



GCE A LEVEL MARKING SCHEME

SUMMER 2019

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION B: A STUDY OF ISLAM**

A120UB0-1

INTRODUCTION

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

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

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

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some 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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <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;">17-20 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 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	<p style="text-align: center;">13-16 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 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	<p style="text-align: center;">9-12 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 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	<p style="text-align: center;">5-8 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. • 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	<p style="text-align: center;">1-4 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. • 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. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	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	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • 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	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • 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	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • 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	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • 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	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • 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	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

A Level Component 1
Option B: A Study of Islam

Mark Scheme

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

Section A

- 1. (a) Explain the changing roles carried out by Muslim men and women with regards to family life. [AO1 20]**

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

- The extended family is often seen as the traditional model for Muslims, in which grandparents, parents and children live under one roof, care for each other and ensure the faith is passed on. Men were usually the breadwinners and women had an important role in raising children and introducing them to reading the Qur'an.
- Some Muslim family practices originated in cultural traditions in different parts of the world which are changing in the modern world. In the days of the Prophet men married up to four wives, but nowadays many Muslim lands prohibit this.
- It was always a condition that a woman freely consents to marriage, but nowadays Muslim women may in some cases be more aware of their rights and feel more empowered to say no.
- Some Muslim women are increasingly becoming educated and succeeding in careers. In some cases, this means the man has to act as the keeper of the house, reversing traditional roles. This has challenged traditional cultural norms and brought opposition, although it should be noted that in the early days of Islam many women were educated and had important jobs too.
- Some Muslims believe that the man was the master of the home and made decisions which women had to obey; that they could chastise women for disobedience.
- This is changing and many women assert their rights to loving relationships and to be cared for and considered, an obligation stressed by the Prophet of Islam. Abuse suffered by women, such as by being beaten or sexually abused within marriage, is being more openly challenged.
- It is possible to argue that some Muslim women now take a more traditional attitude towards family life and believe in maintaining separation between the sexes in the home. They may also prefer to be housewives and expect their husbands to provide for them. Some Muslims see these roles as secure and reassuring at a time of social change which they might find unnerving.
- Both men and women might nowadays expect to have reasoned conversations with their children about bringing them up in the faith; a change from olden times when discussion was less common.
- The best answers are likely to demonstrate awareness of the complexity of changes for both genders.

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

- (b) **‘Islam considers women and men as equals.’**
Evaluate this view.

[AO2 30]

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

- The Prophet Muhammad said in his final sermon that ‘believing men and believing women’ both had obligations to pray and mentioned various other acts, pointedly stressing men and women to emphasise the importance and equality of women in terms of their religious duties. Some take this to mean that overall within Islam, men and women are equal.
- Many of the practices of Islam, such as the five pillars, prayer five times a day, and pilgrimage to the holy sites in Makkah, are obligations on men and women who are able to undertake them, suggesting a measure of equality.
- However, women are traditionally seen as having different roles from men. Although they are able to take careers, they have a role bringing up children in the household which is stressed as important.
- Outwardly, many Muslim women dress modestly and some wear veils over their hair. Men too are required to dress modestly but many interpret this more liberally than women. The noticeable outward differences sometimes give the impression that women have less freedom than men and are unequal or lesser in status.
- Not all mosques have facilities for women and some ask women to pray at the back. A few progressive mosques welcome women and have even employed women as Imams, but these are few and far between.
- In shari’a law, the testimony of a woman is usually given lesser weight than that of a man. Some women complain that shari’a law courts in the UK, which deal with some Muslim family issues, are unfair on women who remain subject to male dominance.
- Other Muslim women suggest that it is their right to be assertive in every field. Khadija, the Prophet’s first wife and businesswoman was also his boss, therefore Muslim women should be able to hold positions in charge of men and be treated equally. Reformist Muslims might argue that in principle Islam supports equality and some outdated and unequal practices should be left behind to ensure the greater principle is upheld.
- Some argue that different does not mean unequal. Traditional roles and some separation of sexes accordingly do not mean Allah values one role any lesser than the other. The status of equality is a perception which may be different in the eyes of different people.

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

2. (a) Explain different ways the media might misrepresent Muslims and aspects of Islam. [AO1 20]

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

- Muslims often complain of bias in the western media. Since the 9/11 attacks, some, such as Medhi Hasan, have criticised the news media for portraying Islam as associated with violent Jihad and terrorism. Other reformist Muslims have criticised the media for being too reticent to criticise abuses by some Muslims for fear of causing offence.
- Many news articles have reported incidents involving people claiming to be Muslim from war zones or occasions when attacks have happened in the west. Many Muslims believe that the people carrying out the attacks do not represent Islam and should not be labelled as such since it creates a perception that associates Muslims with violence.
- The Runnymede Trust defined Islamophobia and detailed different ways in which the media might show views about Islam as either open or closed. The media might show bias regarding Islam by portraying closed accounts which do not recognise the diversity of Muslims and opinions on various issues. A definition of Islamophobia is offered and eight questions posed which might be used to evaluate media portrayals.
- The Muslim Council of Britain has complained about bias in the media. Miqdaad Versi of the MCB complained about specific articles in which criminals were reported as Muslims, rather than just law breakers who happened to be Muslims. He felt this showed media bias against Muslims.
- The portrayal of backward and primitive characters in films can contribute to a negative stereotype that Muslims are primitive and not developed. This was shown in a Disney Cartoon about Arabian Nights but the film was changed as a result of complaints.
- Some believe the media are too timid to criticise and are therefore biased in favour of Islam and apologetic, in effect, towards abuses which should not be tolerated. Some people disagree with the definition of Islamophobia offered and some that the word is used to silence people who want to make valid criticisms of aspects of Islam.
- Multi-culturalism has sometimes been interpreted to mean any way is equally valid, and the media have portrayed this positively. Recently some, such as Trevor Philips, have criticised Multi-culturalism and in a series of programmes argued in favour of a more assertive liberalism which stands up against intolerant views held by some Muslims, such as those who are homophobic, whilst affirming the progress made by others who have taken steps towards integration.

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

- (b) **‘Western perceptions of Islam are created by the media.’
Evaluate this view.**

[AO2 30]

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

- Some Muslims such as the modern, reformist Ziauddin Sardar criticise the media for having created negative perceptions of Islam by repeatedly showing Islam in a negative light. In his work about films, he analysed the images shown which he felt were mostly negative. One example was a cartoon showing a veiled, sword wielding Arab. This creates a negative image of Islam which may not reflect reality.
- On the other hand, others, such as the movement Together Facing a New Totalitarianism, suggest that Islam itself contains some extremists who have created this image themselves through their behaviour, including persecution of minorities and abuse of women in some places around the world. They feel that the media are only accurately reporting what is happening and bringing problems out into the open.
- The media has a responsibility to report news and that includes unpleasant, extreme and terrorist atrocities such as 9/11 and the Charlie Hebdo attacks. It could be argued that these reports fuel negative stereotyping of Muslims as terrorists. However, there has also been some reporting of Muslims who have demonstrated against terrorism: ‘Not in my name.’ It is a matter of debate whether the media have fairly and proportionately reported this.
- A distinction might be drawn between reporting about Muslims, to whom fairness is due, and reporting about Islamic beliefs, which might be criticised. Alternatively, Muslim criminals might make the news, but reports distinguish between their actions and Islam.
- Research in the USA suggested that the media reported on an overwhelming number of occasions bad news stories including Muslims, but very few good news stories. Research at Cardiff University suggested that Muslims were portrayed negatively in a majority of cases. This suggests the media are creating negative views of Islam.
- An alternative opinion is that through documentaries on mainstream television there are many good news stories about Islam and Islamic heritage and the media are not creating a bad image. Despite some incidents of negative perception, the majority of people are still tolerant towards Islam and Muslims.
- Perceptions of Islam range widely from Muslims living as separate communities and perceived as the other, to Muslims who are well integrated into the mainstream of public life in all kinds of jobs and roles. It could be argued that some Muslims themselves are creating a positive image and others negative, and both are being reflected in the media.

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

Section B

3. (a) Examine the role and importance of Jummah prayers. [AO1 20]

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

- Salat-ul Jummah or Friday prayers take place in mosques during the early afternoon on Fridays, led by an Imam. Many Muslims consider these to be compulsory acts of devotion for all adult males.
- Jummah prayers are commanded in the Qur'an 62:9-10. Muslims are called to leave their work and attend Jummah prayers when the call to prayer is given, because they will gain a greater reward for doing so. Some traditions suggest there are 25 or 27 times more reward for praying in congregation, and Jummah prayers cannot be said alone. Muslims believe they must not neglect this command wilfully and should not miss three Friday prayers in a row unless they cannot avoid doing so.
- The pattern follows Muhammad's practice in the first mosque in Madinah, so it is a Sunnah to follow his example. Muhammad gave two short sermons, in which he explained key teachings to the community. Sometimes sermons and prayers mention those in the community who are in need, and charitable appeals, so Jummah can be a gathering point for collections to help others.
- Jummah may be seen as important nowadays in that Muslims can learn more about their faith from the Imam, discuss issues and build up a sense of Ummah or brotherhood with each other. Sometimes family meals follow, enabling people to get together and strengthen family ties.
- Performing wudu and then praying Jummah helps Muslims put aside their sins and misdemeanours for the week behind and make a fresh start for the week ahead. Some Muslims attempt to make amends with others they have fallen out with before the prayer.
- There are different opinions regarding the importance of Jummah prayers for women. Some Muslims believe that women do not need to attend Jummah prayers and should instead say their mid-day Zohar prayers at home. Some mosques provide areas for women. The reformist Oxford Muslim Educational Centre invited a woman Imam to lead Jummah prayers for a mixed congregation of men and women.
- In countries such as the UK, Jummah prayers can help communities of Muslims gain strength from each other and provide a focus for Muslim communities. Some Muslims make extra effort to attend whereas others see Jummah prayers as optional in non-Muslim lands.

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

- (b) **'Personal prayers are of more value to a Muslim than attending Jummah prayers.'**
Evaluate this view. [AO2 30]

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

- Whilst the five daily prayers are all seen as important and compulsory for Muslims, they may be said either alone or together in congregation. Jummah prayers can only be said together in congregation according to Muslim tradition, so might be seen as the most important prayer of the week.
- Jummah prayers might be seen as most important because they include a sermon to help Muslims learn about their faith, gain strength from praying in community and they are also commanded in the Qur'an.
- However, personal prayers are also important. Not all Muslims are able to attend mosques for Friday prayers. Some believe that women are not required to. If a Muslim might suffer hardship by attending Friday prayers, they might consider it legitimate not to attend. However, all would pray to ensure they are following the second pillar of Islam, and could do so by praying alone, wherever they are.
- Personal du'a prayers are where a Muslim makes private requests to Allah. These are usually said alone. In some ways these are the occasions when a Muslim might open their heart and express their deepest emotions, worries and desires under their breath to Allah. This deep, personal aspect of faith might be seen as far more important than showing others that you are going through the rituals of public, Jummah prayers.
- Prophet Muhammad practiced both Jummah prayers and personal prayers. His example is seen as a perfect model for Muslims to follow. Therefore, it could be seen as important to do both. Different Muslims sometimes emphasise different aspects of Muhammad's actions, some the importance of Jummah and others the importance of du'a.
- Shi'a Muslims might put particular emphasis on attending Jummah to hear words from their Imam, as they believe he has the power to interpret the Qur'an for them. However Ismaili Shi'a Muslims believe their Imam, the Aga Khan, has commanded them that du'a prayers are more important for the present time. Some Sufis might prefer personal prayers in which they can deepen their relationship with Allah.
- It could be argued that attending Jummah prayers might help a Muslim to strengthen their personal faith and make them more inclined to practice du'a prayers when they are at home. For both Jummah and du'a, it is important for Muslims to dedicate their prayer to Allah. This should be the most important aspect of any prayer, whatever type it is.

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

4. (a) **Explain the significance of the historical dispute which gave rise to Shi'a Islam.** [AO1 20]

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

- Shi'a Muslims believe that the first Caliph or leader after the Prophet should have been Ali, and only recognise him and his family line, originating from the Prophet's family, as legitimate heirs to the Prophet. Sunni Muslims believe that there were four rightly guided Caliphs who came after the Prophet, of whom the first was Abu Bakr, and it was of no significance that he was not of the Prophet's family line. They accept Ali as one of the four Caliphs.
- Shi'a Muslims believe the Prophet specifically appointed Ali as his successor during his sermon at Ghadir Khumm. Sunni Muslims do not believe Muhammad was so specific. Both believe that Muhammad left a perfect example which Muslims must follow, therefore what he said is of significance.
- Ali faced division and civil war. Some, such as governor Mu'awiya, refused to accept Ali. Ali was eventually murdered and in the following dispute over the succession, Mu'awiya's son Yazid demanded Ali's son Hussein accept him as the leader of the Muslims. Hussein refused, despite being outnumbered, and he and his party were killed at Karbala.
- Shi'a Muslims remember the events at Karbala, including the suffering and martyrdom of Hussein, with particular religious rituals at the time of Ashura. These are important events for Shi'a Muslims world-wide and may include re-enactments of events with an emphasis on sorrow, suffering for righteousness and standing up for the righteous cause.
- The historical events then can be said to give rise to the leadership of the Shi'a Muslims in the line of the Prophet, as well as particular religious rituals, including the events at Ashura, as well as pilgrimages to the tomb of Imam Hussein. As such the events of the past are very much alive in the thoughts and practices of Shi'a Muslims today.
- It might be argued that all Muslims look to the Qur'an and the Sunnah of Muhammad as the main sources of authority and the historical events that gave rise to Shi'a Islam are a later division which should not be significant enough to divide Muslims. All follow roughly the same beliefs and practices.
- On the other hand, Muslims are divided along sectarian lines according to mosques they attend and interpretations they follow, and these date back to this historical dispute.

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

- (b) **‘There are no major differences between Shi’a and other forms of Islam.’
Evaluate this view. [AO2 30]**

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

- Shi’a Muslims are a minority sect within Islam. They share many similarities in beliefs and practice with other Muslims, such as belief in One God, Allah, life after death and prophethood. They practice the five pillars of Islam. Therefore, it could be argued that there are no major differences.
- However, some Shi’a Muslims do not accept the legitimacy of Sunni leaders who do not hold passed down authority the family line of Prophet Muhammad. Their Imams are said to have particular insight to interpret the Qur’an and are trained within their own school of thought.
- Shi’a Muslims combine the five daily prayers into three sessions. They also practice some different rituals at the occasion of Ashura and visit the tombs of martyrs. These practices are different from other forms of Islam. However, it is a matter of debate how far they are different. Some individual Muslims might attend these services even though they are not Shi’a. Other Muslims might find them completely at odds with their own practice.
- Sufi Muslims also visit the tombs of their holy people and give oaths to follow their Shaykh leaders without question. It might be argued that this is not very different from Shi’a practices, and that Salafi practices are more different than the differences between Sufi and Shi’a.
- Shi’a Muslims have additional pillars of Islam to the Sunnis. Their additional pillars include Amr-bil-Marooif – doing the right thing; Nahi Anil Minkar – forbidding wrong; Tawalla – showing love for good and Tabarra – hatred and disassociation from evil or what leads to evil. This is a difference between Shi’a Muslims and others. However, the principles behind the additional pillars could be said to be common to Muslims in general.
- On the occasion of Ashura Shi’a Muslims may self-flagellate to remember the suffering of Hussein and his followers who were killed asserting the truth of their cause. This practice and the principle of asserting the right of the true is distinctive in Shi’a Islam and it could be said to be a major difference with Sunni Muslims. Many Sunnis mark Ashura as a day of fasting for other reasons.
- However, whilst there are differences, some Muslims are comfortable to use each other’s mosques for prayer and make links between the sects. The extent to which the differences are major is a matter of individual interpretation.

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

5. (a) Examine the hadith as a source for shari'a.

[AO1 20]

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

- Shari'a is the 'straight path' or religious law for Muslims to guide them to live a morally righteous life in accordance with Allah's commands. The primary sources of shari'a are the Qur'an, the word of God, and the Sunnah, the examples of Muhammad. Muhammad was the last and final messenger of God and thought to be a perfect example for Muslims to follow, so his Sunnah is seen as a model to help form shari'a.
- The problem for Muslims is that after Muhammad, his companions who were witnesses to the Sunnah, soon died. The Qur'an does not refer to Muhammad's actions as such. So Muslims turn to the hadith to find out what Muhammad did. These were collected together around 150 – 200 years after the Prophet died, at a time when many different sayings had grown up.
- The hadith comprise of their content (the matn) and details about who narrated the hadith (the isnad). Both are seen as equally important for shari'a, since without details of the chain of narrators, the hadith may be considered weak or even forged. Each narrator should have known the next in the chain and be of sound mind and regarded as pious and truthful.
- Collectors such as Bukhari went to painstaking trouble to collect reliable hadith and disregard all those which he thought were unreliable. Vast collections were formed and even greater numbers were not genuine. Muslims trust the collectors to have provided them with hadith sources reliable enough to use for deriving shari'a laws. Credit examples of shari'a derived through hadith traditions, such as details of prayer.
- Some Muslims put stress on the hadith because they help give much more detail than the Qur'an in how to deal with practical matters of law. Others prefer the Qur'an because it is the direct word of God and the reliability of the hadith can be questioned. Sometimes neither give answers to modern day questions so other sources of shari'a can be used, such as the agreement of scholars (ijma) or comparison to similar situations (qiyas).
- There are different schools of shari'a. Some, such as the Shi'a schools, tend to use hadith narrated by Ali and reject hadith narrated by enemies of Ali. Some Sunni schools refer to the habits of the people of Madinah to give them more information about how the Prophet may have lived.

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

- (b) **'The shari'a is just human interpretation.'**
Evaluate this view.

[AO2 30]

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

- The shari'a can be defined as Allah's divine law, established with Allah beyond time in the heavens, and as various written down codes of laws on earth used by Muslims for guidance.
- The shari'a on earth is based on the Qur'an, Allah's directly revealed book, and on Muhammad's Sunnah, as Allah's Messenger. Therefore, it could be said that the shari'a was created by Allah and not be human beings. However, there is no one book of shari'a which was directly revealed, unlike the Qur'an.
- Human interpreters spent much time and effort ensuring the sources of shari'a, such as the hadith, were reliable. They intended shari'a to reflect Allah's commands. It was not 'just' a new human interpretation but one which was meant to reflect Allah's commands as accurately as possible.
- Nevertheless, several different schools of thought grew up in both Sunni and Shi'a sects. There was not one code of shari'a but several. Some Muslim lands separated religious and family law, to be dealt with by shari'a, to criminal and other law, to be dealt with by other customs. Others aimed to cover all aspects of life with written shari'a.
- This diversity suggests that the many shari'a law schools were a creation of different Muslims and 'just' one amongst many human interpretations. On the other hand most would claim that they attempted to find out Allah's commands rather than make up their own.
- An early Islamic group, the Mu'tazilah, argued that the sources of shari'a were human interpretations as the unseen God could not have directly dictated a version of the Qur'an in human language. By contrast, Qur'anist Muslims take different interpretations because they reject the hadith in favour of the Qur'an alone as the only source of guidance.
- Modern, reformist Muslims argue that the principles of belief in the Qur'an that should be followed by the shari'a were largely invented by Medieval Muslims and should be dis-guarded today in favour of new interpretations more suited to the world we live in.
- Shi'a Muslims believe their Imams are able to use reasoning to make new shari'a rulings today, although it could be debated whether this is interpretation or creation of shari'a.
- It is possible to argue that the shari'a was both created by humans and inspired by Allah's guidance in the minds of those working for Allah's will.

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