



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION B - A STUDY OF ISLAM
A120UB0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

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

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

COMPONENT 1: A Study of Religion - Mark 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 <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	13-16 marks <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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 <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	5-8 marks <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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 <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	<p style="text-align: center;">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></p>
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.

GCE A LEVEL RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME
COMPONENT 1 –THE STUDY OF RELIGION
OPTION B – A STUDY OF ISLAM

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

Section A

1. (a) Examine the Muslim concept of tawhid (oneness). **[AO1 20]**

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

- The concept of 'oneness' or 'unity' (tawhid) defines the nature of God (Allah) in Islam as the most important belief and this belief impacts on all Muslim practices. The Arabic term 'Tawhid' is used to describe this belief in the absolute Oneness of God. Tawhid comes from an Arabic word meaning "unification" or "oneness". The belief is the fundamental theological statement of faith contained in the Shahadah. Islam is an uncompromising monotheistic religion and the defining doctrine is belief in only one God.
- Tawhid is the concept of only one God (Allah) who has neither gender or partner. Allah as no equals and cannot be divided so God rules supreme. For Muslims this oneness of God is that he is the one and true God.
- Allah is first and before everything. He is the creator of all things and this nature is described and explained in the Qur'an. Sura 112 encapsulates the nature of Allah as one where he is the 'One and Only'.
- As Allah is the sole maker of the universe, it is to Allah alone that Muslims should give worship. Allah alone is worthy of prayers and praise. Allah is transcendent, eternal, infinite. He is present everywhere and beyond human reasoning. He is not begotten and 'begets not'.
- Allah has a number of qualities or names, such as merciful, compassionate and forgiving. He alone is the judge who is true and just with power and majesty.
- Allah controls everything and has a plan for all human beings. The Quran contains many descriptions of the nature of Allah, by using special names and attributes. The names such as the Merciful, the All-Seeing, the Magnificent; all descriptions or names which indicate the nature of Allah and should only be used to do so. Human beings may strive to understand and emulate certain values but Allah alone possesses these attributes in a perfect way.

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

(b) 'The Islamic concept of God is not coherent'.

Evaluate this view.

[AO2 30]

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

- The Islamic concept of God is not coherent because Allah by very definition is beyond human knowledge and human understanding. Allah is absolute; one alone before creation and infinite. There is nothing remotely like Allah; he knows everything, sees everything and can do anything. This concept is beyond human comprehension.
- Allah is beyond physical understanding so human beings must be prepared to submit to the Oneness of Allah and because of this there may be inconsistencies in belief. Human beings are far from perfect and by the very nature of humanity unable to comprehend the nature of Allah. God is perfect and human beings may only aspire towards perfection.
- This inability to comprehend the greatness and perfection of Allah would explain the use of intermediaries from Allah, such as angels, to communicate between Allah and humanity.
- Allah has human traits and cares about humanity and knows human frailties so he is able to show mercy and supreme compassion but at the same time be the judge who punishes the evil doer. This contrast may lead to an incoherent view of God. How, for example, are extremes like transcendence and imminence mutually exclusive? How is Allah able to punish evil doers and also be a God of compassion and forgiveness?
- Allah is beyond the realm of human existence so in this case, according to philosophers like Hume in the empirical argument, human beings are unable to know of Allah. This epistemological issues raises issues about a coherent understanding of Allah. Human beings are at a distance from Allah.
- If Allah is removed from the Earth in the sense of Aristotle's Prime Mover, the question is posed, how can Allah be involved in creation? Allah would be, in some way, contaminated by any degree of contact with this world and the conceptual purity of Allah would be blemished.
- Any view of God is incoherent and Islam is no exception. Any theology of God will contain inconsistencies and any understanding of the concept of God will fail to be coherent.

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

2. (a) Examine Muslim beliefs about nabi (prophets) and rasul (messengers).

[AO1 20]

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

- Muslim beliefs about nabi (prophets) and rasul (messengers) are one of the key beliefs in Islam and is an article of faith. Belief and messengers are a method of communication between Allah and humanity and the prophets are a channel of revelation.
- Allah's desire to make himself known through Adam and many other messengers (25 of whom are mentioned in the Qur'an) and 124,000 prophets in total.
- The prophets wrote holy books throughout history and human beings as Allah's vice-regents on earth need to know what Allah wants them to do. There are major prophets, such as Adam, Ibrahim, Musa, Dawud, Isa. All of the prophets were inspired by Allah but some prophets were rejected and their message lost.
- There is the unique role of the Prophet Muhammad who is regarded as the 'seal of the prophets'.
- Islamic teaching sometimes distinguishes between the nabi (prophet) and a rasul (messenger). The two are often interchanged but despite the tradition of doing this, Muslim scholars make a distinction between these two terms.
- A rasul (messenger) is a nabi (prophet) bringing a written message to deliver to humanity and this is their mission from Allah.
- A nabi (prophet) is not necessarily a rasul (messenger) but a rasul (messenger) is also a nabi (prophet). The distinction between these is subtle and not universally applied within the religious tradition. A prophet is born according to Allah's will and follows and maintains in the religious tradition of prophethood.

Spellings

Nabi prophet pl. Anbiya
Rasul messenger pl. Rusal

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

(b) 'Prophet Muhammad was the perfect prophet.'

Evaluate this view with reference to Islam.

[AO2 30]

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

- The Prophet Muhammad is the seal of the prophets and occupies a unique role within the tradition of risalah or prophethood. The divine revelation of the Qur'an to the Prophet Muhammad gives him a new status within the line of prophets.
- The Prophet Muhammad through the hadith and Sunnah provides the perfect example of how to live and who all Muslims try to emulate in their everyday lives.
- The Prophet Muhammad was responsible for the first mosque and the unification of different tribes so Muhammad was a political leader. As religious leader he wanted justice for all with rights and duties of citizens.
- He demonstrated through personal example regular prayer times and fasts. He gave assistance to the poor and needy. He gives a positive example of family life to Muslims and remains a role model for how Muslims should live.
- In disputes with Jewish groups and disputes with Makkan army in battles of Badr and Uhud, rules were established for jihad by the Prophet Muhammad. Muslims are allowed to defend the faith.
- In 630 CE victory over Makah showed the destruction of idols. Muhammad showed leniency and forgiveness and as a result Makkah became a Muslim city. Muhammad demonstrated justice instead of oppression.
- In Muhammad's final sermon there was fulfilment of his mission as the last prophet of Allah or the seal of the prophets. The Prophet Muhammad is considered to be the perfect or ideal prophet by his personal example and teachings.
- His example and teachings are recorded in the Hadith and the Sunnah and these are an important source of authority for Muslims.
- Some responses might discuss perfection in terms of general human values and question whether situations Muhammad faced were handled in the best way possible, such as his choice to engage in conflict.
- Other answers might evaluate the degree of perfection achieved by earlier messengers in comparison to Muhammad.

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

Section B

3. (a) Examine Muslim teachings about jihad. [AO1 20]

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

- The term 'jihad' means 'striving' or 'struggle'. In Islam there are two different and distinct types of jihad; the greater jihad and the lesser jihad.
- The greater jihad is to live a perfect Muslim life, as daily life involves a struggle to do this, e.g. performing the Five Pillars, following Shari'a law, etc. This personal jihad is concerned with establishing right and removing evil from oneself. It is the practice of Islam rather than the theory of Islam with an emphasis on the practical struggle to be a Muslim every day. The greater jihad is the striving to be pure and resist evil. It is essentially a spiritual struggle.
- This greater jihad is an individual struggle. The struggle is against all worldly temptations such as greed and lust. This type of jihad is obligatory on every Muslim throughout their life.
- The lesser jihad is to fight against tyranny and oppression but there are limitations of this military jihad or concept of 'holy war'. It must have as its goal the aim to bring freedom and justice and may only be fought in self-defence of Islam. This is a struggle which finds expression in a physical way.
- In the lesser jihad Muslims must never be the aggressor and any fighting must be for the cause of Allah.
- The jihad must be fought in order to bring or to restore peace and in defence only of Islam.
- The lesser jihad should be led by spiritual leader.
- Nature should not be harmed unnecessarily in the pursuit of lesser jihad.

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

(b) "Jihad is misunderstood in today's world."

Evaluate this view with reference to Islam.

[AO2 30]

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

- Jihad is misunderstood in today's world because the media has focused only on the lesser jihad and this gives rise to the mistaken belief there is only one type of jihad. Jihad is misunderstood because many people do not realise there is more than one type of jihad.
- Misunderstandings about the nature and requirements for lesser jihad; jihad or 'holy war' may only be fought in defence of Islam, decreed by a religious leader, and conducted within certain 'rules' of conduct.
- Acts of terror carried out by terrorists have claimed these actions are part of a jihad have led to a misunderstanding of the nature of jihad. This has led to a negative western perception of jihad with the rise of Islam in the modern world. Terrorists have incorrectly used the term jihad and claimed to be fighting a holy war. Most Muslims distance themselves from the actions of such groups but such actions may lead to Islamophobia and a further misunderstanding of the correct use of the term.
- Importance of 'fighting' for Allah is to overcome evil and to fight for good causes – to defend Islam. In contemporary society the concept of a 'holy war' is regarded as inappropriate within a pluralist society. Jihad needs to be understood within the historical context when Islam began as a religion.
- Jihad is sometimes linked to the Five Pillars but does not have the status as Islam is about submission to the will of Allah.
- Many Muslims are able to show a thorough understanding of the term jihad and attempt to live as devout Muslim's in today's world. The term is not misunderstood by Muslims themselves.
- The majority of Muslims distance themselves from the misunderstanding of jihad as holy war and understand holy war may be fought within very strict guidelines. Many non-Muslims also understand this.
- In Islamic law, jihad may refer to fighting in defence against an enemy who attacks a country's territory and its citizens. Islamic governments would be able to declare war in these circumstances; any aggression without its approval is not allowed. For example the Prophet Muhammad declared war against enemies after an Islamic state was founded following the Hijra. It was unacceptable to attack and kill people in the name of jihad without the authority of the state.

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

4. (a) Examine how the festival of Ashura shapes Muslim religious identity. [AO1 20]

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

- The festival of Ashura is important for shaping the identity of all Muslims because it is celebrated by Shi'a and Sunni Muslims throughout the world and is celebrated during the first month of the Muslim calendar. Shi'a and Sunni Muslims celebrate the festival in different ways.
- The religious rituals during the celebration of Ashura reflect central Shi'a teachings regarding persecution, suffering and self-harm and particularly shapes the identity of Shi'a Muslims. The re-enactment through ritual of the historical events becomes an opportunity for personal and community identity. For nine days Shi'a mourners may wear black and public buildings may be covered in black. Activities such as singing and playing music will be suspended and many Shi'a Muslims will abstain from sexual intercourse during the ten days of the festival.
- Pilgrimage is an aspect of the celebration of Ashura. Shi'a Muslims visit the martyr Husayn's tomb in Karbala during Ashura. Muslims also visit the tomb of other martyrs from the battle of Karbala close by. This is a religious practice which help shapes the identity of Shi'a Muslims.
- The variety of religious rituals, such as public street processions, self-flagellation, wearing red paint, the dramatic re-enactment of the events of the battle of Karbala or ta'ziyah, all contribute to Shi'a identity. The large halls, husaniyyar, are built next to mosques or performed in open large areas adding to a sense of community.
- All Muslims follow the teachings of the Prophet Muhammad. In Madinah the Prophet Muhammad first declared Ashura to be a time of fasting but later Ramadan as the obligatory month of fasting and Ashura became a voluntary day of fasting for Sunni Muslims. The voluntary fast for Sunni Muslims contrasts with the Shi'a practice of not fasting during this festival. Both the reasons for the celebration of this festival and the various ways in which it is celebrated are different within the two main divisions of Islam.
- For Sunni Muslims several historical momentous religious events occurred during this time; e.g., the prophet Nuh left the ark after the flood and the test given to the prophet Ibrahim to sacrifice his son.

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

- (b) 'The focus on suffering during Ashura misrepresents Shi'a identity.'

Evaluate this view.

[AO2 30]

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

- The focus on suffering during Ashura, including re-enactments with self-flagellation, weeping and mourning may in some ways give the wrong impression of Shi'a identity. This is to take these events out of context. The main focus for Shi'a Muslims during Ashura is on suffering and persecution, in the past and present day.
- The deaths of Ali and Husayn are at the heart of Shi'a history, beliefs and tradition and an essential part of the celebration is to focus on the injustice and tragedy of important historical events. The practical commemoration of these events by necessity involves aspects of suffering.
- The focus on suffering during Ashura misrepresents Shi'a identity because it is seen outside the religious context. Focus on suffering is not the only focus; the historical events are a reminder of the healing aspect of Husayn's death through his example of forgiving those who had acted unjustly to him and his family. Muslims regard the events at Karbala as symbolic of both Allah's justice and mercy.
- There are much more important specific beliefs and teachings which represent Shi'a identity, such as the Shi'a Muslims' beliefs that following the Prophet Muhammad's death, leadership should have passed directly to his cousin/son-in-law, Ali bin Abu Talib. Throughout history, Shi'a Muslims have not recognised the authority of elected Muslim leaders, choosing instead to follow a line of Imams which they believe have been appointed by Allah and the Prophet Muhammad. The focus on suffering during Ashura may obscure this.
- The ta'ziyah drama is more an expression of the community's yearly reintegration as a community and a renewal of the need of religious protest against the evils of world power. The event is an annual reminder of the need to fight against persecution and suffering in the world today and unites all Muslims in the need to strive for justice. The chains used in self-flagellation focus on liberation in the future so the focus is positive and on the relief of suffering.
- The festival of Ashura is only one small part of Shi'a identity and the celebration of the festival must be seen as part of a bigger picture. It is simplistic to focus on aspects of one religious celebration and use this to give an identity to Shi'a Muslims.

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

5. (a) Examine the challenges of being a Muslim in Britain today. [AO1 20]

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

- There are significant challenges of being a Muslim in Britain today because of the changes in the nature of British society as an increasingly secular society where holding any religious faith may become more challenging and difficult.
- There are significant challenges of being a Muslim in Britain today because of the changes in the nature of British society. British society has become a pluralist society where there are a variety of religions with different and sometimes conflicting religious beliefs and moral values.
- There are many mosque communities in Britain where Muslims are able to support each other in the practise of their faith, with a madrasah to support the teaching of Arabic and understanding of the Qur'an.
- There are practical difficulties which may be a challenge to Muslims; issues of haram and halal observations, attending jumah prayer on a Friday, observing prayer at work, celebration of Eid festivals, maintaining the Ramadan fast, etc.
- The personal challenge of religious self-discipline in following the Islamic path in the face of western values with incompatibility of some ethical values.
- Disparities between Islamic family life, laws and traditions and that of accepted family life in Britain, such as assisted and inter-faith marriages.
- The challenge of applying Shari'a law (higher law) to daily life which is governed by British law.
- Stereotypes surrounding Muslim identity; for example with western misconceptions about the nature and requirements of Muslim dress customs and possible negative media representations as a result of this. Headlines, such as 'ban the burkha' may be a simplistic representation of a culturally complex situation. The mass media may give a positive or negative image of Muslims and this may lead to Islamophobia which causes specific challenges for Muslims living in Britain today because of prejudice.

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

(b) 'The Muslim family is at the heart of the Islamic religion.'

Evaluate this view.

[AO2 30]

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

- The Muslim family is at the heart of the Islamic religion because religious practices are taught within the family unit and where faith is passed on from parents to children and religious practices supported by an extended family. The Muslim family is held responsible before Allah for the correct Islamic upbringing of children, instilling in them the concept of worship of Allah alone and following in his prescribed ways throughout their lives.
- Muslims are encouraged to marry and create families where religious life may be practised and flourish. One of the duties of a Muslim couple is to support each other in the practises of religious faith and to have children in order to continue the faith.
- The practise of religious faith is an individual responsibility reflected in personal recitation of the Shahadah and is not dependent on family life. It is the personal belief in Allah which is at the heart of the Islamic religion and the personal expression of this faith.
- At the heart of the Islamic religion is the personal practice of the Five Pillars of Faith and this above all else is the most important aspect of the religion and at the heart of the religion.
- In Islam, the family is the cornerstone of the social system and is a divinely ordained institution. Family is noble and sacred; based in marriage with a social contract that confers mutual rights and obligations on the couple under divine authority.
- It is a Muslim belief that the well-being of society is related to the strength and unity of the family. The concept of an extended family is common and Islamic family law establishes minimum basic rights to guarantee the interests of each family member.
- A mosque community is a possible alternative to the family as being at the centre of the religion in terms of religious practice, a place for education about Islam and a centre for Muslim prayer life. The heart of Islam is best expressed through the ummah or worldwide family of Islam.
- The family is a unit where each family member has specific roles with duties and roles for men, women and children. The family is a microcosm of the wider ummah community. The family is the basis of economic and social life in Islam. and for physical and emotional stability. Rites of passages and festivals are celebrated within a family context.
- Many Muslims will not be members of a family but are still able to practice their faith and live as devout Muslims.

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