

Cambridge International AS & A Level

ISLAMIC STUDIES**9488/22**

Paper 2 Islamic Law (Shariah) and its Application

October/November 2025**MARK SCHEME**

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **17** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

| Annotation | Meaning |
|-------------|--|
| | Correct point |
| N/A | Highlighting areas of text |
| N/A | Allows comments to be entered in speech bubbles on the candidate response. |
| N/A | Allows comments to be entered at the bottom of the RM marking window and then displayed when the associated question item is navigated to. |
| TV | Too vague |
| L1 | Level one |
| L2 | Level two |
| L3 | Level three |
| L4 | Level four |
| L5 | Level five |
| NAQ | Not answered question |
| SEEN | Indicates that the point has been noted, but no credit has been given. |
| EVAL | Evaluation |

Generic levels of response descriptors

These level descriptors address assessment objectives (AOs) 1 and 2 and should be used in conjunction with the indicative content for each question in the mark scheme.

Assessment objectives**AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of Islamic teachings, texts, beliefs and practices including their relevance for individual Muslims and communities.

AO2 Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Islam.

Generic marking principles

- (a) Examiners should use the performance summary statements at the top of the descriptors to help to identify a level which matches the candidate's response. However, the final decision on the band and the mark within the band should be made on the basis of all the descriptors in the level and not primarily using the performance summary statement.
- (b) Examiners should start at the lowest level, if the answer meets all the criteria they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the level descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- (c) If the Examiner identifies all aspects of the level descriptor within the answer, then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.
- (d) The Examiner may need to make a judgement within a level or between two or more level statements. Once a 'best-fit' level statement has been identified, use the following guidance to decide on a specific mark:
 - Where the candidate's work convincingly meets the level statement, you should award the highest mark.
 - Where the candidate's work adequately meets the level statement, you should award the most appropriate mark in the middle of the range.
 - Where the candidate's work just meets the level statement, you should award the lowest mark.

10-mark grid for AO1 Knowledge and understanding grid

(For Questions 1(a), 2(a), 3(a) and 4(a))

| Level | AO1 Knowledge and understanding | Marks |
|---------|---|-------|
| Level 4 | Detailed accurate knowledge with good understanding <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant. | 9–10 |
| Level 3 | Mostly accurate knowledge with some understanding <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant. | 6–8 |
| Level 2 | Partially accurate knowledge with limited understanding <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the wider context, if relevant. | 3–5 |
| Level 1 | Limited knowledge and basic understanding <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic but does not directly address the question. • Little or no reference to the wider context, if relevant. | 1–2 |
| Level 0 | No relevant material to credit. | 0 |

10-mark grid for AO2 Analysis and evaluation

(For Questions 1(c) and 2(c))

| Level | AO2 Analysis and evaluation | Marks |
|---------|---|-------|
| Level 5 | Alternative conclusions with analysis of points of view <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a coherent and well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions. | 9–10 |
| Level 4 | Coherent conclusion supported by evidenced points of view <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. | 7–8 |
| Level 3 | Clear conclusion with different points of view <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Clear conclusion to the question which is linked to a range of knowledge and points of view. | 5–6 |
| Level 2 | Basic conclusion with a supported point of view <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. | 3–4 |
| Level 1 | Limited interpretation with a point of view <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. | 1–2 |
| Level 0 | No relevant material to credit. | 0 |

15-mark grid for AO2 Analysis and evaluation

(For Questions 3(b) and 4(b))

| Level | AO2 Analysis and evaluation | Marks |
|---------|---|-------|
| Level 5 | Alternative conclusions with analysis of points of view <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a coherent and well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions. | 13–15 |
| Level 4 | Coherent conclusion supported by evidenced points of view <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. | 10–12 |
| Level 3 | Clear conclusion with different points of view <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Clear conclusion to the question which is linked to a range of knowledge and points of view. | 7–9 |
| Level 2 | Basic conclusion with a supported point of view <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. | 4–6 |
| Level 1 | Limited interpretation with a point of view <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. | 1–3 |
| Level 0 | No relevant material to credit. | 0 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(a) | <p>State <u>five</u> conditions for business transactions in Islam.</p> <p>AO1 - Knowledge and understanding</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>One mark should be awarded for each response.</p> <ul style="list-style-type: none"> • Approved (<i>halal</i>) items or discouraged but not prohibited (<i>makruh</i>) items may possibly be traded • Example: meat slaughtered in an approved way • Forbidden (<i>haram</i>) items should not be traded • Example: alcohol/ pork should not be traded • The traders should be of age / sane • There should be no interest (<i>riba</i>) • Measurement should be accurate • Description should be honest • Item should be in possession of the seller (there are different views on this) • Terms should be agreed | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 1(b) | <p>Explain how trade in Islam is based upon principles from the Qur'an.</p> <p>AO1 - Knowledge and understanding</p> <p>Mark according to the AO1 - 10-mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • The principles from the Qur'an are about obeying God's teachings and being aware of God in all actions. Detailed answers are likely to make reference to broad principles, as well as supporting these with references. Some understanding may be shown by mention of rules from the Qur'an. • There are many general principles, such as conducting all affairs with God in mind, that may be applied by Muslims. The Qur'an commands good conduct from Muslims, and this includes some verses about behaviour whilst conducting business dealings. • Words from the Qur'an, such as thanking God (<i>alhamdulillah</i>), and if God wills (<i>inshallah</i>), are commonly used and may also underline business dealings. This reminds Muslims that their business and prosperity really come from God and they need to thank God for it. • The principle of hard work and fair earning applies to trade. Qur'an 53.39 –40 states: 'That man can have nothing but what he strives for; That (the fruit of) his striving Will soon come in sight.' • The principle of good will, honesty, faith in business partners and so on is necessary for trade in Islam. Qur'an 4.29 states: 'Let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful.' • Qur'an 2.275 states: 'God hath permitted trade and forbidden usury.' From this, rules about the Islamic prohibition of interest, applied in many different ways, originates. • Qur'an 5.90 states: 'O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper.' This links prosperity to avoiding forbidden trades and puts limits on what Muslims can trade. • Qur'an 17.35 states: 'Give full measure when ye Measure, and weigh with a balance that is straight' • Muslims also take into account that the principle of judgement by God applies to conduct in business. • Muslims should help each other to gain wealth. The Quran 59.9 refers to the emigrants who joined the Ansar in Medina. It asks the Muslims of Medina to help them 'so that they may achieve prosperity.' • The Qur'an 2.188 warns against taking other's property: And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(c) | <p>'Muslim traders should keep faith and business separate.' Do you agree? Discuss this statement with reference to different points of view.</p> <p>AO2 – Analysis and evaluation.</p> <p>Mark according to the AO2 - 10-mark levels of response marking grid for analysis and evaluation.</p> <p>Answers may refer to any religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>Definitions</p> <ul style="list-style-type: none"> • Faith is about belief and practice. Business is about making money and trade. Business might also include how it is done, according to beliefs. <p>Agree</p> <ul style="list-style-type: none"> • Muslim traders inevitably end up trading items which are sold internationally or by those of other faiths, so they need to interact on a level playing field and get the best deal for their customers. Religion might hinder this. • It could be argued that faith is a personal matter, and business is an interaction with those in society. Mixing the two could lead to disagreements and make reaching business deals more difficult. • Businesses supply essentials, including food. Following faith might disrupt trade at prayer times, making it more difficult. <p>Disagree</p> <ul style="list-style-type: none"> • The Qur'an links being fair in business transactions to judgement in the afterlife, and in other places reminds Muslims that God is watching, so this would suggest faith and business are linked, just as every area of life in Islam is interlinked and under the preserve of God's predestination. • The Qur'an and Hadith contain guidance about trade. This suggests faith and business are linked. • Islam is considered a complete way of life, and different parts cannot be easily separated from the whole. <p>Conclusions</p> <ul style="list-style-type: none"> • Candidates should come to a personal conclusion about how far they consider faith and business should be kept separate and how far they are interlinked or even conditional upon each other. | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 2(a) | <p>Give <u>five</u> habits of the companions (<i>sahaba</i>).</p> <p>AO1 - Knowledge and understanding</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>One mark should be awarded for each response.</p> <ul style="list-style-type: none"> • Prayed regularly or punctually (i.e. emphasising the habit, not just the duty of prayer) • They listened carefully to the Prophet (pbuh) with heads bowed down and never interrupted him whilst he was giving them religious knowledge. • They were exacting in their questioning to ensure clarity, especially regarding religious practices. • They avoided lying and backbiting. • They were known for their generosity, especially giving extra charity to the poor (<i>sadaqah</i>) – include examples, such as the habit of 'Umar to help the poor. • The companions (<i>sahaba</i>) kept their meals small and simple, and ate without rushing, using their right hands. • The companion Abu Hurairah was compassionate to animals and became known as one who helped kittens. • The companion Hudhaifa Ibn Al-Yamman showed his humility as a governor and insisted on living the same lifestyle as the poor in society. • They tried their utmost to follow every habit (<i>Sunnah</i>) of Muhammad (pbuh) – credit examples. <p>Note: The Five Pillars on their own should be considered duties, rather than habits.</p> | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 2(b) | <p>Explain how local cultural practices ('urf) might be used in Islamic law (shariah).</p> <p>AO1 - Knowledge and understanding</p> <p>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> Local customs ('urf) in a society, which is sometimes used as a consideration in Islamic law. The Qur'an and Sunnah always come first. Local customs ('urf) cannot contradict them but can be considered when further guidance is needed. Islamic scholars such as al-Ghazali saw a role for local customs ('urf) in Islamic law (shariah). He said that hardship should be removed from the people. Considering local culture was a way to do this, to be included in Islamic rules for society. In Islamic law (shariah) there are different law schools and founder Imam Malik in particular took account of the local customs in Medina. He considered that they were most closely linked to the practices of Muhammad (pbuh) because so many companions (sahaba) lived there, that they could be reliably considered when determining Islamic law (shariah). Local customs ('urf) include clothing. Some Muslims debate what forms of clothing are appropriate for prayer and for dress in general. Islamic rulings have been made to ensure the principle of modesty is maintained as well as helping local Muslims integrate prayer with their daily duties such as work. Therefore, local customs ('urf) such as wearing trousers instead of Arabic thobes have been permitted according to some rulings. Marriage laws are sometimes determined by Islamic law (shariah) courts and sometimes by local secular courts according to the rules of a country where a Muslim is living. In terms of Islamic law (shariah), scholars have worked to make rulings to comply with local law whilst maintaining the importance of Islamic law (shariah). Insisting explicitly on terms of divorce and on ensuring both parties consent to a marriage is one area where local custom ('urf) in the west and Islamic law (shariah) can go together to support these rights. Modern scholar Fazlur Rahman argues that cultural context should be considered for all actions. Some Imams nowadays learn about social science, a practice encouraged by Ottoman scholar Ibn 'Abidin and integrated into the syllabus of many seminaries in Iran, so that local custom can be compassionately considered when an Imam is making an opinion (<i>fatwa</i>) considered part of Islamic law to be followed by their followers. | 10 |

| Question | Answer | Marks |
|----------|--|-------|
| 2(c) | <p>Discuss the importance of the companions (<i>sahaba</i>) for Islamic law (<i>shariah</i>).</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 - 10-mark levels of response marking grid for analysis and evaluation.</p> <p>Answers may refer to any religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>Answers may be early times and/or later</p> <p>Definitions</p> <ul style="list-style-type: none"> The companions (<i>sahaba</i>) lived alongside Muhammad (pbuh). Islamic law (<i>shariah</i>) is a collection of rulings and guidance about how to pray and follow religious practices, get married, divorced and so on. <p>Importance</p> <ul style="list-style-type: none"> The companions knew best what Muhammad (pbuh) did, and since Muhammad's examples (<i>Sunnah</i>) are a primary source, the companions (<i>sahaba</i>) are regarded as the most important teachers of Muhammad's traditions. Muhammad (pbuh) referred to companions (<i>sahaba</i>) like stars in the sky and encouraged Muslims to follow them. The collection of the Qur'an itself was dependent on the companions (<i>sahaba</i>). Zayd ibn Thabit made the checked records with the companions (<i>sahaba</i>); Umar in particular helped him by standing at the door of the mosque and asking those who attended to verify the records. Caliph Uthman, was also a companion, removed errant versions. This meant that unified Islamic law (<i>shariah</i>) could develop based on this single, authoritative first source of law. The companions (<i>sahaba</i>) are cited as the first in the chain (<i>isnad</i>) of narrators in Hadith, because without a direct connection to the Prophet (pbuh), the chain and therefore the reliability of a Hadith cannot be guaranteed. Books of Islamic jurisprudence (<i>fiqh</i>) refer to the practices of the companions (<i>sahaba</i>) to explain how the Prophet (pbuh) carried out his prayers, organised the rulings for almsgiving (<i>zakat</i>) and so on. After Muhammad (pbuh) died, the companions (<i>sahaba</i>) were the first Caliphs and contributed to the scholarly traditions in Medina. It could be argued that these later formed the basis of Hadith collection and law schools. Some view making individual interpretation (<i>ijtihad</i>) as illegitimate if made after the time of the companions (<i>sahaba</i>) because only they knew best what Muhammad (pbuh) would have said. <p>Conclusions</p> <ul style="list-style-type: none"> Conclusions should weigh up the importance of the companions (<i>sahaba</i>) within Islamic law (<i>shariah</i>). | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 3(a) | <p>Explain opinions regarding the birthday of the Prophet (pbuh).</p> <p>AO1 – Knowledge and understanding</p> <p>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • One perspective is that the birthday should be celebrated. Many Sunni and Sufi scholars encouraged this out of love for the Prophet (pbuh). They refer to the Qur'an 21.107 which refers to Muhammad (pbuh) as a "mercy" to people, so feel that his role may be marked with a special occasion. • As seal of the Prophet's, Muhammad's birth marked not only a human life but also the culmination of the messengers to humankind from God, and Muhammad's examples are regarded as perfect, so his birthday is an occasion to celebrate his life and all that was special about it. • Historical traditions record that Muslims in the past celebrated this day and many Muslims today across the Muslim world in countries from Egypt to Pakistan celebrate the birth. • Another perspective is that the birthday should not be celebrated. It is suggested that the celebration goes further than is allowed in Islam because it hints that a person is being worshipped in some way, whereas only God should be worshipped. This is a form of innovation (<i>bid'ah</i>) according to some Muslims. • The Sunnah of Muhammad (pbuh) does not need a day of celebration, and he did not command people to celebrate, therefore Muslims should not add anything to their religion to mark it. • Some scholars including Ibn Taymiyya and later Saudi based scholars opposed this festival. • It is not celebrated in some countries such as Saudi Arabia and Qatar today. • Some fear it might be like copying other religions, such as Christianity, where Jesus' birth is celebrated at Christmas. • A third perspective is that the occasion might be marked with educational activities short of celebration. This approach divides celebration from worship and acknowledges good things which can be learned from the occasion, whilst taking into account the concerns. • Some of those who oppose the celebration of Prophet's birthday might not object to recognising the birthday of Prophet (pbuh) but oppose some ways it is celebrated as they feel is not allowed or accepted according to Islamic teaching. | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 3(b) | <p>Discuss similarities between Shi'i and Sunni perspectives about the family of the Prophet (pbuh).</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 - 15-mark levels of response marking grid for analysis and evaluation.</p> <p>Answers may refer to any religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>Definitions</p> <ul style="list-style-type: none"> • Muhammad's family descendants came through his wife Khadijah, daughters including Fatimah who bore him grandchildren Hasan and Husayn. Muhammad (pbuh) had several other wives including Aisha. <p>Perspectives</p> <ul style="list-style-type: none"> • The family of Muhammad (pbuh) were amongst his closest companions and narrators of Hadith traditions which record his Sunnah or examples on which Islamic faith and practice are based. • 'Ali, close companion and adopted into Muhammad's family, related through marriage to Muhammad's daughter Fatimah, is important as Caliph to both Shi'i and Sunnis. • Neither Shi'i nor Sunni Muslims give the family of Muhammad (pbuh) prophethood status, both may give them special respect and regard Muhammad (pbuh) as the final, seal of the Prophets. • Leaders need to be educated, morally upright and good reciters of the Qur'an, respected by the community. Piety and education form qualifications to both groups. • To Shi'i, leaders gain spiritual authority through their descent from Muhammad (pbuh). They will also be educated and pious, but these qualities do not qualify them as leaders. Many Sunni Imams and Shaykhs also claim spiritual authority passed down from the Prophet (pbuh), though this does not need to be through his family. • Events at Karbala stole the legitimate leadership from Husayn according to Shi'i Muslims, and therefore from the family of Muhammad (pbuh) who suffered injustice to be corrected. This perspective is not shared by Sunni Muslims as it is not necessary for the family of Muhammad (pbuh) to lead the Muslims, but most share the sense of loss for the community (<i>ummah</i>). <p>Conclusions</p> <ul style="list-style-type: none"> • Several perspectives of similarities might be drawn together in a concluding paragraph. | 15 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(a) | <p>Describe practices of mystical Sufism with examples from Sufi orders (<i>tariqa</i>).</p> <p>AO1 – Knowledge and understanding</p> <p>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Sufi orders (<i>tariqa</i>), are organisations which provide rituals to guide their followers along the mystical path of Sufism, including several distinct practices. • Whirling carried out by dervishes is a form of dance with symbolic meaning, in which the whirlers focus on oneness and enact a whirling in which they lose awareness of their immediate reality and instead become absorbed by the whirling of the planets in the universe and ultimately thoughts of God. • Spiritual songs (<i>qasidas</i> and <i>naats</i>) are sung in Sufi orders. ‘<i>Naat</i>’ is the praise of the Prophet (pbuh) and ‘<i>Hamad</i>’ is the poem that expresses the praise of God Almighty. • Repeating the word ‘<i>Allah</i>’ and the names of God, and reading the remembrance (<i>dhikr</i>) of Allah, is a practice which draws the mind of the believer into mysticism, and through this some may even speak in a way not intelligible in normal language, but which has mystical expression and deeper meaning to the individual. • Credit may be given for detailing specific practices of remembrance (<i>dhikr</i>) such as standing and sitting practices. • Mystical poetry written by famous Sufis such as Rabia and Rumi help draw the mind of the Sufi into mystical thought and greater consciousness of God. • Periods of extra, intense fasting and denial of sleep, in favour of prayer, help a Sufi to consider their love of God above their physical need and some describe their experiences of mysticism during this state. | 10 |

| Question | Answer | Marks |
|----------|--|-------|
| 4(b) | <p>Compare the practices of remembrance (<i>dhikr</i>) with daily prayer services.</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 -15-mark levels of response marking grid for analysis and evaluation.</p> <p>Answers may refer to any religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>Definitions</p> <ul style="list-style-type: none"> Practices of remembrance (<i>dhikr</i>) include repeating the names of God, reciting the Qur'an, whirling and meditation. Daily prayer services are the five daily prayers including units of prostration (<i>rakat</i>). <p>Similarities</p> <ul style="list-style-type: none"> The intention (<i>niyyah</i>) to worship God and perform all actions in submission to God is common to all Sufi practices as well as in the daily prayer services. Some Muslims focus on the spiritual aspects of the five daily prayers, as articulated through scholars such as al-Ghazali as the inner dimensions of worship. Practices of remembrance (<i>dhikr</i>) can also be seen in the light of these traditions. Where poetry, singing and other mystical practices are used, the same Arabic language and words from the Qur'an are used. Similarly sentences of Arabic from the Qur'an are repeated in the five daily prayers. <p>Differences</p> <ul style="list-style-type: none"> Remembrance (<i>dhikr</i>) is not formally followed by all Muslims, and some see it as something they are not comfortable with and wish instead to focus on practices which have clear meaning, helping them to understand God through rational means such as by reading about the meaning of each of the Pillars of Islam. The daily prayers were part of the Sunnah of Muhammad (pbuh) and therefore became part of Sunni Islam, remembrance (<i>dhikr</i>) are more loosely traceable to Muhammad (pbuh) and have not become a requirement for Muslims. Practices of remembrance (<i>dhikr</i>) may vary widely between different individuals and may be guided by a Shaykh in a Sufi order, whereas Sunni practices are defined by the Sunnah and are carried out in the same way by all Muslims as defined by Muhammad (pbuh). <p>Conclusions</p> <ul style="list-style-type: none"> A personal conclusion should draw together the answer with an overall evaluation as to how similar the two are and the extent of the significance of any differences found. | 15 |