



GCE A LEVEL MARKING SCHEME

AUTUMN 2021

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

A120UB0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2021 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 or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content. 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.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions [20 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	17-20 marks • 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. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	13-16 marks • 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. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	9-12 marks • 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. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	5-8 marks • 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. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	1-4 marks • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions [30 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	25-30 marks • 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. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	19-24 marks • 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. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	13-18 marks • 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. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	7-12 marks • 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. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	1-6 marks • 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. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

EDUQAS GCE A LEVEL – COMPONENT 1

OPTION B: AN INTRODUCTION TO ISLAM

AUTUMN 2021 MARK SCHEME

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

Section A

1. (a) **Examine the nature and purpose of the Hajj.**

[AO1 20]

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

- This question requires that responses go beyond describing the stages of Hajj and draw out details about its nature and the reasons for attending this pilgrimage.
- A purpose of Hajj is to complete the fifth pillar of Islam, a pilgrimage to Makkah for Muslims who are able.
- Hajj translates as 'to set out with definite purpose', which is to obey Allah and put aside other concerns. To do this Muslims circle the Ka'aba, run between the hills al-Safa and al-Marwa, stand on the plain of Arafat, and throw stones at pillars representing the devil. In order to focus on Hajj, any debts must first be paid, and forgiveness asked of anyone a pilgrim has fallen out with.
- Purity and equality are part of the nature of Hajj. Pilgrims enter a state of purity known as Ihram, in which they may not kill any living creature, may not clip their nails and wear simple clothes: for men, two white sheets. This reminds pilgrims that they are all equal, rich and poor alike, and there are no differences between them.
- Hajj is about remembering the struggle against idolatry. Pilgrims circle the Ka'aba seven times anti-clockwise at the start and end of the pilgrimage, in an action known as tawaf. This is a spiritual time for pilgrims as they see the focus of their daily prayers and remember how Muhammad cleared the Ka'aba of idols. Many try to touch the black stone (hajar al-aswad) and think of the circling movement as a way to lift the mind to spiritual matters.
- Hajj is about physical exertion and learning from events in the history of Islam. Pilgrims then physically run between two hills, al-Safa and al-Marwa, and recall how Hagar did so in the same place whilst desperately searching for water for her son Ishmael.
- Hajj is a pilgrimage of forgiveness. At Arafat pilgrims stand under the hot sun (wuquf) and recall Muhammad's final sermon. Many believe all past sins are forgiven them from this point and make a fresh start to follow Islam and lead a moral lifestyle.
- Hajj is linked to the worldwide Muslim community through the Id al-Adha festival. The pilgrims then go on to stone three pillars representing the devil and complete the Hajj by joining the festival.

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

1. (b) 'Hajj is no more than a personal journey of religious enquiry.'

Evaluate this view.

[AO2 30]

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

- It could be argued that the main purpose of Hajj is personal. It is essential for pilgrims to make their intention to complete the Hajj pilgrimage for God, and this can only be done as an individual. A pilgrim cannot just join in with others for the sake of it or go on Hajj for a holiday or to gain status amongst their friends.
- The Hajj is also a journey of enquiry for many. Muslims read about stories of how Ibrahim first cleared the Ka'aba of idols. They know about the life of Muhammad and the history of so many important events that took place in and around Makkah. Pilgrims pray facing the Ka'aba five times a day; it is a fascination to visit the Ka'aba and learn more about their faith, making the main purpose of Hajj a personal enquiry.
- In a deeply personal sense, many pilgrims want to complete the Five Pillars of Islam and make a fresh start to follow their faith, putting behind them any problems or misdemeanours in their lives. They believe their sins are forgiven them and they may feel complete. In so doing, the Hajj might be called a personal journey. It could be called something far more than enquiry, but also a journey or commitment and renewal. It inspires Muslims who go to practice their faith when they return home.
- Some might argue that the main purpose of Hajj is not a personal journey, but a means of uniting the ummah. Hajj is one of the largest pilgrimages and gatherings in the world, and a demonstration of unity between Muslims of different ethnic origins, rich and poor alike. This has inspired many over the years, including Malcolm X. As Muslims pray together around the Ka'aba, rich and poor in one line encircling the black stone, this may inspire them to treat others equally back at home, and to work towards eradicating poverty and removing divisions in society.
- Some might argue that the circling movements on Hajj are a means to rise above personal thoughts and connect more closely with God. This is a point made by the scholar Turner. In that way, Hajj could be seen as a journey of setting free from the self and finding God. The same spiritual awareness could also be described as a deeply personal experience. It depends upon the perception of each pilgrim.

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

2. (a) Explain the nature and purpose of different types of prayer in Islam.

[AO1 20]

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

- To answer this question, different prayers need to be identified and the reasons for praying explained. Focus should be on explanation of purposes rather than description of the actions themselves.
- Daily salah is a requirement under the Five Pillars of Islam. It is performed five times per day, based on the repetition of several units of rakah: standing, bowing and prostrating. These prayers are said to be fard or farz, a compulsory requirement for adult Muslims. They are an act of obedience to God.
- Sunnah and nafilah prayers are to gain extra reward from God at Judgement and focus the mind on spiritual matters. These also based on rakahs but are not compulsory. They are said on an individual basis often before or after the five daily prayer services.
- Tahajjud (night prayers) can help Muslims cope with their worries. They are an optional prayer said during the night hours. These bring them closer to God, since they believe God is most listening during the early hours.
- Jummah (Friday) prayers are congregational prayers which unites the ummah and enables the Imam to give a sermon to teach and guide the faithful. Congregational prayers are said to give Muslims twenty-seven times more reward than praying alone. They help Muslims gain strength from meeting others who inspire them in their faith. Jummah is considered a compulsory requirement for adult Muslims in Muslim countries provided they are freely able to attend without causing harm to themselves or their livelihood.
- Rites of passage include funeral (janazza) and special prayers to bring blessings on a baby and at the time of marriage. The purpose of these is to remind Muslims that God is responsible for everything and to ensure they focus their lives around God and God's teachings.
- Du'a prayers (cry out) enables Muslims to make additional requests to God, often personal. Du'a prayers are usually said after salah prayers with hands cupped upwards and said silently. Du'a prayers enable a Muslim to develop a deeper faith in God by sharing their problems and feel relief in the confidence that God is watching over them.
- Ramadan (tarawih) prayers are to recite the Qur'an and remember its revelation; Sufi prayers (wird) to connect with God in a service of remembrance; tasbeih (glorify) whilst chanting the names of God using prayer beads; credit also particular prayers of different sects and those visiting graves and shrines, which not all Muslims practice.

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

2. (b) 'The true value of prayer is simply as an act of ritual piety.'

Evaluate this view with reference to Islam.

[AO2 30]

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

- To understand the 'value' of prayer, it could be considered in different ways. Some Muslims see prayer as having value with regards to the Day of Judgement and life in the hereafter. They believe that the five daily prayers are part of the Five Pillars and compulsory, so make every effort to complete them all. They believe that their prayers are added up in terms of reward and they help to balance out their bad deeds. Some try to attend prayers in congregation as often as possible, believing these prayers gain twenty-seven times more reward and therefore have more value.
- Ritual piety is a central feature of Islam, so it may be argued that this is the true value of prayer. A unit of rakah is central to most prayers, and this is always carried out in the same way. To miss any action that is required, such as standing, bowing, prostrating, saying Surah Fatiah from the Qur'an or giving takbir at the start and salam at the end – any prayer missed out might render the prayer invalid and in need of being repeated properly.
- Ritual piety has true value in focusing Muslims on developing their personal relationship with God and establishing a routine of practicing their faith. The actions of the rakah help to focus the mind on God and put aside all other concerns. The act of prostration shows total submission to God. The ritual of praying five times per day helps Muslims establish their practice and helps to lead them to the straight path. It could be argued that this is its true value.
- However, it could be argued that performing prayers for the sake of it is not what Islam is about. During the time of Muhammad some people, known as hypocrites, made a point of showing others how well they could perform the actions of prayer, but did not follow the moral duties of Islam and were disloyal to the community. This suggests that the ritual is not the main point, but sincerity of faith is more important.
- Muslims begin prayer by making their intention to dedicate the prayer to God by saying the niyyah, without which the prayer is considered invalid. It is a tradition that all actions in Islam are judged according to the intentions behind them. Therefore, it could be argued that ritual piety is not a function of prayer at all, it is the intention behind it that matters.

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

Section B

3. (a) Examine the role of the Muslim Council of Britain.

[AO1 20]

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

- Answers should consider in detail the role of the Muslim Council of Britain in support of Muslim communities living as a minority in the UK and the challenges that involves, such as integration and assimilation in mainstream, pluralist society.
- The role of the MCB is to work with affiliates through consultation, cooperation and coordination. Various organisations are affiliated to the MCB, including most mosques. It is the largest umbrella group and represents a broad range of Muslim organisations. It takes a broad view of its role.
- The MCB sends representatives to take part in state events, such as the annual remembrance service at the Cenotaph.
- It takes part in interfaith dialogue and consultations about faith matters with government and other organisations. It responds to questions and gives guidance on various matters.
- The MCB has advised on faith matters such as the organisation of mosques and best practice.
- The MCB strongly condemns violence and terrorism. It has unequivocally condemned terrorist attacks such as the London bombings and Manchester arena attack. This has helped to demonstrate to the wider community that Muslims overwhelmingly condemn terrorism, despite the fact that some who claim to be Muslim that have launched such attacks.
- The organisation supports victims of Islamophobia. The MCB set up a campaign, 'TellMAMA', whereby Muslims can report incidents. They help counsel victims to overcome attacks and advise them how to address their situation.
- The MCB took a political stand by opposing the war in Iraq in 2003. It was criticised because some saw this as something faith organisations should not take a stance on. Others felt that the MCB should represent them on this issue. Subsequently the government did not enter into dialogue with the MCB on various matters for some time.
- The work of the MCB is not governed by democratic election, although there are some democratic features within its internal organisation. This has led some to criticise it as unrepresentative of Muslims.
- The MCB entered controversy by providing a guide for schools and for some years not attending holocaust memorial services. Some interpreted this as the MCB taking a particular role in representing certain elements within Muslim communities rather than mainstream opinion.

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

3. (b) 'The Muslim Council of Britain is very effective.'

Evaluate this view.

[AO2 30]

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

- The Muslim Council of Britain has been much criticised over the years since it was set up in 1997, which led some to argue that it is not very effective.
- To judge whether or not the MCB is effective, some account may be taken of its stated aims and objectives, to:
 - Promote cooperation and unity on Muslim affairs
 - Strengthen efforts to benefit the Muslim community
 - Work for enlightened appreciation of Islam by wider society
 - Establish a fair position for Muslims based on due rights within British society
 - Work for eradication of discrimination
 - Foster better community relations as a whole
- It is difficult to judge the MCB's effectiveness because the results in society are dependent on other factors. For example, cases of Islamophobia have increased, but not necessarily because of the failure of the MCB. It could be argued the MCB should have done more to encourage enlightened appreciation of Islam to combat Islamophobia, and they are therefore ineffective. Or, it could be argued that despite the increase, the MCB have been effective in providing support with its 'TellMAMA' campaign.
- Sir Iqbal Sacranie, a founder member and early leader of the MCB, was knighted for his efforts. He may be seen as very effective for developing good relations with government and promoting interfaith dialogue.
- The MCB has opposed the government's Prevent strategy, despite also condemning violence and extremism. This position has been criticised by other Muslim leaders such as Majid Nawaz of the Quilliam foundation. It could be argued this position was not a very effective one for the MCB to take.
- Some argue the MCB is very effective because it represents the largest number and spread of Muslim organisations in the UK, drawing together diverse groups and different sects. Others argue that because the leaders of the MCB are not elected by the wider Muslim community, so when they speak they do not truly represent Muslims and so their position is not very effective.
- There have been differences between the MCB and government over advice and campaigns for schools, and the MCB's boycott for some years, now over, of Holocaust Memorial Day. Some argue that this was effective in taking a stand; others that the MCB was divisive and failed to find a moderate and appropriate response to issues of concern.

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

4. (a) Explain ways in which the Hijrah influenced the development of Islam.

[AO1 20]

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

- This question asks about the Hijrah, the move from Makkah to Madinah by Muhammad and the early Muslim community, after years of persecution in Makkah. The changes that occurred as a result of this and how they enabled Islam to flourish and succeed, after years of persecution, should be explained.
- The Hijrah ensured the survival of the religion which was under threat in Makkah. Since Muhammad preached against idols, the life blood of the pilgrimage trade in Makkah, it was in the interests of the tribal Arabs to ensure his movement failed. By moving away from this threat, Islam was able to survive and flourish.
- The Hijrah enabled Muslims to practice their religion openly. They built mosques at Quba and Madinah and prayed in congregation. In Makkah, the Muslim community could not pray openly. Religion was the centre of life and the mosques places where sermons could be given and the faithful could learn more about Islam. The congregational Friday prayers became established.
- The Hijrah deepened the loyalty of the Muslims and proved their trust. A close-knit community had already formed in Makkah. The Hijrah made people choose between their livelihoods and everything they owned in Makkah or give that up and follow their faith by trusting in Muhammad and moving to Madinah.
- The Hijrah influenced the development of Islam in a political sense. Muhammad was a preacher but when he moved to Madinah, he became a political leader of the city. His strength and determination in moving to Madinah proved his good character; in Madinah he demonstrated this further by leading the city and making peace between arguing factions. His leadership evolved with the Charter of Madinah and various teachings about community life.
- Islamic guidance developed from the years in Madinah on trade, prohibition of alcohol, rites of passage, war and peace and international relations. The community were able to triumph at the Battle of Badr, despite the superior numbers of their enemy. Despite some later setbacks, they built up in strength, so that years later they were able to return to Makkah peacefully and take over the city without much of a struggle. This victory could not have happened before the community had grown in strength in Madinah thanks for the Hijrah.
- Today, the Hijrah is remembered as an important event in the history of Islam and a source of strength to many Muslims when they face trials and tribulations in their own lives.

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

4. (b) **'Everything that was needed for the development of Islam was established in Madinah.'**

Evaluate this view.

[AO2 30]

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

- In many ways, Madinah is seen as a model which later Muslims have looked back on to draw inspiration and guidance. Muhammad led the city and brought in a period of peace and prosperity. He introduced the Madinah Charter or constitution, which guaranteed peace, protection and freedom of worship during his early years in the city. Given the tribal culture at the time, this was a model of peace and a guide for those of different faiths and backgrounds to live together. It could then be seen as a model for the development of Islam which followed.
- The word 'model' could be discussed. The sunna is a series of actions by Muhammad in different situations; his character is regarded as perfect. Since he led Madinah, it is seen as a model. However, his examples refer to specific situations which may not apply today. Some would argue that it is better not to regard Madinah as a model because it might lead to literal applications of ancient teachings, not the spirit of Islamic guidance, given that the modern world is very different.
- The main beliefs of Islam originated from revelations in Makkah, so it could be argued that not everything that was needed came from Madinah. In Makkah the beliefs in Oneness (tawhid), prophethood (risalah) and belief in the Afterlife (akhirah) were revealed to and preached by Muhammad. Despite the persecution of the Muslims, they grew in strength together, which was a necessary stage in the development of the faith.
- Many of the details which Muslims follow today emerged during Muhammad's time in Madinah. Detailed practice of the five daily prayers, Jummah congregational prayers, guidance on the Five Pillars, guidance on trade, banning usury, guidance on inheritance, marriage and divorce: it could be argued this was everything that was needed for family life. Muhammad's final sermon commanding Muslims to follow his model was delivered in Madinah.
- After Muhammad, several Caliphs led the Muslim community which later split into different kingdoms. At times, the leadership was disputed, particularly between Shi'a and Sunni sects. Schools of shari'a law grew up in which interpretations were consolidated. It could be argued that if Madinah left everything that was needed, then these later schools of shari'a law would not have been needed. However, since people required more guidance and clarification of teachings, the schools of jurisprudence emerged.

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

5. (a) Explain the challenge of shari'a law within a non-Islamic secular state.

[AO1 20]

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

- To understand the challenge, shari'a law should be defined and aspects of life in secular, non-Islamic states which might conflict or challenge aspects of shari'a explained.
- Shari'a law includes some aspects which are also seen as the preserve of the secular state. Shari'a for Muslims is God's law, based on the Qur'an and sunna and interpreted in various different ways by Islamic scholars. It includes guidance about religious matters, such as prayer; social and family matters, such as marriage; and matters of criminal law and punishment.
- Some issues might conflict between shari'a law and life in a secular state. Within a secular state, religion is often considered a personal matter. If a Muslim chooses to pray according to shari'a, that might conflict with secular patterns of work, and the need for breaks at certain times of the day to complete the five daily prayers on time. It is a challenge for Muslims to resolve such issues within a non-Islamic secular state.
- Family matters according to shari'a may conflict with secular law. Muslims usually marry with a nikkah ceremony and contract, and handle conflicts of divorce within shari'a courts. This may conflict with secular state law, and questions may be asked about how fairly women are treated, or the very existence of separate shari'a courts within a secular state may be controversial. Some Muslims see shari'a as divine and therefore prefer those courts; others see equality and justice best meted out through courts which are the same for all in society.
- Corporal and capital punishments are a source of contention. Some states, such as Saudi Arabia and Iran, base their law on literal interpretations of the practice of the Prophet, and apply corporal and capital punishments. These are generally prohibited and criticised as morally unacceptable in secular states. The question of moral authority is therefore a challenge for Muslims.
- Some Muslims feel that shari'a should remain unchanged whereas others that it needs to be reformed. In a Western state such as the UK, people are free to debate and decide their own interpretations. Reinterpretations of shari'a are made by some to apply change in line with modern living. The challenge of shari'a is to come up with an agreed and acceptable version relevant for living in a pluralistic, modern society, which is also true to the original sources of shari'a law.

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

5. (b) 'For Muslims, shari'a is not an adequate guide for all aspects of a society.'

Evaluate this view.

[AO2 30]

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

- The statement might be questioned in that shari'a is regarded as God's divine law in Islam. If God is All-Powerful and All-Knowing, then surely His law must cover everything that needs to be known. To suggest that shari'a does not cover all aspects of society might imply there is a weakness or flaw in the creation of shari'a and question God's authority.
- It could be argued that shari'a is sufficient to guide all aspects of a society where the population are Muslims and the government aims to be Islamic. Some Muslims look back at first four Caliphs as providing a model or a rightly-guided state based on shari'a, and see it as an aim to re-create states and governments based on shari'a for all aspects of life. If God guides everything then God's law, shari'a, must be not only sufficient but also the best way to guide all aspects of society.
- Shari'a is based on the Qur'an and sunna, as primary sources. Following them ijma, the consensus of scholars, and qiyas, analogy with other situations, may be used to determine shari'a guidance where the Qur'an and sunna do not provide answers. This could be taken to argue that shari'a itself contains some flexibility to find solutions to new problems and therefore is able to guide all aspects of society. On the other hand, it could be taken to mean that shari'a alone is insufficient because human interpretation is needed to provide answers to new issues such as questions of medical ethics which did not exist at the time of the Prophet.
- It might be argued that shari'a should guide matters of personal religious life and family matters, but not other aspects of society, such as criminal law. This division was seen in the first few hundred years of Islam in practice and could be said to be more suited to pluralistic societies. It could be debated about whether this is simply a practical matter of what is appropriate, or due to any deficiency in shari'a itself.
- Some might argue that human rights and rights to equality for people of different gender identity and sexuality mean that shari'a should not be used alone since they might be discriminated against. Others might argue that shari'a could still be used for guidance as that is what Muslims believe God intended; or that it is a matter of re-interpreting shari'a guidance for the modern day.

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