

# Candidate Marks Report

*Series : 6 2018*

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

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Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	04
Candidate Name :		

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Total Marks :

In the table below 'Total Mark' records the mark scored by this candidate.  
'Max Mark' records the Maximum Mark available for the question.

Question Part

3)	<p>Islam is often portrayed by Western media to be a religion associated with violence and extremist views. The actions of the prophet can suggest that Muslims fail to fully integrate with non-Muslims, however Islamic texts refute this perception, arguing that everyone that must be treated with respect.</p>
	<p>When Islam first developed, people were reluctant to conform to the values and beliefs the prophet preached, specifically citizens of Mecca. The prophet Muhammad (PBUH) recognised that Islam was not simply just another religion, it was the complete way of life, and therefore he believed that politics had to be integrated with religion in order to sustain a fully developed country. Information came to light that the prophet's life was in danger as attacks were put in place to suppress the power of Prophet Muhammad. Consequently, the prophet decided to migrate to Yathrib, which is now known as Medina to implement a religious state and lead Muslims along the right path. This move occurred as the prophet realised that he could not fully preach or practice in a non-Muslim state as it was limiting his influence. This highlights</p>



Question Part

to some extent that Islam does not allow Muslims to fully integrate into non-Muslim countries as the actions of the prophet illustrate that changes must be made if Islam can not be practised fully. \*

It is also true to some extent that Islam does not fully allow Muslims to integrate in non-Muslim countries because of Hijra. This concept simply means migration for the sake of Allah and is often associated with migrating from non-Muslim countries, to Muslim countries. A fundamental aspect of Islam is to live by the Shariah law hence why it is thought that Islam does not allow full integration. The sole purpose of a Muslim's existence is to abide by the rules of Allah and follow him whole heartedly. Living in a non-Muslim country can limit a person's ability to worship Allah fully as there may be implications put in place that restrict them from doing so. For example, in France there ~~have been~~ are laws that state Muslim women cannot wear their hijab in places of work and study. Such laws would be condemned by Islam and it would be expected of the Muslim citizens to migrate to a Muslim country or a country of less restrictions.



Question Part

Furthermore, there are actions that are considered to be haram within Islam such as the consumption of alcohol and obtaining interest. Such actions are condoned by western countries and in most countries are a norm for society.

This poses a problem ~~was~~ because muslims are not allowed to participate in such activity and this restricts muslims from fully ~~interact~~ integrating in non-muslim countries.

While it can be argued that Islam does not allow muslims to fully integrate in non-muslim countries, this view can be refuted with Islam text that illustrate the importance of equality and acknowledgment of all faiths.

Allah declared that he created the world perfectly and had he wanted everyone to ~~pass~~ pass Islam then that is what would have been. Rather, the world was created with different religions and culture with the principle of respecting one another.

This shows that muslims can integrate fully in non-muslim countries because they are expected to acknowledge existence and treat one another with kindness and integrity.

In ~~addition~~ ~~addition~~ addition to this, the Quran explicitly emphasises that muslims must obey the law of the land.



Question Part

Wherever you may be, the Quran highlights that muslims have a duty to follow the law of their land above the ~~the~~ shariah law. This reinforces the idea that muslims can fully integrate in non-muslim countries as there is a great emphasis placed on respecting your country.

\* The prophet is considered to be the perfect role model which all believers should strive to be like and if he participated in a movement that emphasised the importance of an all Islamic state, then surely this ~~reiterates~~ supports the idea that muslims cannot fully intergrate in non-muslim countries

However, ~~it should be recognised~~ the context of when Islam developed should be recognised. Some can argue that implementing a fully reformed Islamic state was necessary to ensure the spread of Islam, and the hostility shown towards muslims during that time was so extreme there was no other option. Now in the 21<sup>st</sup> century, muslims can fully intergrate in non-muslim countries and many many individuals have successfully ~~done~~ achieved full intergration



Question Part

To conclude, it is true to some extent to say that Islam does not allow full integration in ~~muslim~~ non-muslim countries.

While the Quran emphasises the importance of equality and kindness, it also advocates that Islam is the complete way of life.

It should be fully accepted and there are many restrictions in place that limit the extent of integration Muslims can achieve in non-Muslim countries.



Question Part

4)	<p>The hijab is commonly referred to the head covering of muslim women but the meaning goes further and stretches to modesty not only on appearance, but also in regards to human actions. Men also have to adopt the concept of hijab although it is not emphasised as strictly but this can be blamed on <del>religion</del> <sup>culture</sup> rather than religion. Many feminists have emerged as a response to the inequality that exists within Islam, specifically in regards to the hijab and they are working to tackle this issue.</p>
	<p>There is a divide on the feminist attitudes that women held in relation to the hijab. Some women take a radical approach of campaigning for it to be abolished while others emphasise individual choice and respect peoples decisions.</p>
	<p>Now in the 21<sup>st</sup> century, the hijab is associated with expressing religious freedom and portraying the relationship people have with Islam. Pre - Islamic arabia often held the perception that the hijab was for the wealthy to assert their power and ensure <del>the</del> women were not mistaken for prostitutes. This move can be argued to have oppressed women with many Islamic countries forcing</p>



Question Part

young girls and women to wear a hijab and in some cases a full niqab. Modern feminist ~~base~~ ~~hind~~ are constantly trying to challenge such compulsion and advocate for personal freedom to ~~choose~~ choose. In many third world muslim countries, such campaigns prove to be counter productive and consequently results in the formation of extremist groups that try to suppress anyone or anything that questions the authority of Islam. Women who participate in such campaign often face public ridicule and violence which not only emphasises the importance of Islam, but also reasserts male dominance over women.

~~In many western~~  
However, in many western countries the impact of modern feminism has been largely successful. ~~British~~ ~~or~~ Young British muslim girls are more free to decide whether they wish to wear a hijab or not and this is a result of feminist campaigns. Many feminists illustrate the hijab does not simply mean covering of the body, it refers to the actions and attitudes an individual holds. They place more importance of the spiritual ~~or~~ part of muslims rather than the appearance and argues that Allah would much prefer a muslim who prays and abides by him than a muslim who wears





Question Part

a hijab out of compulsion and in reality they disregard his existence. ~~some~~ These attitudes towards the hijab have helped reform Islam as it recognizes that the hijab does not simply refer to a piece of cloth that covers one body.

They place importance of female choice which has proved to be more effective.

However, there is also evidence of some feminists that completely disregard the notion of the hijab and argue that they oppress women. For many muslims this ~~is not~~ does not lead to a positive impact as it should be recognised that many muslim women choose to wear the hijab to showcase their love for God and fully abide by their religion. By claiming that hijabs should be banned all together diminishes the concept of personal freedom and does nothing to help a women's place in society.

In Germany, a new mosque was built where the women could pray without scarfs and join shoulders with men. This mosque caused outrage as the Quran states women must be fully clothed, including their hair when praying.



Question Part

however they argued that they wanted to overcome the traditional beliefs of Islam and adapt it to work well in the developed world. It is also run by a female Imaam which has never been accepted before.

Modern feminists also place emphasis on men's hijab and their ability to lower their gaze. Men are expected to cover their navel to their knee but many fail to adequately do so yet it is not looked down upon to the same extent as a woman failing to wear a headscarf. These feminists have brought to light that men equally have a duty to remain modest and it should not solely be the responsibility of women.

To conclude, the impact of feminism has been largely successful on the attitudes towards the hijab but mainly in western countries. There is still an ongoing issue within muslim countries that fails to allow women to freely choose whether to wear hijab. In some cases the activism of feminists have worsened the position of women in developing muslim countries as it leads the way for islamic extremist groups such as <sup>ISIS</sup> ~~the~~.



Question Part

2	<p>After the death of <del>the</del> prophet Muhammad</p>
	<p>a split emerged amongst muslims and there</p>
	<p>came about sunni's and shi'ah's shi'ah's</p>
	<p>have expressed their belief in the twelve</p>
	<p>imaams who they believe should be used</p>
	<p>as sources of wisdom. Alternatively, sunni's</p>
	<p>believe the imaams should only use the</p>
	<p>Quran, hadiths and the shari'ah to make</p>
	<p>a collective decision. The four schools of</p>
	<p>thoughts have developed different interpretations</p>
	<p>on how muslims should gain wisdom.</p>
	<p>Shi'ah muslims believe in the 12 imaams</p>
	<p>who are often referred to as the 'divine</p>
	<p>eight' and they have the power to</p>
	<p>interpret the 'Quran' and derive laws</p>
	<p>for the shari'ah accordingly. Shi'ah muslims</p>
	<p>argue that the imaams must be</p>
	<p>descendants of the prophet and</p>
	<p>they must be perfect beings that are</p>
	<p>not capable of sin. This is because</p>
	<p>God would not assert authority with</p>
	<p>those who are capable of wrong doing</p>
	<p>Alternatively, sunni muslims believe that</p>
	<p>the Quran and hadiths should be the only</p>
	<p>sources of wisdom but of course in cases</p>
	<p>of moral dilemmas only imaams who have</p>
	<p>complete knowledge of the Qurans and hadith</p>



Question Part

		can offer advice. Furthermore, it is not just one imam that can provide his interpretation, but there needs to be a collective agreement amongst them. When using the Quran and hadiths as reference they must derive the best outcome that fits in with the commands of Allah along with the teachings of the prophet.
		Four schools of thoughts have developed on this debate. They <del>are known as the Mutazilite, Hanafite,</del> The mutazilites suggest that the first points of wisdom should be the Quran, hadiths and sunnah alongside human reason. This suggests that <sup>muslims</sup> <del>humanity</del> should use their reason when making <del>dec</del> decisions.
		The Imams should not used as sources of <del>wis</del> wisdom because their ideals can be up for interpretation which affects the authenticity of the Quran and hadith. The Quran holds everything that needs to be known and even if some aspects are vague, muslims should then refer to the teachings of the prophet.

