



Examiners' Report

June 2023

GCE Religious Studies 9RS0 4D

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Introduction

In this series of 9RS0 4D, candidates achieved marks across the whole mark range and there was a substantial number of questions attracting full marks. This was particularly good to see because this was the first year where exams had resumed as usual following the COVID-19 disruption.

Candidates who obtained marks in the higher levels demonstrated a very tight focus on the question, a good use of specialist knowledge and excellent evaluative skills, where appropriate.

This paper does not allow for choice and as a result, candidates must study the entire syllabus in depth with a good knowledge of the anthology texts.

Question 1

This question required candidates to “Explore key features of the ummah as an expression of Islamic identity” for 8 marks and required AO1 material only.

Candidates generally performed well on this question, with many entering the highest level and gaining full marks. Candidates who achieved full marks did so by:

- having a very tight focus on the question
- using very specific, accurate and relevant information
- using excellent terminology and scholarship

Less-able candidates did not provide an adequate level of detail and depth to satisfy higher levels of the mark scheme criteria. They also did not adequately address the aspect of Islamic identity and instead wrote basic descriptive features of the ummah.

Higher-achieving candidates used varying Islamic practices, especially around the Five Pillars, to demonstrate unique Islamic identity.

1 Explore key features of the ummah as an expression of Islamic identity.

(8)

The ummah follows what it says in the Quran as well as the teachings of the prophet, which are the sunnah's found in hadiths. Muslims also follow the shariat law.

Quran, shariat, hadith and sunnah are what muslims follow and get their islamic identity from. Especially hadith and sunnah, ~~the~~ sunnah is the way of the prophet which many muslims in this ummah follow, and live their life in accordance of actions which is sunnah.

Moreover, the shariat law are rules of which muslims follow. They are a set of rules put place to make sure the ummah knew what is right or wrong. The shariat law is found in the Quran.



The candidate should explain further how the primary sources of Shariah listed are shared between the Ummah, and link to Islamic identity.

Whilst law is mentioned, it would have been better if examples of law relating to religious practice were also used to demonstrate common Islamic identity shared between the Ummah.

The candidate would have achieved a higher mark had they highlighted key features of Islamic identity such as five daily prayers, fasting in Ramadhan, Hajj or even shared beliefs.

An explanation of the concept of Ummah would have been useful.

There is a repetition of sources of Shariah mentioned in the first and second paragraph.

The answer is very descriptive and does not address the question tightly.

There is no real mention of identity linked closely with Ummah.

Total: 4 marks

1 Explore key features of the ummah as an expression of Islamic identity.

(8)

The ummah has a concept of includes the Muslim brothers and sisters forming an identity complex of Muslims which can support each other. When we refer to the ummah, we are referring to a collective group of individuals which are Muslim and follow the teachings of the Prophet and the commands of Allah. This is an expression of Islamic identity as it emphasizes unity. The ability for a religion to come together and support each other in aspects of religion and spiritual help allows the expression to be seen as that one of a cohesive force which work together to help each other improve in their ways, may that be their attitudes or actions. It represents the Islamic identity to be a strong encouraging force.

Another key feature in the ummah is that it is ^{only inclusive} inclusive. The ummah has been known to incorporate people from the original monotheistic religion ranging from the Prophet's time. It acts as an expression of Islamic identity as it perhaps portrays the predominant concept of following one God. A collectiveness in the attitude to establish a foundation of only one God shows the commitment of Muslims/followers of God to put aside their own personal views and form a cohesive cohort which is what Islam promotes: peaceful interactions. It represents ^{the} Islamic identity of a respectful force.



This is a very thorough answer, which outlines the idea of Ummah with accurate explanations and how it ties in with Islamic identity.

It is a good explanation of how the Ummah works to support each member and embraces the teachings of Islam as a collective.

Good historical examples are given of how people entered into the Ummah and continue to be part of it.

This answer receives full marks.

Total: 8 marks

Question 2

This question asked candidates to 'Assess the importance of Zakah as an Islamic practice' for 12 marks and required AO1 and AO2 material.

Many candidates achieved high marks on this question by satisfying the AO2 element adequately, against the mark scheme criteria. There were some excellent debates around how Zakah should be used in relation to its importance in the modern context. The highest-marked candidates referenced primary sources of authority appropriately and used scholarly opinions to enhance their debate.

Lower-achieving candidates did not have the adequate level of AO2 required. Instead, answers were very descriptive around features of Zakah. Whilst these descriptions were largely accurate, they did not reflect AO2 material.

Centres should continue to stress the importance of satisfying AO2 criteria because without it, candidates cannot go above Level 1 in the mark scheme.

2 Assess the importance of Zakat as an Islamic practice.

(12)

Zakat is apart of the 5 pillars of Islam or the 'Arkan al Islam' this is essential in the lives of majority of Muslims especially the traditionalists and those who follow the Ahlul Sunnah wal Jamaah, the teaching and sunnah of the prophet S.A.W. Zakat is know as one of the pillars 'Ruhn' that are the foundations of Islam. Without one of the pillars the whole building will collapse, each pillar provides support and strength to a Muslims belief showing how its essential in many Islamic practices.

Zakat was spoken as a key foundation that makes up Islam in Hadith Gabriel, where Angel Jibrail tells the prophet to tell him about 'Islam' and the prophet replies with the five pillars are being Zakah. Imam Nawawi describes this Hadith as one that the 'Islam religion turns upon' showing the importance of Zakah to traditional and Sunni Muslims.

However the Quranists and Liberal reformers may argue against its importance. The Quranists believe, that the only source of authority is the Quran they use the Quranic ayah 'and nothing have we omitted from the book' to show how they reject Hadith. Since Zakah's importance was firmly established within Hadith they may deny its importance. Liberal reformers also deny Hadiths they believe that Muslims

put the prophet on a 'pedestal' and since Hadith are the sayings and words of the prophet they do not follow them, they also say that the prophet himself stated he is 'just a man' so they use that as evidence against Hadith. They also believe in modernising the Quran and its teachings so they will not hold zakat as such an essential part of Islam.

Alternatively though Quranist will still believe in Zakah as it was revealed in Surah Baqarah 2:262 but they would not follow the rulings on how to pay it or how much as that is all explained in the Sunnah of the prophet which they don't follow.

The Sunnah states that 2.5% of a persons wealth should be paid to Zakah yearly. Zakah is seen as a tax and obligatory charity that every Muslim above 'nisab' (financial threshold) must pay. This is also so important to Muslims as it purifies their wealth, bridges the gap between the rich and the poor and teaches Muslims not to be greedy.

Its importance is further shown during the caliphate of Abu Bakr R.A 632-634 C.E one of the greatest Sahabas (companions) who was apart of the 'Rashidun' the rightly guided. When poor Muslims stated that they would support him if they didn't have to pay Zakah he replied that if they didn't pay

Zakah 'I will go to war with you' which shows how essential Zakah is.

Similarly the Shia Muslims will also believe that Zakah is important but they also have an additional payment called 'khums' which is paid to the Imam at the time and is 20% of a Shia's income. Despite following and holding different regards in terms of Hadith Classification Shias still believe Zakah is essential to Muslims.

In conclusion Zakah is an essential part of Muslim Islamic practice and any Muslim who doesn't pay it or see the importance of practice is due to them not understanding or being taught its importance but to majority of Muslims such as sunni and Shia it is a key Islamic practice.



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This response demonstrates:

- very good use of scholarship within the answer, with reference to primary sources
- a good explanation of Zakah as one of the Pillars of Islam
- good discussion around the comparison of the importance of Zakah for different groups in Islam

This answer achieves full marks.

Total: 12 marks

2 Assess the importance of Zakat as an Islamic practice.

20 min

(12)

Zakat is the ~~3rd~~ third pillar of Islam. This means it is a foundation of faith and apart of a Muslims identity. A strength is that it clearly expresses the muslim identity because zakat is 2.5% of disposable income which must go to other muslims. Imam ~~at~~ Al-Haddad refers to it as "held on trust" as this in his book 'book of assistance'. This is because this money is not for us. However, the level of wealth one must have in order to give zakat is 87.5g of gold (£3924) or 550g of silver (£350). This level of wealth is called nisaab. A weakness of this is that some muslims may purposefully choose the gold method in order to not be nisaab and this means zakat is no longer an obligation. This leads to zakat no longer being a universal expression of Islam. ~~Also for an internal~~ This can be seen as Shia's Day Khums, an additional 20% tax which goes directly to Ahl ul Bayt (family of the prophet PBUH), ~~with~~ the current imam of the time and other shias.

Zakat is important as an Islamic practise because Victor Tattan says that understands the purpose of it ~~is~~ to stop people from being cut off from their religion as large amounts of wealth can feed people's egos and the ~~er~~ Prophet Muhammad ~~said~~ PBUH said 'a man shall not enter Paradise if he has a mustard seed of pride.' This means zakat is an expression of the umman and keeps the mumin (believer) steadfast and humble. ~~And~~ Another strength is that Imam Al-Haddad writes in his book of assistance that it purifies ~~or~~ you as well as causes your commerce to prosper. However, zakat has been misunderstood in the ~~modern~~ modern day as muslims are not giving 'priority to proximity' as Tariq Ramadan writes in his book 'One day, our door ~~will~~ people shall ask'. This means ~~muslims~~ ^{muslims} are ignoring local realities that ~~Muslims in their~~ Muslims in their ~~own~~ neighbourhoods are struggling and ~~are~~ giving their zakat abroad. This leads to a weakened local community.

Zakat is important as an ~~Islamic~~ Islamic practise because it strengthens and consolidates the Muslim umman economically. This is ~~well~~ can be seen during the reign of Caliph Umar RA when

Abu Bakr RA when he established the Bayt al maal (treasury) where zakat, ushur (land tax), jizya (identity tax) and war spoils were collected and redirected towards efforts for the donor community.

In conclusion, zakat is important as an Islamic practise because it is an outward expression of a Muslim's identity. However many muslims do it with a lack of thought. This Although zakat is fardh it is also sunnah. This leads modern muslims to lack ~~the~~ sunnah ~~thinking~~ thinking. This is seen as some ~~pro~~ scholars do not allow zakat to go towards education and infrastructure whereas the National ~~zakah~~ zakat foundation do. This is because the latter realise the use of zakat for others to reach financial independance and autonomy.



This is an excellent answer with a very good level of scholarship.

The candidate highlights some issues around the understanding and application of Zakah for Muslims.

There is a good reference to historical understandings of Zakah and differences between Muslim groups.

Full marks and a well-explained answer.

Total: 12 marks

Question 3

Q03(a) This question required candidates to 'Clarify the ideas about feminism in Islam illustrated in this passage' from the Anthology by Leila Ahmed.

It was pleasing to see many candidates achieve high marks for this question. Many candidates reached the higher levels of the mark scheme by highlighting the ideas in the passage accurately, and using them as a gateway to introduce further discussions relevant to the text.

The highest-achieving candidates had selected ideas very carefully from the extract. They developed the broader context behind Ahmed's writing, whilst using appropriate terminology and scholarly contributions.

Less-able candidates seemed to paraphrase and repeat the extract, often incorrectly.

Q03(b) This question required candidates to 'Analyse the understanding of gender roles within Islam' using AO1 and AO2 material.

There were some excellent answers found in this question, which were written passionately.

The highest-achieving candidates made compelling cases around what Islam has taught, with reference to primary sources, contrasted with Islamic practice today. Oftentimes, candidates highlighted the disparity between cultural practices and teachings in Islam with reference to scholarship. Some contentious areas were raised by higher-achieving candidates, with good scholarly debate to demonstrate the complexity of the area.

Less-able candidates lacked the depth of AO2 required to achieve high marks. Their answers were very descriptive and lacked reasoned justifications. It was disappointing to see that some candidates were using stereotypes and tropes that are not found in the teachings in Islam.

It is vital that centres ensure that candidates have understood complex discussions accurately. The Subject Advisor is available for centres to contact for any queries or to check for accuracy. The highest-achieving candidates used modern examples in their answers, which gave extra relevance to their overall arguments.

Even though for a good part of this century liberals and feminists in many Muslim societies have persistently mounted attempts to introduce reforms, the laws developed in highly misogynist societies in the first three or four centuries of Islam continue to govern the relations between men and women.

In the context of the contemporary structure of global power, then, we need a feminism that is vigilantly self-critical and aware of its historical and political situatedness... Muslim women need to reject the androcentrism of whatever culture or tradition in which they find themselves, but that is quite different from saying they need to adopt Western customs, goals, and life-styles.

Perhaps feminism could formulate criteria for exploring issues of women in other cultures, including Islamic societies – criteria that would undercut even inadvertent complicity in serving Western interests but that, at the same time, would neither set limits on the freedom to question and explore nor in any way compromise feminism's passionate commitment to the realization of societies that enable women to pursue without impediment the full development of their capacities and to contribute to their societies in all domains.

(Source: extract adapted from Women and Gender in Islam, Ahmed, L., Edexcel Anthology)

3 (a) Clarify the ideas about feminism in Islam illustrated in this passage.

You must refer to the passage in your response.

(10)

Feminism is the ideology of women having ~~an~~ equal rights to men.

Ahmed states that feminism is trying to 'introduce reforms' ~~but~~ to change 'misogynist societies' but this is not working. An example is Saudi Arabia holding control over women's right to drive as they were only recently allowed due to Saudi Arabia trying to compete with the western world and not for genuine purpose.

Islam introduced women's rights during the time of the Prophet when as infanticide were taking place and God commanded that was wrong and therefore feminists must be 'aware of its historical and political situatedness' as today people degrade women for power but the same thing occurred 1,400 years ago and feminists must realize this is a repeated situation and to go by God's commands.

Overall, this passage suggests that modern feminism is not like what ancient feminism is and is not about equality.

(b) Analyse the understanding of gender roles within Islam.

(20)

Gender roles in Islam are covered and are spoken throughout many times in Quran and Hadith. In Islam, to God we are seen equally but our social roles differ on gender due to our nature and biological status.

In the Quran, there's Surah Nisa translating to the women which gives a women the rules in a marriage, over property, relations to her guardians (Mahram) etc which show women are very valued as they have great significance in the Holy Quran.

However, there are verses referring to women getting hit by their husbands which is misinterpreted and used in isolation causing men to abuse their strength against women and their wives.

The prophet PBUH emphasised that men should take care for women as they are biologically stronger than them and that they are their caretakers spiritually and financially.

As a woman is blessed as she gives birth to life it makes it an obligation on a man to fulfil his duty to provide for his family. This

Islam teaches that in Islam both genders have different roles due to their biological nature as a woman is able to care for kids whilst a man is stronger & do more labour.

Overall, Islam believes in equity more than equality and this caused bitter relations between husbands and wives and males and females in society.



For Q03(a) there is not much clarification of the ideas in the passage.

The points raised are basic and do not enhance the answer to the higher levels.

There is an attempt at introducing a modern example of feminism in Islam but this is underdeveloped.

There needs to be more identification of ideas found in the passage, which are then clarified to greater extent. The ideas need to be developed with greater depth.

For Q03(b) there are some references to primary sources and explanations of the role of women. However, these are not developed and do not have the required AO2 to go to higher levels.

There is reference to differing roles due to biological differences but again, this is underdeveloped and lacks the requisite AO2 to achieve higher marks.

The candidate would need to use far more AO2 material. The candidate highlights some gender roles but needs to engage in greater discussion around the different interpretations of the primary sources and different interpretations of Muslim groups.

Q03(a): 5 marks

Q03(b): 10 marks

Total: 15 marks

Even though for a good part of this century liberals and feminists in many Muslim societies have persistently mounted attempts to introduce reforms, the laws developed in highly misogynist societies in the first three or four centuries of Islam continue to govern the relations between men and women.

In the context of the contemporary structure of global power, then, we need a feminism that is vigilantly self-critical and aware of its historical and political situatedness... Muslim women need to reject the androcentrism of whatever culture or tradition in which they find themselves, but that is quite different from saying they need to adopt Western customs, goals, and life-styles.

Perhaps feminism could formulate criteria for exploring issues of women in other cultures, including Islamic societies – criteria that would undercut even inadvertent complicity in serving Western interests but that, at the same time, would neither set limits on the freedom to question and explore nor in any way compromise feminism's passionate commitment to the realization of societies that enable women to pursue without impediment the full development of their capacities and to contribute to their societies in all domains.

(Source: extract adapted from Women and Gender in Islam, Ahmed, L., Edexcel Anthology)

3 (a) Clarify the ideas about feminism in Islam illustrated in this passage.

You must refer to the passage in your response.

(10)
The passage ~~refers to~~ begins by commending the efforts of liberal reformers and feminists then infers that "the laws developed in highly misogynist societies" this reflects the Abbasid time period or the Golden age of Islam when Greek works of Plato were translated such as "women are inferior to men" or Aristotle "virtue is only accessible to men" which embedded into patriarchal muslim minds who favoured male dominance as read hadith in isolation and they are become deep rooted

traditions globally today, and "gender relations between men and women" for example Aristotle's view on women as "physically deficient" translated into Arabic was held significantly by Africans who had 'menses hut' for women on their menses to isolate them. Which does not align with Islam at all because the prophet slept with his wives on their menses.

Lata Ahmed highlights the need for a ^{self} critical awareness of its historical and political situation, feminism. This is an emphasis for Muslim women to view the amazing roles females played in history such as "Aishah who narrated the hadith which form an integral part of my religion" such as Salma and Nusayba bint Kab who was "the shield of the prophet" in War and Rabia Adawi who developed the doctrine of 'Ishq-e-haqiq' to emphasise love should be the road of our culture to God.

Ahmed highlights in the passage that this doesn't mean to "adopt western culture" as Peter Vardy Smith states "western so called freedom has made women sexual objects" as the provocative clothing of pleases men. Furthermore, the passage calls for feminism to combat on

criteria for female rights in the Islamic
countries without unduly favouring western
interests. The passage highlights
"the freedom to question" and "contributing to
societies in all domains" the latter
the fact that many countries that
are highly politicised and appear as
a misrepresented among Islam
such as Saudi Arabia which do not
allow females to be employed
in higher ~~and~~ roles.

(b) Analyse the understanding of gender roles within Islam.

(20)

Radical Feminism holds that gender roles do not exist and that they are mere social constructs. Radical feminists additionally assert that men and women are equal in all manners.

This notion was popularised in the 20th Century following the European age of enlightenment which Peter Vardy describes as "no worse time" than is because Vardy agrees that from with the rise of concepts, Abolition, antinorminism women were given "more freedom" which was really just a mask for men to benefit from women and decrease the implication or responsibility of fatherhood. Peter Vardy agrees this was presented to make females viewed as sexual objects.

However, feminists would disagree as they have the choice to work now and the gender roles have been switched or an alternate. However, when the husband can work or stay home and the wife likewise. However, Islam would disagree with the idea that gender roles

and differences do not exist rather genders do exist. For example Western feminism would view Motherhood as a duty while Islam hold great virtues to motherhood for example "فردية إِبْرَاهِيمَ أَهْلَ مَثَلٍ هُوَ إِذْ أَخَذَ النَّبِيُّ مِنَ النَّبَوِّتِ وَوَجَدَ لَهُ آيَاتٍ بَيِّنَاتٍ" and a companion asked the prophet who should I read well (imani abarr) the prophet said "your mother 3x" illustrating the elevated station of the mother. The word 'Rabb' has maternal qualities associated as well as Ibn Arabi said "the mother female has a greater contemplation of the divine".

Nevertheless, Radical feminism would agree that gender roles are not set in stone and a person can identify with many genders. However the roles are a human construct, it is not obligated for the women to stay home and cook while the men work, it can be further altered.

Islam would obligate the husband to provide for his wife and her children. Sahih Bukhari clarified in great detail that the husband is obligated to buy the utensils, cook, soap, wash in the house and be explained in depth the household chores of a man as an

Obligation upon him as he is the "qawwam"
provider or maintainer and therefore this illustrates
that although gender roles exist within Islam, it is
the duty of the husband to provide and
the woman is allowed to work but
it is not obligatory on her, it would be a
fawar.

Feminist would criticise the Islamic gender
roles for creating an "inferior image" of women
as they receive less inheritance, mentally
depressed ^{less witness weight} and cannot travel alone ~~are~~ extremely
patriarchal and restricting for creating
role and assigning roles, which are undermining

Moreover, Islamically women do not always
receive less inheritance as if or actual die
both spouses receive an equal share demonstrating
gender equality. Similarly, Nadeem said travelling
alone is dependent on whether the environment
is safe. This illustrates that Islam is not
unculturally aware like the "fitting" "necessities
have their own rulings" as Abdullah ibn Bayan
said. Nevertheless, since the financial
obligation to provide is upon the
man it would be unjust if men

and women received equal inheritance.

Another criticism pertaining to gender roles is that Islam considers women to be assigned at home and men are traditionally and stereotypically forced to work outside and do not are not obligated to help at home, this is firmly criticised by feminists as patriarchal and misogynistic as men are favoured and because gender roles do not exist this is unfair.

However, while Islam holds that men and women have designated roles in society, the prophet would help his wives at home indicating that Islam is not predatory nor encourages greed.

Moreover, Nuzay bin abi Kaab was a fighter and soldier of the prophet in the

ad khwayhid was a rich trader
implying that Islam is not actually
malest or defies gender roles

Islam hold that gender roles exist
ad men ad women are different
but equal in many ways such as
newad, piety and in Hadith Islam
gender is not a criterion



This is a good response. This candidate gains full marks for both Q03(a) and Q03(b).

Q03(a)

The candidate engages well with the extract, making adequate reference to the text and clarifying the ideas that the author has used.

There is a good range of references to the text and the explanations are detailed enough to take the candidate's answer into the higher levels.

Q03(b)

The candidate demonstrates a high level of AO2 content with very good reasoned judgements. There is a range of historical and contemporary discussions with reference to primary sources.

Q03(a): 10 marks

Q03(b): 20 marks

Total: 30 marks

Question 4

This question asked candidates to 'Evaluate the claim that Sufism is a separate tradition in Islam' using AO1 and AO2 material.

Candidates could not attain marks in Level 5 unless the answer contained a link with either Philosophy of Religion, Religion and Ethics or New Testament. It was unfortunate that there were excellent responses that did not reach Level 5 because they either forgot to include a synoptic link or that the synoptic link was not adequate. Centres need to ensure that candidates are clear on this requirement.

There were many excellent answers for this question, with very thorough AO2. High-achieving candidates knew the origins and history of Sufism, whilst also highlighting accurately key ideas found within Sufism. This was contrasted with ideas that could be interpreted to go against established Islamic practices.

Very good examples, scholarly contributions, and references to primary sources, were all in evidence. The highest-achieving answers were very thorough in their AO2, with incredibly accurate ideas and terminology.

There were some excellent synoptic links around equality in Ethics, Religious Experience in Philosophy and Life after Death and Jesus in the New Testament, developed by candidates, which enhanced their answers.

There was inaccurate information found by most lower-achieving candidates, which highlighted the importance of utilising correct sources of wisdom and authority. If a centre is unsure of the accuracy of information, they are encouraged to contact the Subject Advisor.

The lower-achieving candidates did not provide sufficient breadth for satisfying the higher levels of the mark scheme. Shorter answers were not adequate for the AO2 discussion.

4 Evaluate the claim that Sufism is regarded as a separate tradition within Islam.

In your response to this question, you must include how developments in Islam have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

(30)

Sufism is a branch of Sunni Islam that consists of more of a mystic and spiritual relationship with Allah. Although all 5 pillars are followed, customs and innovative ideas have been made to spark this relationship with Allah.

The original idea of Sufism is to divorce and be rid of all worldly pleasures that we have, to spend time in remembrance of Allah and trying to get close to him.

The original word Sufi comes from the idea of cotton clothing. Although this is seen as a luxury today, however in the early generations it was seen as cheap and plain.

One of the key characteristics of Sufis is their desire to be close to Allah. One way this is done is Dhikr majalis. This consists of praising God out loud in groups of people chanting at the same time, tone and melody. Rocking back and forth or spinning is also done while praising God Allah.

Often spending time alone like the prophet would to reflect on the miracles of God away from noise and distraction is frequently done.

These special acts come under a branch called Tezkiah. Tezkiah means to purify oneself and is mentioned by God how important it is in Surah ~~ash~~ ash Shams. In Surah Shams Allah takes 12 Oaths for example by the sun, by the moon and by the earth to go onto say "Successful is the one who purifies their heart".

As Allah has taken ~~the~~ twelve Oaths to show the importance of ~~the~~ spiritual purification it must be very important and

is one of the reasons Sufis do it so often.

One of the reasons to why it is something argued a separate tradition from Islam is Sufism relies on more of a subjective relationship with God one that is personal compared to the rest of the ummah that tries to remain united on the Quran and Sunnah.

Sufis also follow the concept of ~~following~~ following a peer/pir and his teaching and ideas. Often these pir/peers may be alive or dead and could be ~~mentors~~ have certain knowledge on how to get closer to Allah. Intercession often also takes place since the peer/pir may be seen as more pious.

many Sunni Muslims often those who follow the path and are rigid to the early generations may see this as Shirk or blind following as intercession is the act of praying to someone to pray to God for you. It is often argued ~~not~~

Intercession is not from the Quran and Sunnah and therefore should not be awarded.

However many Sufis ~~an~~ argue Sufism is one of the earliest traditions and ways of life within Islam originating at the time of Imam al-Ghazali. This proved very popular from the ~~early~~ ~~off~~ early generations followed the Sufi way of life due to its simplicity. ~~and simplicity~~ ~~simplicity~~. Many other Sunni traditions are often seen as ~~rigid~~ ~~rigid~~ ~~rigid~~ rigid and not open to interpretation therefore enforcing one type of Islam, this is what can lead to confusion in religion and extreme ideologies taking place.

Another point we can argue for Sufism is its primary focus is you and your relationship with God. Many people could argue that is all that matters at the end of the day and nothing else should come before that. However it was said by the ~~prophet~~ Prophet "had onto my Sunnah, even if it is by your teeth".

③ Other branches of Sunni Islam only rely upon the Quran and Sunnah. The Sunnah is the teachings and practices of the prophet Muhammad (PBUH) and many Muslims only take from these two legislative sources. ~~Therefore~~ because of this this is what leads to there being unity in the Ummah.

However because many Sunnis take from other peers and Pirs or Imams this is what leads to a break in the Ummah therefore causing ~~division~~ division.

Therefore^{over} although Sunnis also follow the 5 pillars of Islam and 6 articles of faith, because of the inclusion of Pirs and other legislative sources this is what makes them a separate tradition and way of life in Islam, ~~therefore~~ even if they are or feel more spiritually connected to God.

① Hajj is the concept where Muslims from all around the world regardless of ethnicity, colour and tribe, unite as one and perform the major pilgrimage.

This is currently happening today, and due to the millions of people being there people ~~start~~ understand oneness and unity.

A good example of this is ~~Abraham~~ Malcolm X who then converted from the notion of Islam to mainstream Islam because of the unity he saw.



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This is a good example of an excellent answer which unfortunately does not receive full marks. This is because the candidate did not complete an adequate synoptic link to Philosophy, Ethics or New Testament studies.

The candidate's answer has good levels of AO2 with some very specialised AO1. There is excellent use of key terms throughout.

Because the candidate does not make an adequate synoptic link, marks are capped at 24.

Total: 24 marks

4 Evaluate the claim that Sufism is regarded as a separate tradition within Islam.

In your response to this question, you must include how developments in Islam have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

or
conclusion needed

(30)

Sufism can be seen to come from the word 'suf' which means wool or 'the people of the bench'. These people lived in the mosque of the Prophet PBUH ~~and were~~ due to ~~be~~ being poor and wore coarse woolen clothing. ~~Sufis were~~ For Sufism is the spiritual aspect of Islam and there are many branches. The main ones are ~~Majshabandi~~ Naqshabandi, Chistya and Qadriya. Sufism entails the ultimate truth (haqiqah) which all Muslims seek. Muslims do this through choosing a creed (an aqeedah), a madhab (for Islamic jurisprudence) and a khawqah (a branch of sufism). ~~Now~~ In the Prophet Muhammed PBUH's era people's outward expression was the same as their inward expression so there was no need for sufi branches. However ~~so~~ due to this some deem ~~sufi~~ Sufism to be a separate ~~an~~ unnecessary tradition ~~is~~ within Islam. This is because the Prophet PBUH did not do it. Hence

it can be understood as *bida'ah* (innovation). On the other
Furthermore Sufism was forgotten after the Mongol
invasion of Baghdad. This led to the academicisation
of Islam in order where ~~people~~ Muslims would
study a *hifz* course or *fiqh* course
but there was no spiritual course.

On the other hand, Sufism is not a separate tradition
within Islam as there are Sunni Sufis. An
example would be Ibn Taymiyyah who was a
Hanbali Qadiri. Sufism is the journey back to
fitrah (natural disposition). Our *fitrah* is pure, sincere
and has knowledge of God. Modern Muslims
have been corrupted by their environments and
must return to *fitrah* because of the lack of
shame modern Muslims have. This can be seen as
casual swearing or casual relationships. Although
this was not present (Sufism) in the time of the
~~pre~~ Prophet PBUH it does not mean ~~people do not~~
~~no~~ it is reprehensible *bida'ah*. ~~By~~ According to Ghazali
'Sufis are the ones who walk the road of God' due to
their search for *haqiqah* (the ultimate truth). This is
because this ~~era~~ involves the knowledge of religion
~~from~~ from other than revelation. An example of this
would be 'Wahdat al wujud' - oneness of being. This
was developed by Ibn Arabi and had three ~~of~~ ~~interests~~

interpretations - One was that we existed in the knowledge of God before we existed and ~~now~~ now our current existence is in the knowledge of God hence we are one with God. The second is that Allah is an object in the mirror and we are the reflection, without the object there would be no ~~creation~~ reflection (Creation). Hence we are one with God. This can be seen as ~~the~~ Sufi (associating partners with Allah) and seen to violate Tawhid. Hence it can be viewed as a radical separate branch. However a strength of Sufism is that it ~~also~~ teaches spiritual and physical asceticism. This is seen in Abu Ad-darda. A Sahaba who was ~~the~~ one of the best of the Sahabids (one who practices Zuhd). Abu Ad-darda lived in a short and narrow home with utensils that were less than essential and when asked why he said he was building another home (referring to a house in Jannah). This asceticism focuses the mind on Allah and detaches the ~~soul~~ ^{soul} from the dunya.

Sufism can be seen to be centered around love. It can be said if wisdom was the light of the philosophers then love is the lamp of the Sufis. This can relate to Situation Ethics. This was created in

The 1960's by Joseph Fletcher as a response to Antinomianism (Humans are freed ~~from~~ ^{by} grace from following God's laws). This is because "people ~~believed~~ believed they were mature and developed enough to ~~make~~ have their personal autonomy on ethical decision making. This is referred to as 'Man come of age'. Situation Ethics was based ~~around~~ ^{around} the Christian doctrine of love (agape love). This means that a people must have faith that morality is doing 'the most loving ~~that~~ thing' (one of Fletcher's four working principles, ~~positiv~~ ^{positivism}). Fletcher believed that ~~the~~ Situation Ethics was following ~~the bible as through his~~ the teachings of Jesus as it is anthropocentric. Jesus in Situation Ethics is justified as Jesus puts the agent first, this is seen where he saves the adulterous woman from being stoned ~~as~~ although the letter of the law allows it. This is because Jesus followed the spirit of the law (which was love). Hence Situation Ethics can be seen to relate to Sufism.

In Islam there is a concept of awliya. The awliya are described to be the "friends of Allah" as they can perform ~~the~~ miracles. This

can be seen as Prophet Muhammad PBUH cuts
the moon from Earth. ~~Para 8 of 8~~
A benefit of Sufism is that it is a step ~~to one~~
to one to become Awliya. However fake
awliya are prominent and how can we distinguish
between real awliya and fake awliya?

In conclusion, Sufism is not a separate
tradition in Islam but is necessary
to make a muslim (believer) whole. This
is because it teaches the spiritual
aspects of religion that were ~~just~~ forgotten
in the emergence of the academicalisation
of Islam. The evidence of this is that
Prophet Muhammad PBUH was a zahid
as he was wealthy but wore patched clothing.
This shows there was no need for spirituality
then because they all ready had it unlike
the modern day.



This answer gains full marks, with an excellent synoptic link to Situation Ethics. This synoptic link was slightly longer than it needed to be but it did add to the essay, and tied in well with the ideas of Sufism being evaluated.

The candidate's answer contains excellent specific knowledge with reference to Sufism and has adequate AO2 throughout.

Specialist key terms are also used appropriately throughout the answer.

Well done!

Total: 30 marks

Paper Summary

Based on their performance on this paper, candidates and centres are offered the following advice:

- Centres must ensure that all content of the specification is covered with accuracy. Subject-specific queries can be made via the Subject Advisor: contact details found on the specification home page
- Candidates are encouraged to focus closely on the question and its particular requirements. Where a question is solely AO1, the focus should be on very specific, accurate and relevant information. This should be matched against the requirements found in the mark schemes. Scholarly contributions for AO1 criteria are welcomed
- Where a question has an AO2 element, that should be a major focus and will consist of the majority of marks for that question. Reasoned judgements should be made, which are justified with accurate information
- Centres must ensure that the relevant contents of the anthology are covered. Where textual analysis is required, candidates should carefully select relevant aspects of the text provided. They should ensure that the ideas found in the text are explained with detail and accuracy. Candidates should draw on ideas that have influenced the anthology text to demonstrate a greater understanding of the topic area. Where AO2 is required, reasoned judgements should be made, which are justified and draw on accurate information
- For the longer final question, which is worth 30 marks, candidates must carefully select accurate information that ties in closely to the question. Candidates should ensure that there is enough depth and breadth within their answer to allow for reaching the higher levels of the mark scheme. Critical deconstruction of ideas is incredibly important for this question
- It is vital that candidates provide a good example of a synoptic link in Q04. This should be developed and cannot only be a passing reference. The link should also complement the candidate's answer by being relevant to the question focus

Grade boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<https://qualifications.pearson.com/en/support/support-topics/results-certification/grade-boundaries.html>

