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# **GCE AS MARKING SCHEME**

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**SUMMER 2019**

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

**B120UB0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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

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

## **Component 1**

### **Option B: An Introduction to Islam**

#### **Mark Scheme**

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

#### **Section A**

1. (a) **Outline different religious and social roles of masjids (mosques) for Muslims.** [AO1 25]

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

- The mosque or masjid is the place of worship for Muslims. It may be defined as a place of prostration, where Muslims perform their five daily prayers including prostration. It serves as a centre for organised worship.
- 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 to be delivered on a Friday, teaching Muslims about their faith.
- For children, the mosque may be a centre where they can learn their prayers and others go on to learn the art of beautiful recitation of the Qur'an. Larger mosques may contain libraries and Madrassah facilities for learning about 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 is 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. Other Muslims feel they will be better handled by secular authorities.
- Mosques may share food in Ramadan with the Iftar meal at the end of the days fasting. Some even have a café where Muslims can socialise. Many elderly look to their local mosque to maintain their cultural traditions and maintain social contact with their friends.
- Mosques in the UK may have different roles to reflect their sectarian tradition. All provide worship. For Sunni Muslims, prayer is held five times a day, led by the most pious person. For Shia this is normally on three occasions per day, led by an Imam from the Prophet's family line and whose guidance is given unquestionable authority. Shia mosques provide special services for Muharram and Sufis for Zikr/Dhikr, to provide for those worshippers who wish to.
- Sunni mosques may organise the Zakat payment. Shia mosques organise Khums, which is also a charitable payment and can be used to help the mosque.

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

- (b) **‘The masjid (mosque) today has little in common with the first masjid in Madinah.’**

**Evaluate this view.**

**[AO2 25]**

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

- Muhammad’s masjid (mosque) was set up in Madinah was a place of peace where meetings and consultations took place. The call to prayer was given from this 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.
- The first mosque in Madinah was a place of debate; a place linked to government and a centre for the community. Armies were sent out from the mosque on occasion and medical treatment took place for soldiers who needed it, in the first mosque.
- Many of these political functions have lapsed but the mosque today is still the centre of the Muslim community. Charities may launch campaigns from mosques to raise money for medical treatment. There is more focus on memorization and recitation although there may be some discussion of the Qur’an.
- Muhammad led his mosque and the law of the day was integral to its function. Today Imams lead mosques and law is usually restricted to family-based aspects of shari’a law.
- 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 might be argued that some mosques promote traditional interpretations of the practices of the Prophet and try to follow literally his example 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 Sunnah. There are different opinions about this.

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



**2. (a) Explain the different traditions that occur on the day of Id-ul-Fitr.** [AO1 25]

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

- Muslims define the start of the day with sunset and the sighting of the new moon which defines the start of Id. Some Muslims go outside to try to spot the new moon; others trust accounts from elsewhere and go to their local mosque to hear an announcement.
- Muslims perform ghusl, a ritual bathing, then wear new clothes. Some wear white, as the Prophet preferred; others follow the traditions of their local community or ethnic origin, identifying with cultural interpretations of Islam with which they and their community feel affinity.
- Muslims attend Id prayers. Some believe it is preferable to pray in the open air, as Muhammad did on Id. The prayers include a special sermon and several takbirs, where Muslims say Allah Akbar, God is great, in celebration and thanks to Allah.
- Some Muslims believe that women should be encouraged to attend the Id prayers and special facilities are made available for them, even if they do not normally attend the mosque to pray.
- After prayers, Muslims greet people around them with Id Mubarak! Some even greet strangers in a gesture of community solidarity. They pay a fitrana donation in the mosque which will go towards less well-off Muslims to help them celebrate this occasion.
- Extended family members usually gather for a feast and give presents to the young, or Id money.
- Some Muslims visit graveyards to pay their respects to lost loved ones and say special du'a prayers. To some this is an essential part of the day. Other Muslims disapprove of prayer at gravesides believing it is not authorised by the Sunnah of the Prophet.
- Muslims go to restaurants, funfairs and shopping centres to celebrate with friends. For some Muslims Id is a well-earned holiday and a chance to catch up with loved ones. Others, particularly those living in non-Muslim countries, might need to work as normal as soon as their morning Id prayers have finished.
- Some Muslims might use the occasion of Id to make a fresh start, to make amends with people they have disagreed with or make a fresh commitment to practice their faith after the completion of Ramadan.
- Muslims may not choose to fast on the day of Id. Hence, where different sects define the day differently, they teach that they may not unite in celebrate or fasting since the others activity is seen as against tradition.

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

**(b) 'The main function of Id-ul-Fitr is as a social occasion.'**

**Evaluate this view.**

**[AO2 25]**

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

- Id-ul-Fitr is a deeply religious occasion. Muslims are celebrating the completion of the month of fasting, Ramadan, which marks the time when the Qur'an was revealed. They mark this with special prayers to thank Allah. Therefore, the focus of Muslims should be on thanking Allah not on having a good time with each other.
- Id helps Muslims to reflect upon, and reinforce, three pillars of Islam in particular: prayers, alms and fasting. At the same time, Prophet Muhammad included feasting and social activities with his family on his celebration of Id and Muslims follow his Sunnah as a perfect example.
- Whilst Muslims read Id prayers it is a requirement that these must be read communally. The sense of Ummah helps to strengthen bonds between different Muslims: to share Id social activities together helps to increase this sense of brotherhood. Muslims can learn from each other and gain strength by sharing their celebration.
- There may be some members of Muslim communities who do not have family locally or are in need. Elderly members might not see much of their relatives except at Id. Muslims believe that caring for others and for elderly members of their families is a religious command and therefore social occasions such as sharing the Id feast are important times and serve a purpose within the overall teachings of the religion.
- The social occasion of Id can be an opportunity for Muslims to share their joy with non-Muslims and promote a good image of Islam. It can be a way of telling others about what it means to fast in Ramadan and giving out sweet foods to neighbours so that they can feel a sense of good neighbourliness from their local Muslims.
- On the other hand, some Muslims might criticise those who put too much emphasis on a social occasion at the expense of their religious commitments. Some might neglect their prayers in favour of entertainment with their friends and celebrate with fast cars or morally questionable activities. Muslims might criticise this as unacceptable.
- The importance of the festival is a matter of individual interpretation and experience. To some Muslims, social celebration helps them gain strength and renew their faith. To others, the religious worship is the main focus. Some might argue that social and religious are a false division and these aspects of faith can never be completely separated.

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

## Section B

3. (a) Explain the importance of the Qur'an as a source of authority for Muslims. [AO1 25]

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

- The Qur'an is regarded as the directly revealed word of Allah. It is the first source of authority for Muslims. Nothing can surpass the wisdom of Allah whose words are revealed in the Qur'an. Muslims believe these were sent down to Muhammad through Angel Jibrael and collected first under Caliph Abu Bakr, then completed under Uthman, during whose time a single authoritative version was agreed.
- The Hadith, the sayings of Prophet Muhammad, are also seen as a primary source of guidance for Muslims. Unlike the Qur'an, the Hadith were collected later and verified through complex means of identification. However, some scholars, such as Saeed, stress the link between message, messenger and context of the time.
- In everyday life, many Muslims use the Qur'an for guidance and recite it when saying special personal prayers for guidance, at times in life such as when facing a difficult personal situation. The Qur'an is used at formal events, such as a wedding, where its authority helps to make it a special religious occasion.
- The Qur'an is the first source to derive shari'a law teachings, because Muslims believe the word of Allah cannot be contradicted or surpassed by the intelligence of any human being. Where the Qur'an does not provide guidance Muslims still look to the Qur'an to find comparable teachings which might be applied.
- The Qur'an itself refers to allegorical and literal verses. Therefore the wisdom of the Qur'an may be understood both as clear instructions and as mystical parables from which inner meanings can be derived.
- Muslim scholars use the Qur'an to derive judgements together with the hadith and by their agreement. Some Muslims believe they can personally connect with the Qur'an as a source of authority and make their own interpretations in the light of their understanding of what the companions of the Prophet did. Others believe the authority of the Qur'an is properly communicated by virtue of the wisdom of the Imams, who for Shi'a Muslims must be from the line of the Prophet's family.
- Some candidates might refer to the Mutazilah, who regarded the Qur'an as human not divine. Some might mention Qur'anist Muslims who consider the Qur'an alone as a source of wisdom and guidance and reject the validity of the Hadith.

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

**(b) 'The Qur'an was a message for its own time.'**

**Evaluate this view with reference to Islam.**

**[AO2 25]**

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

- Prophet Muhammad received the Qur'an between 610 and 633CE. Whenever he faced difficult circumstances, such as how to preach to the Makkans, or when to engage in battle, Allah sent him messages which became collected and later written down in the Qur'an.
- Different circumstances brought the need for revelations. In the Qur'an it constantly refers to people abandoning the monotheistic practices of Ibrahim. Allah would not have needed to send down another revelation had it not been that people had gone astray. The people of Arabia at the time needed this message.
- It might be argued that each nation, people or community might speak a different language and need a Prophet or messenger who knows that and can communicate effectively with them. The Qur'an was written in the Arabic of seventh century Arabia and Muslims believe that as God's word, the original Arabic must be used. Few people understand this today.
- Many new issues have arisen since Muhammad's time. Technology, global travel, genetic engineering: all of these either were not around or have changed out of recognition since the time of the Qur'an. So it could be argued that the Qur'an was for its own time, not now.
- However, Muslims still recite the Qur'an in the original Arabic today. The Qur'an is the first source of Shariah which is used to guide Muslims in their daily lives. Even if not all modern problems are addressed, Muslims believe that the Qur'an contains beliefs that apply for all time.
- The prohibition of idolatry, the belief in the oneness of God, and belief in Judgement in the Afterlife, apply today just as much as in the time of the Qur'an's revelation. Some Muslims might argue that the Qur'an is more relevant today, because Muslims do not have any Prophet alive to guide them.
- Some argue some of the details of the Qur'an were for its own time and can be re-interpreted with other sources and bearing in mind a person's individual conscience, creating a revised message for a person's own time.
- It could be argued that the Qur'an was with Allah and existed for all time and was revealed in part to various messengers, so the Qur'an's own time is all time.

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

**4. (a) Explain the role of the shahadah when converting to Islam. [AO1 25]**

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

- The shahadah is a simple statement of faith which affirms belief in One God, Allah, who has no partners, and in Muhammad as the Messenger of Allah. Its literal meaning is testimony. It is usually stated out loud in front of two witnesses at the time of conversion to Islam.
- The shahadah is often referred to as being taken. This is because Muslims believe the shahadah is a reflection of an eternal fact taken in to the heart. Although the words are few, the taking on of the beliefs is much more than that because they symbolise the acceptance of Islam including all of its requirements, traditions, rules and restrictions.
- A believer marks the point of their conversion with the shahadah: this is a commitment to bring meaning and purpose to life. Often birth rituals follow, for the adult convert, as the time is seen as a time of rebirth into the faith.
- The shahadah is the first of the five pillars of Islam. It sums up the Islamic belief in monotheism, known as tawhid. When Muhammad preached to the idol worshippers, he asked them to give up their idols, accept Allah as the one God and then take the shahadah.
- The shahadah is a focus for Muslims. Although when one converts, learning the five daily prayers and five pillars of Islam may take some time, the shahadah is seen as the most important first pillar which focuses all the rest within the context of Islamic monotheism.
- From the moment of taking the shahadah a Muslim is expected to learn and to begin fulfilling all of the requirements of Islam. They will be expected to refrain from immoral acts and obey the dietary and modesty requirements of their new faith from that point forward.
- After taking the shahadah, if a person dies, they will be buried as a Muslim according to the funeral rites of Islam. They are regarded as having made a fresh start and having had their past sins forgiven. It does not matter if this happens right at the end of life because the person will be able to gain full reward in the afterlife.
- Shia Muslims additionally state that they recognise Ali, from Muhammad's line, as their leader. This marks what they see as their allegiance to the particular beliefs upheld as right and true within Shia Islam.

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

- (b) **‘Having personal faith in the beliefs stated in the shahadah is all that matters.’**

**Evaluate this view with reference to Islam.**

**[AO2 25]**

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

- A Muslim should profess faith that there is one God, Allah, and Muhammad is his Prophet. Without that, a person cannot be a Muslim at all. Therefore, saying the words of the shahadah is essential and without them, all the other actions of Islam are meaningless.
- The shahadah is both an inner, personal belief and an outward declaration in front of witnesses. It is possible for someone to be under pressure to convert and say the words of shahadah without believing them in their heart. Therefore, it could be said that having private, personal belief in the shahadah is more important. Only God knows what is in a person’s heart and it is God who makes judgement in the afterlife. Accountability to God is most important.
- On the other hand, a public declaration is needed to join the Muslim community. If a person is proud of their beliefs they should outwardly declare them. A new Muslim can then join public events and religious services. Jummah prayers on Fridays are seen as essential for men so a public declaration is important.
- A Muslim should aim to complete all of the five pillars within their lifetime. They should not think that because they have personal faith in shahadah that the rest are less important.
- If a Muslim believes in One God then it follows they believe in caring for the One World that God created and will pay Zakat to help others. A person could be open to the charge of being hypocritical if they say they have faith but do nothing to help those in need. Muhammad was very critical of those in his time who professed faith but did not do good actions.
- Muslim tradition states that actions are judged according to the intentions behind them. A person might do a good action for other reasons, but if they do the action with the intention of praising the One God because they believe in the shahadah, this could be seen as the all-important factor in their reward from Allah.
- Everyone has different circumstances. Some are able to give to charity; others are in need themselves. Muslims should not judge others. Many believe that they should instead rely on their Muslim brothers and sisters have a personal faith in the shahadah and set aside other matters.

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

5. (a) **Explain the significance of Muhammad's political and military leadership in Madinah for the development of Islam.** [AO1 25]

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

- Muhammad became the leader of the community in Madinah. He was invited to lead the city by tribes who did not get on, who had confidence in his skills as a political leader. Muhammad succeeded in making the city a sanctuary where different groups agreed to protect each other under the Treaty or Charter of Madinah.
- When deciding where to build his house, Muhammad saw that tribesmen of the city would be jealous if he was seen to favour one over another. So he let the camel decide. Some see this as a smart political act.
- He faced difficulty making peace between different groups and facing opponents from Makkah, from whence he and the Muslims had fled. He was a political and military leader to the people and it could be argued that this was essential otherwise the fledgling Muslim community might not have survived.
- Muhammad acted according to the commands that Allah. Muhammad's prioritised peace, and was tactful and diplomatic, which encouraged other Muslims such as Abu Bakr, leader after Muhammad, to further develop guidelines promoting peace. Muhammad did not allow women or children to take part in battle, and insisted prisoners be treated well, demonstrating compassion even as a military leader.
- Muhammad led the Muslims to victory against a superior force in the Battle of Badr. This shows that he was brave and was not afraid of greater enemies. Muslims today might reflect on this and not fear others who threaten or bully them.
- At other times, Muslims faced set back, such as after the Battle of Uhud. Muhammad did not lose heart but instead withdrew to Madinah to build up the strength of the community in other ways. This helped the Muslim community develop resilience.
- Muhammad insisted that women and children should not be involved in battle, and that those taken prisoner should be treated well. By the standards of the day, this was much better than they might have been treated by others. It was even said that trees and crops should not be harmed.
- Muhammad negotiated a peaceful re-entry into Makkah, first to perform pilgrimage and later to take the city and remove the idols. His skill as a political leader saved bloodshed.
- As the perfect example for Muslims, it could be argued that all aspects of Muhammad's leadership combine to show his skills which are admired by his followers.

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

**(b) 'The ideal model for Islam was established in Madinah.'**

**Evaluate this view.**

**[AO2 25]**

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

- Muhammad received the first revelations from Allah in Makkah. He then moved to Madinah where more revelations followed and where he gave many examples which Muslims follow today.
- Muhammad brought a message from God which was supposed to be a timeless message relevant for all generations. The message was of belief in one God, in Prophethood and revelation, and in belief in life after death. This was given to Muslims at Makkah, and it was as a result of them that the community were persecuted and left for Madinah.
- It could be argued, then, that the ideal model for Islam was established at Makkah. However, in Madinah Muhammad was able to lead his community and add much more detail to his message. He did not have to fear sabotage from hostile pagan Makkans. The model for how to pray and give Zakat was established only in Madinah where Muslims could openly do so without fear.
- Some scholars, such as Turner, argue that the reworking of Islam in Madinah was so great that this is where the ideal model developed.
- The two opinions might be reconciled by considering revelations and examples from Makkah and those from Madinah as both being equally valid and both necessary for a complete understanding. The Prophet also lived in a valley outside Makkah during the years of persecution, from where important teachings about peace originate. His miraculous night journey took him on a winged horse-like creature to Jerusalem and it was there that the tradition of five daily prayers was agreed. The routine of prayer might be considered at the heart of the Islamic model of daily life, so Jerusalem and the wider Middle East were important in the establishment of the model.
- It might be argued that the ideal model for Islam was established previously by Ibrahim, who cleared the Ka'ba of idols many generations before. Over time, the people forgot his message and the idols returned, requiring a fresh revelation to establish the model again.
- On the other hand, traditional Shariah established and codified many aspects of Islam long after Muhammad died and at a time when Islam was led from other cities in the Middle East.
- An alternative argument is that there was no one model; it depends upon individual, group or sectarian interpretation.

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