



GCE AS MARKING SCHEME

SUMMER 2018

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION B
AN INTRODUCTION TO THE STUDY OF ISLAM
2120UB0-1**

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.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

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.

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 15 marks
	<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 style="text-align: center;">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	<p style="text-align: center;">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></p>
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.

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 how the basic tenets of Islam were established by Muhammad in Madinah following the Hijrah (migration). [AO1 15]

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, Muhammad 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 masjid was built; it was here that he organised and directed the affairs of the infant Islamic state.
- The masjid became the centre of all religious teaching, practice and development of the Muslim community as a social hub, creating the early Muslim Ummah 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.
- 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 (Ummah).
 - Jewish allies could be considered part of the Ummah.
 - 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) 'The community in Madinah can no longer be the model for Islam today.'

Evaluate this view.

[AO2 15]

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 an ideal model for all time, 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.
- 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 for today.
- 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 any Islamic community.
- Whatever the case may be, Muhammad's religious and social reforms were 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.

2. (a) Explain why the term jahiliyya (ignorance) is used to describe life at the time of Muhammad in pre-Islamic Arabia. [AO1 15]

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

- The era belonging to Muhammad is called jahiliyya, which translates as 'ignorance'. This means for Muslims that monotheism and divine law were cast aside as human beings were ruled by other human beings. It was the total opposite of submission to Allah.
- Religion was varied, unfocused, idolatrous and full of human influence. Religion mirrored the tribal system, having many different deities represented by objects. They inspired fear and served to deliver protection to individual tribes. Religion had a practical function, linked to sacrifice and ritual, as opposed to a more deep-rooted theological one.
- In terms of morality, society was in a desperate state. There was an emerging and intensifying feudal system. Under such a system, life was cheap and there was nothing immoral about killing; robbery was not considered immoral unless you stole the goods of kinsmen. Only the strong could survive and that meant the weak were oppressed and exploited. Female infanticide was the normal means of population control. Women, like slaves, were not treated particularly well and had no specific rights, human or legal.
- Social organisation was chaotic and by the time of Muhammad, Arabs had begun to engage in trade with surrounding lands. Nomads were being drawn to the cities and there was population growth. This had social implications; issues surrounding the distribution of wealth, poverty, human suffering and social justice were raised.
- Politically there was no stability – there was no overall system of rule or monarchy. Laws were not written or established, despite there being an understanding of what was accepted and not accepted. Nevertheless, this was variable and inconsistent.

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

2. (b) 'The nature of Muhammad's message to the Makkans meant that it would fail.'

Evaluate this view.

[AO2 15]

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

- One could argue that despite preaching for thirteen years, there were still few Muslims in Makkah and this limited success illustrates that the direct nature of Muhammad's message was not successful. In support of this, the directness of his message with regards to religious practices of the time led to persecution of Muhammad and his followers and therefore was generally rejected.
- In looking at the nature of Muhammad's message, he demanded uncompromising monotheism - they had to worship only Allah and discard totally all other religious practices. However, the polytheistic nature of religion in Makkah was in total contrast to Muhammad's monotheistic view and so was rejected by many.
- Indeed, it could be argued that when Muhammad criticised the idolatry of the Makkans, he also criticised their customs and ancestors which created a direct challenge on social and religious grounds and so this was destined to fail.
- Also, in terms of economy, the influential leaders in Makkah were concerned at the criticism of the annual pilgrimage made by visitors and the economic results this would have on Makkah if Muhammad's message were accepted.
- Against all these observations, however, is the strong argument that Muhammad's traditional teachings about the revelation of Allah's message to humanity applied to the Makkans and all people. According to this reasoning it was necessary to make these revelations and, although in Makkah this could be seen as an initial failure, it was absolutely necessary.
- In support of this line of argument some modern scholarship suggests that the persecution of Muhammad and his followers has been exaggerated. Such an argument proposes that his message was never really a major problem, rather it was simply not popular - it was certainly not a failure.
- In balance, it could be argued that whilst in the short term the direct message of Muhammad did fail to establish many converts, in the long term it actually led to its success in that it led to the Hijrah. Indeed, the Hijrah was necessary for the message of Islam to be spread in Arabia and ultimately worldwide.

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

Section B

3. (a) Explain Islamic teachings about akhirah (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.
- The afterlife begins for all Muslims with The Day of Final Judgement. 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. According to the Qur'an, Allah will reconstruct decomposed bodies right to the details of fingerprints! Individuals are then selected and organized into groups identified by their sins.
- Following interrogation and judgement by Allah in accordance with the introduction of the two 'recording angels', Raqib and Atid, final judgement is announced. Those who are destined for Heaven can access the final obstacle and cross a bridge to paradise, which is a thin as a human hair and as sharp as a blade, beneath which lay the fires of Hell which is vividly depicted.
- Hell is like a bottomless pit with a stream of boiling water. It is 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 spouse, by the 'Guardians of Paradise'. Heaven is a place where death does not exist, has every fruit a human desires with beautiful gardens with fountains and rivers of milk, wine and honey. People sit on jeweled couches raised high and are waited on by youths with goblets of pure wine etc.

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

3. (b) 'Muslims should never live in fear of Final Judgement.'

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 and will ensure good Muslim behaviour.
- Another line of reasoning is that one of the most fundamental aspects of the Day of Final Judgement is the handing over of the book of deeds, a record taken during an individual's life by two angels where every thought, intention and action has been noted. However, if this is the case one could suggest that the statement is correct but only for those who have not lived a good Muslim life.
- It is the teachings about the terrors of Hell following Final Judgement that have the potential to instill constant fear and, arguably, ensure good behaviour. However, this would mean that the good behaviour is not natural but forced whereas Islam is a path that encourages willing obedience.
- In this sense, there is a strong counter-argument based upon the reasoning that if the beliefs about the afterlife and the Day of Final Judgement, for Muslims, have a direct impact upon their actions in life then it should be to inspire positive behaviour and obedience to Allah. This argument would promote the mercy of Allah and Heaven for faithful believers; in demonstrating the will of Allah by living a moral life, then one does not have to fear judgement but rather anticipate the wonders of Heaven.
- Indeed a strong argument to support 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. However, it should not be forgotten that promoting teachings about the Day of Final Judgement could also motivate others who do not believe in converting to Islam. This purpose of 'warning', then, would be in keeping with the message that Muhammad brought to the Makkans.
- It is clear that the teachings in Islam about the afterlife and the Day of Final Judgement have the potential to evoke both inspiration and aspiration, that is, to receive reward but also the underlying fear of punishment. Some would argue that the best approach is to take the line: live a good life and then you will not have to fear judgement and so have more influence on inspiring faith.

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

4. (a) Explain how **three** of the five categories of action can help guide a Muslim during life. [AO1 15]

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

Candidates can explain, with examples to support their explanations any three from the following five categories:

- **Wajib or fard (obligatory):** This provides a Muslim with the actions that are necessary to comply with and so have a good understanding of what they **MUST** do. In applying this to Muslim life this involves the following areas: observing 5 pillars; eating halal food; maintaining a high standard of personal hygiene; not allowing debt; and, community obligations. These fard actions are mainly individual but the last one is collective. Community responsibilities include the performance of funeral prayers.
- **Mustahabb (preferred, commendable):** These actions that are seen as noble and so would encourage Muslims to behave accordingly and have the correct attitude to life. In applying this to Muslim life this involves the following areas: male circumcision; extra prayers; visiting friends and family; tidy room; correct funeral rites; marriage; looking after parents.
- **Halal/mubah (permissible):** actions that are almost neutral. This is the largest area and gives a Muslim confidence that they are not going against Islam in their actions. Often advice is sought from teachers and hadiths for this category. In applying this to Muslim life this involves the following areas: anything that is not in the other categories and covers freedom of personal choice and preference for things. The term mubah is synonymous with the more popular use of the term halal to describe this category. Halal literally means 'blessed', in other words, divinely allowed.
- **Makruh (discouraged, reprehensible)** are seen as bad actions although not forbidden. Muslims would avoid behaving in this way as they are unvirtuous. In applying this to Muslim life this involves the following areas: urinating in stagnant water; sleeping late in the morning; certain rules during prayer e.g. cannot play with clothing or body, move head left or right or crack fingers; breathing into a beaker; abortion.
- **Haram (absolutely forbidden):** things that under no circumstances are allowed. These help Muslims know what they **MUST NOT** do. In applying this to Muslim life this involves the following areas: drinking alcohol; eating pork; killing innocents; adultery; acts of homosexuality; shirk; euthanasia.

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

4. (b) 'The five categories of action provide clear guidance for Muslims today.'

Evaluate this view.

[AO2 15]

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

- One line of argument is that categories make it simple for Muslims to follow their daily life without constantly having to refer to the full body of Islamic teaching. They are very useful as a quick reference guide and are the result of debate regarding issues of confusion and more a positive move towards clarity. Where else could a Muslim turn to other than the rulings of learned Islamic scholars? Indeed, if they are applied thoughtfully and carefully then they can be seen as very useful as a guide for today.
- Another line of reasoning is that some categories are very clear, for example, fard and haram are the main categories that highlight crucial information. One could argue that these are the most important ones and as long as they are clear then everything is fine.
- Nonetheless, there is a strong counter-argument based upon the reasoning that viewing them as rigid laws can be the cause of confusion and a lack of clarity. For example, the coffee debate illustrates this fact and indeed questions the stability of the categories.
- An alternative perspective and view could be that some categories are unclear because there are also some modern medical issues that are not dealt with by the five categories, for example, matters of bioethics. There are also arguments about homosexuality within Islam.
- A strong argument to take would be that it is the example of Muhammad's sunna that should be the most useful guide primarily and it is this that brings clarity. The categories are there because there was some confusion in the first place and so are not really the first place to look.
- Another argument could be that there can be confusion when behaviour incorporates more than one category - there is a principle when one action devalues another it can become haram when in itself it is not. For example, conducting business during Friday prayers. In addition, a neutral act can become meritorious depending upon intention.

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

5. (a) Outline the importance of the first functions of the masjid in Madinah.

[AO1 15]

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

- The first masjid in Madinah was built immediately upon Muhammad's arrival from Mecca following the hijrah. It was a large but basic structure with a sheltered area at the main entrance for the poor. It also had huts attached for Muhammad and his family with access to the main area. It is important because it was the first fully-functioning masjid in Islam.
- The first masjid was important because it was an all-purpose community centre where, together with meetings for general instruction in the faith and discussions of a political or military nature, prayer took place. It also involved discussions on religious matters and it is in Madinah where the revelations about Allah's religious laws were actualised.
- It is important because the original masjid in Madinah performed many roles that were significant. Although it was a centre for prayer first and foremost, it was also a centre for education and forms the models for all later mosques in terms of religious instructions, sermons and scripture classes.
- It was important because it was also a place for government and a military headquarters, for detention of prisoners and rehabilitation. Originally prisoners of war with the aim to rehabilitate them spiritually to embrace Islam.
- The masjid at Madinah also offered medical treatment for all, a refuge for the travelling and the poor, and an ideal place for community social gatherings. Indeed, it was the first place to establish public charity in line with Islamic teachings.
- It was important because it was from this masjid in Madinah that Muhammad planned and executed the establishment and rapid expansion of the Islamic faith. Originally it was the place of strategy and the place from which armies were sent out.
- It must be remembered that right from the beginning, Muhammad promoted Islam as a way of life, and that in effect the masjid was not just an isolated sanctity for both physical and spiritual refuge; more so, it was clear that the masjid was the heart of the community from which emanated Muslim principles that were intended to permeate the whole community.

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

- (b) 'Masjids today in no way reflect the first masjid in Madinah.'

Evaluate this view.

[AO2 15]

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

- The initial problem to consider is that there are so many different masjids and so many different cultures now and so it is difficult to know where to begin. In a sense, because there are so many different masjids with different functions, then it already illustrates that masjids as a whole cannot be a complete reflection, or replica, of the original ideal as established by Muhammad because of the wide variations.
- The original masjid in Madinah was much more complete than any masjid today can boast. It performed many roles from a place of prayer and religious education to a place for charity and occasional medical treatment. It offered shelter to those who needed it and was also a military and government headquarters. This evidence suggests that it could never fully be replicated today. Indeed due to the changing nature of society and cultural need, it may not be relevant for a masjid to be a military and government headquarters today?
- Supporting this line of reasoning that not all masjids can live up to this ideal is that some masjids today are small and not purpose built. Some do not have an Imam. Many do not have the facilities to serve all the above needs that the original masjid did. Indeed, a report by Maqsood on UK masjids today has indicated that there is much to be done to reach the original ideal.
- However, an alternative line of reasoning could be that if a masjid serves the community in terms of what Islam expects then it cannot be far away from that masjid that Muhammad established even if it does not mirror it exactly. All are still a place for prayer, some functions remain the same in many masjids and in most cases the most important features still remains in that it serves to be a centre for gathering and unification of the ummah.
- A different thought to consider but in support of masjids not needing to reflect accurately the original model in Madinah is that although the masjid in Madinah could be used as an exemplar, it is clear that due to cultural and geographical issues it ought to be seen as a goal to aspire to, rather than as a replica to copy. The crucial matter is that any masjid meets the religious, moral and social needs of the community it serves.

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