



A-level
RELIGIOUS STUDIES
7062/2D

Paper 2D Study of Religion and Dialogues: Islam

Mark scheme

June 2019

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9-10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 7-8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 5-6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 3-4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 1-2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13-15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 10-12	<ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 7-9	<ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 4-6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 1-3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

0 1 . 1

Examine how secularisation has challenged Islam.

[10 marks]

Target: AO1:2: Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: the British context.

Secularisation has challenged Islam in that religion can be seen to have been replaced as a source of truth and moral values. Instead of looking to the Qur'an as a source of truth, secular communities may look to science to provide truth about the nature of the universe or the human condition. Humanism can also be said to have replaced the role of Islam in daily life, providing alternative ways to express community identity, rites of passage and a moral outlook on life that is more cohesive with materialistic secular values.

Secularisation has also challenged Islam in that it can be seen to have relegated Islam to the personal sphere rather than the public sphere. As religious freedom and diversity are on the increase, this means that the public sphere becomes ever more separate from any religious preference to allow for true equality of the faiths. Anti-realist views of belief prevail in a post-modern society and see all belief as subjective instead of universal, so that no one 'truth' is considered superior or more 'true' than the others.

Many atheists regard belief in God as irrational and argue that Islam contradicts scientific understandings of the nature of the universe. For example, God, creation, life after death and religious experience have all been rejected as irrational. The view held by some militant atheists that religion is a dangerous illusion is attractive to some, not least in response to the behaviour of extremists who claim to be acting in the name of Islam.

0 1 . 2

‘Islam has no successful defence against secularisation.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Responses to materialistic secular values: the value of wealth and possessions and the debate about capital punishment; comparison of the significant ideas of Tariq Ramadan and Sheikh Ahmad Ash-Sharabasi concerning capital punishment; Emphasis on the preservation of Muslim identity with reference to dress and diet, prayer places of worship, and the self-reliance of the Muslim community; different attitudes to democracy and to involvement in the democratic process; Emphasis on the social relevance of Islam, liberationist approaches supporting the poor and defending the oppressed.

Answers may present, analyse and evaluate some of the following arguments.

Some would argue that pious living and denial of pleasure are remnants of medieval thinking and that belief in judgement and the afterlife are unreasonable, pointing to the reduction in religious practice among young people and the growing divergence of modern social moral attitudes and traditional Islamic ethics. However, others would argue Islam does have a successful defence against secularisation as it remains a critic of materialistic values and the way in which they cause suffering, have little value and are focused upon short lived pleasure and ignore the eternal consequences of such shallow living.

Some would argue that there is a growing incongruence with traditional Muslim life and modern western values such as the modest veiling of some Muslim women or traditional Muslim beliefs about polygamy. However, others would argue that the growing number of women choosing to veil and live more traditional Muslim lives represents a successful response to secularisation as this lifestyle clearly remains still relevant.

Many would argue that Islam is socially irrelevant and even positively damaging to society referring to traditional attitudes to women and to homosexuality as being out of date and socially divisive. However, many Muslims would argue that Islam will always have a social relevance in highlighting travesties of justice and supporting victims. The International Muslim charities funded by Muslim contributions of Zakat support millions of victims of disaster worldwide, and would not exist without this charitable giving.

0 2 . 1

Examine the changing role of the mosque in the Muslim community.

[10 marks]

Target: AO1:1: Knowledge and understanding of religion and belief including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

In Muhammad's day, the mosque was viewed as a spiritual centre and meeting place for Muslims. Mosques became the place for regular Jummah prayers and eventually the Islamic education of the community. A traditional practical use of the mosque was the location of Shari'ah courts where Muslims could receive justice. Later, different traditions developed their own mosques which now cater for specific groups of Muslims.

Mosques in the UK today have taken on multifarious roles in line with public demand from a more diverse Muslim population. Mosques today can be seen as places of refuge in times of disaster such as in London during the Grenfell disaster. The London Central mosque has become a place for Muslim refugees to learn English or receive food aid. Many mosques offer play groups and practical support for families.

Mosques are also political centres often involved in local and national organisations combatting injustice, opposing racism and religious intolerance. For example, mosques organised marches after the Manchester Arena bombing in protest against extremist views associated with the attack. Mosques respond to the changing needs of society, for example by lobbying against government policies which impact Muslims.

Maximum Level 3 for answers that do not consider the changing role.

0 2 . 2

‘Islam’s attitude to other faiths is generally positive.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Emphasis on exclusivism; its basis in the Qur’an, 3:85; attitudes within Islam to minority Muslim groups; Inclusivism and its basis in the Qur’an with reference to both Abrahamic and non-Abrahamic faiths; the debate about whether good deeds without faith in God or Islam are rewarded by God; Muslim responses to issues of freedom of religious expression in society.

Answers may present, analyse and evaluate some of the following arguments.

Many Muslims view anyone who submits to God as a Muslim, and so accept other Abrahamic faiths and are positive in response to them. For example, this is in line with comments Muhammad made on the Jews of Yathrib, that they were respected for their faith. However, some Muslims would take an exclusivist approach, based on Qur’an 3:85, and state that only those who are strictly Muslim can be considered faithful. For them, Islam is the only true religion, and they would argue that there are irreconcilable differences with other faiths.

Some Muslims would argue that people of other faiths who do good deeds will be rewarded on the day of reckoning. They would argue that God measures the individual by deed alone and so someone who has spent their life helping others and showing compassion will be rewarded for living a good life. However, others see belief in God and the Prophet, and carrying out duties such as prayer, as essential parts of life. People of other faiths are therefore not doing good works for the right reason.

The British Council of Muslims works well with Christian, Jewish and other religious groups on a local and national level. Many Muslims are active in Inter-faith networks. There are also many Muslim MPs representing their constituents including those of other faiths and none. However, some Muslims may feel that other religions represent a challenge to Islam and should not be associated with.

0 3 . 1

‘The fact that the world exists makes it reasonable for Muslims to believe in God.’

Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

Islam teaches that God is the creator of the world and that the world is therefore proof of God’s existence. God both creates and sustains the world and nature is a sign of God’s activity.

In the Qur’an, God is described as having many attributes.

God may be seen as the reason that there is something rather than nothing.

Philosophy

A belief may be considered ‘reasonable’ if it is based on reason and/or consistent with reason.

There is a distinction between ‘belief that’ and ‘belief in’: ‘belief that’ may be seen as intellectual assent to statements of faith such as ‘God exists’; ‘belief in’ may be seen as an attitude of trust which assumes belief that God exists but goes beyond it.

The cosmological argument argues that the existence of the world is proof of the existence of God. Hume and Russell criticise that argument on various grounds.

Maximum Level 3 for answers that do not include both Islam and philosophy.

AO2

Aquinas argues that existing things are contingent and point beyond themselves to something that has necessary existence, God. However, others argue that, even if all presently existing things are contingent, the succession of dependent things may be infinite or cyclical and/or what they depend on may be energy rather than God. For that reason they do not provide evidence of God's existence.

God is offered as the most reasonable explanation for the existence of the world, however, there may be no explanation, the world may simply be a brute fact. The debate about whether or not there is an explanation requires a perspective external to the universe which humanity cannot possess so neither the belief 'it has an explanation' nor the belief 'it has no explanation' may be considered reasonable. Rather, these are faith statements that are not based on evidence.

The nature of the world, in particular the amount of suffering within it, may count against the claim under discussion. The qualities of omnipotence, omniscience and omnibenevolence are generally attributed to God, but they are challenged by the evidential and logical problem of evil. However, Hick's theodicy, or the free will defence, may successfully overcome this problem and demonstrate that belief in such a God is consistent with the evidence.

The distinction between the God of philosophy and the God of faith means that the evidence is not sufficient to make belief in the God of faith reasonable because God has many more attributes than simply 'the creator'. Belief in God may, however, still be consistent with reason.

The conclusion reached may depend on the concept of 'reasonable' used in the answer and the attention paid to 'belief in'.

0	4	.	1
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‘Muslim statements about God are non-cognitive.’

Critically examine and evaluate this view with reference to the dialogue between Islam and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

There are many examples of Muslim statements about God such as ‘There is no god but God’, ‘God is one’ and ‘God is Merciful and Compassionate’. There are various understandings of the relationship between the oneness of God and God’s attributes.

Most Muslims seem to assume that these statements are cognitive, ie, that they are informative about the external world and describe an actual state of affairs. Muslim faith has a very strong element of ‘belief that’ on this view, and this includes intellectual assent to a range of statements about God.

Philosophy

The view that religious language about God is non-cognitive may be related to the challenge of verification and falsification to the meaningfulness of religious language. The view that religious language is a language game, or a Blik, may also be referenced. In each case, the central claim is that the statements inform about the way the speaker sees life, not about the way life is. This may be linked to an anti-realist view of religion.

A range of responses to that view may be presented including eschatological verification, and religious language as analogical or symbolic.

Maximum Level 3 for answers that do not include both Islam and philosophy.

AO2

Responses to the verification and falsification principles may be evaluated. For example, the principles may be argued to fail their own standards of meaningfulness. They may be considered arbitrary, or to be based simply on a Blik which provides a frame of reference within which each statement is assessed for meaning. This does not mean that the particular frame of reference they assume is better or worse than the religious frame of reference.

Eschatological verification argues that statements such as 'God exists' do apply to the 'real' world and will be verified through experience after death, so they are cognitive. However, this does not help to establish, here and now, whether the statements are meaningful. If the statements are false we will never discover that fact. One issue here is whether the truth or falsity of any statement, or the method of discovering the same, can be determined before the meaning of the statement is known. The two principles might be better described as claiming that the statements in question are meaningful but false rather than meaningless or non-cognitive.

The cosmological and design arguments for God's existence assume that the statement 'God exists' is informative and that its truth can be demonstrated through evidence and reasoning. Those philosophers who engage with these arguments clearly treat the claim as cognitive. The status of God and faith in the ontological argument is more ambiguous and it can be argued that it explores the state of mind of those who cannot conceive of the non-existence of God rather than of a claim about an objective reality.

The whole issue of whether there is an external world of which the mind can be aware may be argued to be beyond human understanding, because it requires a perspective external to the reality it is considering. This would make it impossible to determine whether statements about God are cognitive or non-cognitive.

0 5 . 1

‘Muslim ethics is character based.’

Critically examine and evaluate this view with reference to the dialogue between Islam and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Islam

The Prophet is regarded as the perfect exemplar, but there are disputes within Islam about the record of his example.

Islam has many moral laws revealed in the Qur’an and the sayings and actions of the Prophet. These are codified in the Shari’ah but there are different understandings of the Shari’ah.

Ethics

The nature of character based ethics, which may be illustrated through virtue ethics, may be explained, including the identification of an appropriate set of virtues and the idea of the mean. There may, but need not be, reference to thinkers other than Aristotle.

Maximum Level 3 for answers that do not include both Islam and character based ethics.

AO2

Compassion, justice and sanctity of life are three over-riding virtues, and their application requires knowledge and understanding of the situation and the will to do what is right rather than what a 'law' demands. For example, food laws may be set aside if the person is 'forced by hunger' to eat what is forbidden. When compassion is taken as the core virtue, the Prophet's example becomes an illustration of how he applied the spirit of the law to his concrete situation on this reading, allowing 21st century Muslims to debate how the law should be applied today.

Islam appears to have a strongly deontological character. It is the moral duty of a Muslim to obey the Law of God and it appears that some actions are intrinsically right or wrong and are either commanded or forbidden by God. Obedience to the Law appears to be the prime virtue and the Law is all-encompassing so includes family life, politics and business. There are, however, permitted exceptions to almost every rule so judgements are needed from the decision maker. The basis of those judgements could be seen as virtues. There is also a clear emphasis on the intention behind any action rather than the action itself.

In some forms, Islam has much in common with a consequentialist approach to moral decision making because it starts with the basic command to 'act compassionately' and then requires judgements about what will express compassion in the concrete situation. This is closely linked to the view that character is the basis of the decision making. Some reject all authority other than the Qur'an and argue for a spiritual interpretation of that text giving them the scope for an ethic based only on compassion.

Islam can be considered teleological, in the sense that the moral values aim at bringing about a perfect state of affairs. This is eudaimonia/human flourishing in virtue ethics. In Islam it may be seen as being 'closer' to God and having a life that reflects God's nature. This means that the laws are not ends in themselves but a way to achieve something else. As such, if they do not contribute to achieving that purpose they can be set aside.

0	6	.	1
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‘For both Islam and Virtue Ethics, genetic engineering is wrong.’

Critically examine and evaluate this view with reference to the dialogue between Islam and Virtue Ethics.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Understanding of the nature and role of genetic engineering, and of the issues it raises, can be credited. This discussion may refer to genetic engineering on plants, animals and/or humans.

Islam

The sanctity of life gives Muslims a duty to show care and respect for life, and to minimise suffering. Compassion and saving human life is greatly valued.

Genetic engineering could be judged according to its consequences: it would be vital that this contributed to both short term and long term good.

An embryo is not considered to be a human being.

Virtue Ethics

The goal of virtue ethics is human flourishing, and anything that contributes to such flourishing may be considered good – the benefits to those who benefit from genetic engineering may be considered in this light. Responsible use of the technology, and the necessity of considering the possible consequences, may be demanded by virtue ethics. The need for a development of new sets of virtues relevant to a genetically altered humanity may be considered.

Maximum Level 3 for answers that do not include both Islam and Virtue Ethics.

AO2

Virtues of love and compassion may be championed by both ethical systems, and require responsible use of the technology to minimise pain and suffering. The use of genetic engineering means that humanity is being/will be moulded to conform to some 'ideal' of what a human being should be. Both ethical systems may have concerns about the underlying vision of the 'ideal'. This is a form of a 'slippery slope' argument. It is not opposed to the principle of genetic engineering but to its application.

The dangers of genetic engineering and the release of genetically altered material into the environment include the possibility that it will upset the natural balance and/or lead to damaging mutations that are beyond the control of humanity. Both ethical systems would agree on the necessity of knowing the risk attached to such actions. Those who believe that the world is not as God intended, and that God-given intelligence should be used to overcome its imperfections, can support genetic engineering; they are challenged by those who accuse scientists of 'playing God' and usurping a role that should be limited to God.

The mechanics of genetic engineering may include masturbation and disposal of rejected embryos. It also implies that some couples should not 'breed' without, at the very least, pre-implantation genetic diagnosis (PGD) to determine the genetic health of the embryo. This raises issues for some Muslims who believe that reproduction should be left to nature. For virtue ethics, and some Muslims, the failure to use PGD where it could be used to prevent suffering makes society, or individuals, responsible for that suffering.