



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES
COMPONENT 1 - OPTION B
AN INTRODUCTION TO ISLAM
B120UB0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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	Assessment Objective AO1 – Part (a) questions 25 marks Demonstrate knowledge and understanding of religion and belief, including:
	<ul style="list-style-type: none"> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks
	<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	16-20 marks
	<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	11-15 marks
	<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	6-10 marks
	<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	1-5 marks
	<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	<p style="text-align: center;">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></p>
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.

GCE AS RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

Option B: An Introduction to ISLAM

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

Section A

1. (a) Explain Islamic teachings about tawhid (oneness). [AO1 25]

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

- Tawhid, the Islamic teaching of the oneness of God. 'Tawhid' can be translated as 'oneness' and sometimes as 'unity'. This is the basis of Muslim faith and the defining doctrine of Islam. Tawhid is contained within the first pillar of Islam (the shahadah) 'the declaration of faith' and is what makes a Muslim (one who submits) a Muslim.
- Tawhid is uncompromising monotheism. It clearly states the Islamic teaching that Allah is God alone, the 'One and Only'. Nothing within and beyond this world is eternal; Allah is the 'Eternal'. In the same way an 'Absolute', by very definition, can only be a singularity. Allah is not subject to a cause nor does Allah give cause from Himself as through reproduction or replication. Allah is unique for 'there is none like unto Him' Sura 112. Language must be used to express God's attributes but are merely symbols and metaphors and cannot do justice to the essence of God. Ultimately, God is beyond words and all descriptions.
- The opposite of tawhid is 'shirk' (associating partners or equals with God) which is the only unforgivable sin. Whilst 'shirk' is usually associated as the only unforgivable sin, there is a recognition in Islam of the distinction between lesser or minor shirk and greater or major shirk. The latter is a deliberate, distinct and clear denial of the unity of Allah. The former can be the unintentional hero 'worship' of an individual or the 'worship' of materialism.
- In practical terms, for a Muslim this means that by recognising and following the teachings associated with tawhid one becomes a true 'Muslim': that is, one who 'submits' to the greatness of the one true God Allah. Tawhid, then, directs a person immediately to consider worship.
- The doctrine of tawhid inspires awe. In this sense it is very much a practical tool for ibadah (worship) not only in the physical act of supplication itself, but also throughout the whole of life in and through a Muslim's daily actions underpinned with the clear awareness of Allah's greatness.
- Candidates may explore further the concept of tawhid in relation to: God as sole creator, omnipotent and yet merciful; God as beyond words and descriptions; the attributes of God as metaphors and symbols; God as transcendent and imminent.

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

- (b) 'Islamic teachings about tawhid are totally coherent.'

Evaluate this view.

[AO2 25]

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

- Our first line of reasoning recognises that Islam has an emphasis on 'absolute' monotheism, but in doing so we can question the coherence of this concept because it raises inconsistencies when facing the characteristics of Allah. Tawhid incorporates the ideas that Allah is 'One', has no partners and is above all, beyond the mundane and ultimately transcendent. At the same time Allah is also sole creator, judge, merciful and as close to a person as their 'jugular vein'. Some would say that we cannot reconcile these two extremes.
- In support of this line of argument is that if Allah were so far above and beyond this, almost like Aristotle's Prime Mover, then Allah could not be involved with creation as contact with this world would contaminate any conceptual purity Allah possesses.
- Further to this would be the line of reasoning that, if this were the case, and Allah is beyond the physical realm of existence then, we would or could not know of Allah. Some would argue that we can only know things through experience.
- In response, Islam presents angels as 'intermediaries' and this explains the impossibility of direct divine communication but the possibility of indirect divine communication. Some may see this as similar to Plato's Form of the Good whereby the world of forms is merely a shadow of ultimate reality.
- Another line of argument would react by saying the lack of coherence is nothing to do with the concept of Allah but rather in our ability to grasp it as humans. As humans we are far from perfect and our very nature inherently means our inability to comprehend the nature of Allah.
- Another line of argument would react by saying the lack of coherence is, again, nothing to do with the concept of Allah but rather in the tools that we have to express this, namely the inadequacy and imperfection of words. Once we begin to use the mundane to explain the supramundane we are already facing a losing battle.
- A final argument could be to explore the apparent contradiction that Allah has absolute transcendence, yet Allah is also immediately close to creation and to humanity. Allah is therefore also imminent, hence, closer to humanity than the 'jugular vein'. Islam, therefore, has a very important belief about Allah, that, whilst maintaining all transcendent attributes, Allah is still very much involved with creation (immanent) and close at all times (imminent).
- The teaching of immanence (inherent to, and operating within, creation) still supports absolute monotheism. In short, although the divine presence is evident within creation, this does not mean that one can have a personal experience of the divine because Allah has absolute transcendence. Allah cannot be known personally to humanity as this belief would be in danger the gravest of sins, shirk.

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

2. (a) Explain Islamic teachings about malaikah (angels).

[AO1 25]

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

- The Islamic belief in angels is one of the central teachings of Islam. A belief in angels is so important for Islam that it is recognised as one of the ‘articles of faith’. As the Qur’an states in Sura 2:98: ‘Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, Lo! Allah is an enemy to those who reject Faith.’
- Angels are crucial to Islam. The idea of a God who is so perfect and transcendent and yet needs to communicate with humanity and display both His immanence and imminence is accounted for through angels. They are beings made for submission to Allah and to fulfil the divine purpose of communicating Allah’s message to humanity. This, then, is their primary purpose and angels are regarded as intermediaries sent directly from Allah who obey his commands in all things. If angels did not exist then revelation to humanity from Allah would be impossible.
- All angels have a spiritual role in Paradise. Angels are made of light, they are sexless and they have consciousness and full awareness of all matters but they do not have free will. They are totally obedient, but not perfect since perfection is Allah’s alone. Physically, they have hands and wings but they do not need to eat. Angels are part of the invisible realm, although at times do become visible. The invisible aspect does not mean, however, that they are less real than the visible, physical world. Angels in Islam are “mirrors” in that they reflect the divine essence, giving people a glimpse of Allah. Therefore, the existence of angels reflect people’s needs and not those of Allah.
- Israfil is the angel who will blow the trumpet from a holy rock in Jerusalem to announce the Day of Judgement – akhirah.
- Jibril is the angel of revelations, obviously significant for the crucial role in revealing the Qur’an to Muhammad on the Night of Power.
- Mikail is seen as an equal of Jibril and is generally seen as the sustainer of creatures and the natural world.
- There is also an Angel of Death that separates souls from their bodies; souls remain in Barzakh, an intermediate state beyond all concept of space and time, and rejoin their bodies on the Final Day of Resurrection and Judgement.
- There are also pairs of angels: two ‘recording angels’ sit on an individual’s shoulders and write down each action that a person performs; another pair of angels test Muslims in the grave.

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

- (b) 'Islamic teachings about malaikah (angels) are not important for Muslims today.'

Evaluate this view.

[AO2 25]

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

- A line of argument that supports unimportance of angels today is the fact that Muhammad, as Seal of Prophets, brought with him the final revelation. Does this mean that the role of angels as intermediaries is at an end? One does not need the role of an angel for conversion to, or belief in Allah and Muhammad as the prophet of Allah.
- In addition, in support of this view the true role of angels is to serve and to praise Allah; their purpose and function is heavenly and not mundane. Therefore, whilst the teachings may be important in theory, in actual practice their main function is beyond the normal world.
- Finally, an alternative argument could be that angels are creatures of 'mythology' and are symbolic for some; such an argument suggests that angels are not necessary and only to serve as illustration for teaching purposes. Their relevance for today is therefore limited.
- In contrast to this line of thinking, however, is that belief in angels is a fundamental Islamic article of faith and therefore essential today e.g. to forget the importance of Jibril allows the potential for Muslims to lose the significance of Allah's transcendence.
- Not only this, there are clear Qur'anic references to angels and a very detailed account in Islamic teachings of their specific names and mundane duties. It would seem, then, that a temptation to disregard angels as unessential for Islam is directly related to the notion of the apparent inactivity since the final revelation and the Day of Final Judgement.
- A very strong argument is that a belief in angels, according to Islam should be avoided at one's peril. The best reason is that two 'recording angels', Raqib and Atid, are angels that sit on an individual's shoulders and write down each action that a person performs during life. These actions are the basis for the book of deeds that is handed to an individual on the Day of Final Judgement and determine whether or not they enter heaven or live a life of eternal torment in hell. If the book is received in their right hand then their destination is Jannah (Heaven); if the book is received in their left hand their destination is Jahannam (Hell).
- Despite the temptation to not ascribe equal value to the teachings about angels in Islam to other teachings, it must be remembered that their place as one of the fundamental teachings in Islam, namely as an article of faith.

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

Section B

3. (a) Explain how Muhammad established the basic tenets of Islam in Madinah following the Hijrah (migration). [AO1 25]

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

- Muhammad was re-motivated after the Night Journey and Madinah was offering an environment in which to establish formal practices of Islam; it is believed that such an environment conducive to the development of Islam in Madinah was also the will of Allah.
- On his arrival in Madinah, was to choose a place for his headquarters; he announced that wherever the camel sat down would be the site. This was where the first mosque was built; it was here that he organised and directed the affairs of the infant Islamic state.
- The mosque became the centre of all religious teaching, practice and development of the Muslim community as a social hub, creating the early Muslim umma as a stronghold of unity, peace and social justice underpinned by the notions of humility, modesty and equality before Allah.
- Evidence from the Madinah Suras shows how Islam developed; whilst still containing elements of theological teaching, these Suras are more practical in focus. They contain laws to govern the Muslim community: the Pillars of Islam; on rite and ritual; on marriage and family life; on commerce and ethical business; on finance; on tribal and international relations; on war and peace; and, on inter-religious discourse. The scholar Turner distinguishes between the Makkan Suras that introduce God and the Madinah Suras that introduce God's laws. It was from such a basis that the entirety of Shari'a later developed in conjunction with sunna and hadith.
- In Madinah, we can also see how Muhammad was able to adopt many different roles and develop new skills beyond those of a messenger. Indeed, it was from this very base that Muhammad not just operated as a religious and moral leader, but also developed political and military skills.
- Muhammad united the tribes of Madinah by developing the famous 'Constitution of Madinah', an agreement that stipulated the following:
 - There was one Muslim single community (umma).
 - Jewish allies could be considered part of the umma.
 - Muhammad was the chief arbitrator in all decisions.
- This gave Muhammad unparalleled religious and political authority and sole authority to arbitrate all disputes. The constitution displayed unity, tolerance and earned widespread respect, allegiance and deference, further strengthening society under the framework of Islam.

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

- (b) 'Madinah remains the ideal model for the Islamic community today.'

Evaluate this view.

[AO2 25]

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

- In Madinah Islam was successfully established and a major reason for this was the constitution of Madinah. However, this does not mean it is an ideal model as the constitution of Madinah only allowed for a 'superficial' allegiance to Islam and many remained 'pagan' at heart. This line of argument would suggest Madinah is not ideal, although in opposition to this Madinah did allow for a gradual conversion to Islam of non-believers which is probably best suited to countries where Islam is not a majority faith. Even Muhammad understood that it would take several generations to 'Islamise' those who signed up to the constitution. Then again, in contrast, this supports the view that Madinah was not specifically suited to a whole-hearted embrace of Islam, rather only that which suited its environment.
- In addition, some scholars support the line of argument that this attitude of making the best of support and building a community was a typical Arab approach, rather than it being specific to Muhammad or Islamic ideas. In other words, Muhammad's community was still an Arab institution based on Arab notions of tribal society. There was no alternative model of social organisation and so some would suggest that the Madinah model was not the ideal Islamic model.
- In terms of religious beliefs and practices, Islam became firmly established in Madinah. Everything emanated from the heart of the community, that is, the masjid which was Muhammad's headquarters. The practices of regular prayers, fasting, concern for the poor, a centre for justice and religious teaching were all part of this and an ideal model for the Islamic community.
- Whatever the case may be, Muhammad's religious and social reforms enabled a new kind of society, the likes of which had never been seen in Arabia and was highly successful. The Arab precepts of loyalty to the tribe had been projected into a more Islamic loyalty to Allah. This suggests that Madinah was ideal for Islam to establish itself, although the debate remains about whether this is ideal for Islam in general in the 21st century and in non-tribal, non-Arab societies.
- Therefore, what actually developed in Madinah was actually an 'ideal model of Islam' and therefore relevant for later Islam throughout history including today if we consider the religious practices. The implications of this reasoning, however, is to propose that Madinah was an ideal religious model for the Islamic community but not necessarily an ideal social model.

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

4. (a) Explain how the Hajj unites the Muslim community.

[AO1 25]

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

Several significant features demonstrates how Hajj can unite the Muslim community (ummah).

- First of all, the concept of Hajj as a ‘pillar’ of Islam is common to everyone. It is one of the five pillars of Islam that are accepted by all Muslims worldwide. Its date is established and Muslims from all over the world visit Makkah at the same time and live as a ‘Hajj community’ whilst maintaining ties with Muslims around the globe.
- The significance of ihram is not just one of purity but also due to the simple white clothing also conveys the message of equality and is for the whole community - it is symbolic of a physical, mental and spiritual purity and so every Muslim must abstain from sex, violence and even any thoughts of such sinful action, thinking only of God and goodness.
- Events and practices throughout the Hajj are common to all and performed together as pilgrims – any examples from:
 - all pilgrims touch or kiss the famous black stone; all pilgrims enter the great mosque and perform seven circumambulations of the ka’ba; all perform sai (or ‘sa’y’) walking between the two hills of al-Safa and al-Marwa; all pilgrims take some of the zamzam water (a spring that God cause to miraculously appear); all pilgrims stand together (wuquf) at Mina to ask Allah for forgiveness; all perform the ‘stoning of Satan’ in the valley of Mina.

This all serves to promote unity.

- The celebrations of Id ul Adha unite the pilgrims as a microcosmic ummah whilst simultaneously it is celebrated by all Muslims worldwide (the macrocosmic ummah). Id ul Adha is a public holiday in Muslim countries and so it is for the whole community.
- Self-sacrifice and giving is encouraged which is obviously evidence that suggests it has meaning for the whole community.
- The wider ummah is appreciated through the sacrificing of a sheep, goat or camel just as Abraham did and splitting the meat from the sacrifice into thirds for family, friends and the poor and so it is for the whole community.
- It is also obligatory to give money to charity to be used to help poor people buy new clothes and food so they too can celebrate Id and so it is for the whole community.

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

- (b) 'Hajj is more important for the individual than for the Ummah.'

Evaluate this view.

[AO2 25]

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

- It could be suggested that in many ways it is more important as 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.
- One could argue that it is a community-based practice, however, although 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. It is 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. In addition, 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.
- Another factor in that makes Hajj more than a personal journey is the remembering of significant historical events relevant to the Muslim faith. For example, the stories and Adam and Eve, Musa and Ibrahim; however, what makes them more than personal is the communal ways in which they are remembered by all pilgrims together.

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

5. (a) Explain how Ramadan helps develop Muslim spirituality.

[AO1 25]

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

- Fasting in general is seen as meritorious act. It is a form of discipline used by Islam to enable a more focused period of devotion and contemplation on Allah: Sura 2:183 states, 'You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of Allah.'
- Since fasting, as is observed above, is to be mindful of Allah, many practices within the month of Ramadan beyond the fast underline this fact. For example, one is expected to say extra prayers (tarawih) and it is often the case that one reads through the Qur'an more, even to complete it all during the month.
- Since Ramadan has a purpose of being mindful of Allah it is a time for joyful discipline and celebration and there should not be a somber experience as it is a time of blessings and one for spiritual reward. The idea of being more aware of one's spirituality is the reason why some Muslims choose to go on retreat (i'tikaf), usually in a masjid, for up to ten days in order to concentrate more on spiritual matters.
- The Muslim practice of fasting for the whole month of Ramadan. Keeping the fast is a religious duty for Muslims and the act of obedience and submission involved helps a Muslim to feel spiritually fulfilled.
- Fasting is probably the most universal practice because it is something everyone does together. It therefore brings the religious benefit of unifying and strengthening the Ummah. It is a time of community and togetherness, a time for discipline and submission as it is Allah's will that Muslim's fast. The focus therefore is always on Allah. Fasting, then, typifies obedience to Allah's will and it is also following the example of Muhammad and prophets before him, for example, Jesus. Extra prayers are offered in an attempt to be more Allah conscious.
- Muhammad received the Qur'an during the month of Ramadan and this significant event is remembered and celebrated by Muslims through a more intense focus on reading it, reciting it and studying it.
- Fasting brings Muslims closer to Allah as it provides Muslims with a religious goal as opposed to physical matters. It develops a personal spiritual relationship with Allah through time dedicated to individual prayer and spiritual reflection. Ramadan mentally and spiritually prepares Muslims for any hardships they may face in life and in the year ahead.

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

- (b) 'Morality is more important than fasting for Muslims.'

Evaluate this view.

[AO2 25]

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

- The first line of argument against this statement could be that fasting is compulsory as one of the five pillars. It is a religious duty. In this sense one could argue that it is more important than morality as it is focusing on Allah. In support of this line of reasoning fasting encourages one to be 'God-conscious' and there is much in Ramadan that focus on worship and make it a purely spiritual discipline.
- However, against the above, a strong counter argument would be that Allah does not want Muslims to isolate themselves and focus on themselves at the expense of others who are poor and suffering. Islam is a religion of action and duty with a strong social and moral message of responsibility towards the ummah.
- An alternative line of reasoning and one for which there is great support and evidence is that within Islam one cannot separate religion and morality. Indeed, Islam is din – a complete way of life that incorporates both religious and moral duty. This argument would suggest that to pit one against the other is to misunderstand Islam and so the statement is totally inaccurate.
- However, to clarify this, the statement is not totally inaccurate so as to make fasting more important than morality. They are interconnected. For example:
 - Fasting does involve morality as Ramadan gives Muslims an opportunity to identify with the poor, while fasting, Muslims empathise with the needy in society. Fasting evokes feelings for the plight of the starving.
 - Indeed, Ramadan is more than just fasting, it encourages self-control for Muslims. It encourages self-control of bad thoughts, deeds etc. and thoughts that need to be banished.
 - Ramadan encourages self-sacrifice, that is, the giving up of selfish drives and cravings to focus on Allah and then on others. This could be argued to be the ultimate moral rule, worshipping and obeying Allah whilst putting others before oneself.
 - Ramadan leads to a renewal of moral obligations within Islam. There are also specific moral goals such as a deliberate focus on not speaking ill of anyone, not lying or swearing and these shift focus away from the 'self' towards a consideration of others.
- The statement, then, may not be responded to in an agree/disagree fashion by candidates but may appreciate the complexity and more evaluative nature of the issue.

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