the northwest wall.
- Every Muslim must be in a state of ihram, that is, to be pure and clean before God and white clothing is worn. The two simple white sheets symbolize, not only purity, but also modesty, equality, and obedience.
- Pilgrims enter the great mosque and perform 7x circumambulations of the Ka'ba, representing the centrality of God in their lives.
- Sa'y (exertion) is performed by walking between the two hills of al-Safa and al-Marwa to commemorate the trials and tribulations of Hagar in searching for water for herself and her son Ishmael.
- Pilgrims then take some of the zamzam water (a spring that God cause to miraculously appear), which has suggested healing properties.
- At Mina is practised wuquf, which means 'standing', and represents a believer standing before his or her Creator and asking for forgiveness.
- In the valley of Mina there occurs the 'stoning of Satan'. It commemorates Abraham rejecting Satan's suggestion that he should save his son instead of following the command of God.
- A pilgrim is encouraged to sacrifice a sheep, goat or camel just as Abraham did.
- Several significant features give meaning for the Muslims.
 1. The significance of ihram conveys the message of equality and is for the whole community.
 2. The celebrations of Id ul Adha unite the pilgrims as a microcosmic ummah and so it is for the whole community.
 3. Id ul Adha is celebrated by all Muslims worldwide (the macrocosmic ummah) and so it is for the whole community.
 4. It is also obligatory to give money to charity to be used to help poor people so all Muslims can celebrate Id as a whole community.
 5. Hajj is classed as above and beyond anything in comparison to other religious experiences a Muslim may have. It is a once-in-a-lifetime experience that cannot be duplicated.
 6. It is of great personal devotional value and one through which a Muslim can become closer to Allah.

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

3. (b) **'It is the individual Muslim and not the Muslim community that gains most from Hajj.'**

Evaluate this view.

[AO2 15]

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

- In supporting the statement, it could be suggested that in many ways it is more important as a personal journey or religious experience for the individual. In support of this one could argue that it is classed as above and beyond anything in comparison to other religious experiences a Muslim may have.
- In addition, for the individual it is a once-in-a-lifetime experience that cannot be duplicated whereas it happens as a community every year. It is also of great personal devotional value and one through which a Muslim can become closer to Allah and therefore has more meaning for the individual.
- Although one could argue that it is a community-based practice as it is performed in unity, it must be remembered that the Hajj is essentially a personal religious journey.
- It could be argued that it is better seen as one of religious and spiritual development for the individual who ultimately benefits the most. It is of great personal devotional value and one through which a Muslim can become closer to Allah, the ummah and the history of their faith.
- Nonetheless, in support of the statement the purpose of Hajj has many underlining and essential features that go beyond the personal experience. It is an act of worship and obedience that is supported by the whole ummah worldwide.
- Hajj is also Qur'an based, so universal, and follows the example of Muhammad. The commitment and willingness to suffer hardship, and the sacrifice of time and money, are shared by all those who perform Hajj.
- It could be that the celebrations of Id ul Adha unite the pilgrims as a microcosmic ummah and so it is for the whole community. Id ul Adha is celebrated by all Muslims worldwide (the macrocosmic ummah) and so it is for the whole community. Id ul Adha is also a public holiday in Muslim countries and so it is for the whole community.
- Indeed, ihram is a collective state of spiritual purity; a rejection of the material world, and an embracement of hardship for the sake of Allah in anticipation of judgement. Pilgrims stand before Allah united and equal.
- There is also the social focus of concern for the poor. Integral to the distribution of the sacrifice is the consideration of the plight of others when offering a third to the poor. Indeed, the celebrations involved with Id-ul-Adha at the end of Hajj are not just with the rest of the pilgrims, but also with the worldwide ummah.

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

4. (a) 'Outline teachings in Islam about Akhirah (the Day of Final Judgement).'

[AO1 15]

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

- The term Akhirah in Arabic means 'hereafter' or 'afterlife', but it is often used in the Qur'an within the context of the Day of Final Judgement. Akhirah is also related to the teaching about the Mahdi or 'guided one' that appears in both Shi'a and Sunni traditions. According to the teaching, the Mahdi will appear for some length of time before the final day.
- Many signs herald the coming of the last days, including corruption and hypocrisy. Muslims will build many mosques, but lack honesty; the environment will change and rains will come to Makkah; there will be earthquakes and natural disasters. The sun will rise in the West.
- The afterlife begins and the day itself is beyond time as we know it and lasts much longer in real terms although its exact length is unknown. On the Day of Final Judgement, the mu'min (believers) will be saved but the kafir (unbelievers) will perish in Hell.
- The day begins with Israfil blowing his trumpet to awaken the dead and all people are gathered together on a vast, expansive plain. Allah will reconstruct decomposed bodies right to the details of fingerprints and individuals are then organised into groups identified by their sins.
- The time after the blowing of the trumpet may not be the same as an earthly day as known today. Information given about the context leading up to the Day may be credited, but it is not expected.
- The souls of the dead have been waiting in a state of barzakh and will be reunited with the physical bodies for the Day of Final Judgement. The dead are questioned in their graves by angels Munkar and Nadir.
- Following interrogation by the two 'recording angels', Raqib and Atid, judgement by Allah is announced and those granted eternal life in Paradise then cross a narrow bridge.
- Those who are destined for Heaven can access the final obstacle and cross a bridge to Paradise, which is as thin as a human hair and as sharp as a blade, beneath which lay the fires of Hell which is vividly depicted.
- Candidates may explore descriptions of Hell: as a bottomless pit with a stream of boiling water; full of hypocrites, polytheists, sinners, tyrants, immoral peoples, arrogant peoples; people are chained; those sent to Hell are made deaf, dumb and blinded; inhabitants of Hell are guarded by 19 fierce angels and a furnace, fanned by winds is constantly burning, etc.
- Alternatively, those sent to Heaven are greeted on arrival, together with their spouse, by the 'Guardians of Paradise'. Heaven is a place where death does not exist, has every fruit a human being desires with beautiful gardens with fountains and rivers of milk, wine and honey. Heaven is a place of constant peacefulness. Those sent to Heaven are given fine silk garments and bracelets of silver, etc.

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

4. (b) 'A good Muslim need not fear Akhirah.'

Evaluate this view.

[AO2 15]

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

- One line of argument would be that Muslims may go as far as to say that it is imperative to live in fear of Final Judgement as it is a key Muslim belief; in this sense the teaching is a warning sign.
- There could be strong support for the reasoning that an awareness of Final Judgement and punishment and living in constant fear of this will ensure good Muslim behaviour.
- The Day of Final Judgement is something that Muslims may think about in their daily actions, because they believe that the recording angels are watching them from their shoulders and recording their deeds. Therefore, they want to gain as many good deeds as possible to balance their record on the Day of Final Judgement.
- With this in mind, a Muslim might fear the Day of Final Judgement. They would worry that their actions might add bad deeds and they might end up in hellfire. When considering neglecting prayer, not fasting, or cheating on others, a Muslim might fear hellfire and this might encourage them to keep to the straight path of their faith.
- It is the teachings about the terrors of Hell following Final Judgement that have the potential to instill constant fear and ensure good behaviour.
- Hellfire is described as a place of terrible suffering, hot coals and everlasting torture. Therefore, Muslims might fear the Day of Final Judgement lest they be unable to cross that bridge.
- However, Muslims consider God the All-Compassionate, All-Merciful and this suggests that God prefers mercy over wrath and forgives all who have a grain of goodness left in them. Therefore, Muslims might look forward with confidence to the Day of Final Judgement because they might feel that God will forgive them their sins and misdemeanours.
- However, the other side of this argument is that the purpose of being mindful of judgement could mean an unhealthy and unbalanced spiritual life through focus on the negative aspects of Islam only.
- An alternative perspective and argument is that a Muslim should not become complacent in their behaviour, but it does indicate that there needs to be a sober perspective other than just fear of Final Judgement.
- Supporting this line of reasoning would be there is more of a focus in Islam on the importance of the Five Pillars, the ummah, going to mosque, and good moral character in this life, and these should be the primary focus.
- It could be argued that Muslims should neither fear nor welcome the Day of Final Judgement because it is not their call. God decides the fate of all and Muslims must accept what is written for them as their destiny. There is no use fearing it because they cannot change it if it is predestined.
- At the same time Muslim should not be presumptive that they will be rewarded as this is arrogant and does not recognise that God is the ultimate judge who can do whatever God wills.

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

5. (a) Examine the role of the masjid (mosque) in Islam.

[AO1 15]

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

- The mosque or masjid may be defined as a place of prostration, where Muslims perform their five daily prayers including prostration.
- Masjids provide a clean and quiet space where Muslims can join together to pray in congregation. The direction of prayer is marked by the direction of prayer mats and a niche called a Mihrab, which points in the direction of the Qiblah in Makkah, the direction towards which all Muslims face whilst praying.
- Jummah prayer on Fridays take place in the mosque, and larger Id prayers to celebrate these festivals. Mosques may employ an Imam who will deliver sermons to help teach the faithful about Islam.
- For men, it is believed that the mosque is a centre where they should pray if they are able, and prayer in congregation will gain them more reward. The mosque enables sermons, teaching Muslims about their faith, to be delivered.
- For children, the mosque may be a centre where they can learn their prayers and for others to learn the art of beautiful recitation of the Qur'an. Some mosques have a library of Islamic books to help increase knowledge of Islam.
- Some mosques make provision for women whereas others do not. For some, there are women's areas where women may learn about, teach and take an active role in the leadership of mosques. Other mosques teach the tradition that women usually read their prayers at home.
- Mosques may serve as centres for Muslims to find guidance for family matters, advice on Islam and organise marriage and divorce certification. In the UK, some Muslims turn to mosques for help with family matters under Shariah law.
- Mosques may be a centre for the elderly to receive support and company of other Muslims. This can be especially true in the UK for elderly who look to their local mosque to maintain their cultural traditions.
- Mosques in the UK may have different roles to reflect their sectarian tradition. For Sunni Muslims, prayer is held five times a day. For Shia this is normally on three occasions per day.
- Sunni mosques may organise the Zakat payment. Shia mosques organise Khums, also a charitable payment and can be used to help the mosque.
- A mosque is often the centre for a Muslim community which can organise social events and charitable collections. When a member of the community dies the mosque may organise funeral prayers and support for the family.
- Mosques may hold Shari'a court hearings, usually focused on family matters such as divorce agreements. Some mosques may have an associated place for the veneration of the tomb of a holy person, such as the Imam Ali Mosque in Najaf, although it is made clear that only Allah is worshipped.
- Mosques vary from the large holy mosque in Makkah, which has facilities for circumambulating the Ka'aba for Hajj pilgrims, to small village or wayside facilities which perform basic roles.

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

5. (b) 'The ideal masjid is a simple place for prayers.'

Evaluate this view.

[AO2 15]

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

- The first fully functional masjid (mosque) was set up in Madinah shortly after the Muslims moved there in the Hijrah. It was an open courtyard, shaded by palm trees, adjacent to or part of the Prophet's compound. It was a place of peace, where meetings took place. The call to prayer was given from the mosque and the five daily prayers established.
- Mosques today also give the call to prayer and are a centre for the five daily prayers. In the UK, they are not palm-shaded courtyards; and reflect different cultural traditions introduced by Muslims who have migrated to the UK from different parts of the world.
- Many mosques today make use of loudspeakers and digitally calculated prayer times, especially in the UK where it can be difficult to see the sunset and sunrise due to cloudy skies. Technology was not available at the time of the Prophet, but it could be argued that the same routines of prayer and organisation throughout the day would have been recognisable and common to both ancient and modern masjids (mosques).
- One common feature of mosques, the minaret, was thought to have developed later under the Four Pious Caliphs. Other features such as the mimbar steps for sermons may also have developed later, but both can be traced to practices of the Prophet. Therefore, it can be argued that mosques today have both similarities and differences with those of the time of Muhammad.
- It could be argued that there is no such thing as the masjid (mosque) today: mosques are quite different according to which Islamic sect they were founded in, but there were no sectarian divisions in the time of Muhammad.
- Some mosques today contain libraries, madrassah schools and even training seminaries. These functions go further than Muhammad's mosque. It could also be said that the origins of these practices lie in the simpler practices in Madinah, where people did sometimes gather to hear the Prophet recite the Qur'an in his mosque and remember what he said.
- It might be argued that some mosques promote traditional interpretations of the practices of the Prophet and try to follow his example literally, including following his words in their Arabic sermons and his dress and manners in the leadership and congregations of the mosque.
- Other mosques might translate sermons into English and accept local cultural dress traditions or in some cases, the leadership of women. It might be argued this is in keeping with the principles of women's equality promoted at the time of the Prophet or it could be argued that this is not supported by the sunna. There are different opinions about this.

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