Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Written Paper 42 **May/June 2022**

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.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2022

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 descriptors 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.

© UCLES 2022

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.

© UCLES 2022

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.

© UCLES 2022

AO1 Knowledge and understanding grid.

(For questions 1, 2 and 3.)

Level	AO1 Knowledge and understanding	Marks
Level 4	**Detailed accurate knowledge with good understanding** • 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** • 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** • 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** • 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

© UCLES 2022

AO2 Analysis and evaluation grid

(For questions 1, 2 and 3.)

Level	AO2 Analysis and evaluation	Marks
Level 5	**Alternative conclusions with analysis of points of view** • 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.** • 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.** • 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.** • 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.** • 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

© UCLES 2022

Question	Answer	Marks
1	**'It is difficult for a Muslim leader to rule by the laws of God in the modern world.' Discuss.** **10 marks AO1** – Knowledge and understanding **15 marks AO2** – Analysis and evaluation Mark according to the levels of response marking grids for AO1 and AO2. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Introduction**: Candidates may explain that the laws of God are those laws that have been legislated by God himself and can be derived from the sources of Islamic law, primarily the Qur'an and the Hadith. **Agree** • Candidates could agree with the statement by saying that we live in a completely new world with new technological advancement and new challenges that are completely different from the time when Islam came to Arabia, 1400 years ago. • There are laws which are difficult to apply in current time, for different reasons e.g. some laws such as the death penalty is not allowed in many countries, because it is against the International Human Rights, by which most countries adhere. • Some countries might feel pressured by others in order not to implement some of the laws because of economic sanctions. • Furthermore, the population of a country, who are far more aware of their rights now, might disagree and revolt against a ruler who wants to implement God's laws in a modern society. • There are many different interpretations of God's law and all the more so because circumstances have changed so much in the modern world. Due to this it is very difficult for a Muslim leader to rule by their version of God's law, especially as many people expect to have their say in it. **Disagree** • Candidates could argue that Islam being a universal religion, its laws can be applied at any time and in any place. • *Ijtihad*, which is individual thinking is something allowed in Islam, and is more and more being used to find ways of broaching topics which have not been covered by the primary sources of Islamic law, e.g. IVF or euthanasia. Therefore, by resorting to *ijtihad* one is still in keeping with *shariah* law.	**25**

© UCLES 2022

Question	Answer	Marks
1	• Some countries are able to apply God's laws, even if not completely but partly. In these countries some of the *shariah* laws are part of their legislation, such as capital punishment for murder, cutting of hands for burglary, etc. **Conclusion**: A personal judgement can be made about whether it is difficult or not for Muslim leaders to rule by abiding by the laws of God.	

© UCLES 2022

Question	Answer	Marks
2	**How far can Muslim women contribute to society while keeping to the teachings of Islam? Discuss with reference to one Muslim woman from modern times that you have studied.** **10 marks AO1** – Knowledge and understanding **15 marks AO2** – Analysis and evaluation Mark according to the levels of response marking grids for AO1 and AO2. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Introduction:** Candidates can start by explaining that Islam is a religion which advocates social engagement whether it is by men or women. Hadith: 'Whosoever of you sees an evil let him remove it with his hand, and if he is not able then by his tongue…' • Candidates can choose to write about **any** influential Muslim woman of their choice to show whether it is easy or not for a modern Muslim woman to be engaged socially. • Candidates can choose to write about Malala, a campaigner for human rights and also a young Muslim girl living in the West. They can give the background to Malala's advocacy for girls' education at a young age in Pakistan despite the Taliban's ban at that time. Due to her campaign she was subjected to an attack where she nearly lost her life. After surviving the assassination attempt, she moved to the UK, where she underwent treatment and she co-founded the Malala Fund with her father Ziauddin to champion every girl's right to 12 years of free, safe, quality education. She continues her campaign through the Malala Fund despite her busy schedule as a student and her numerous national and international commitments as a Noble Prize Laureate. • Candidates can explain that she has remained true to the Islamic commitment of *hijab* despite becoming a public figure, but she might be challenged in other ways to keep to her Islamic principles. • Other women that candidates can choose to write about are Noor Tagouri (Libyan American journalist, activist, motivational speaker and producer of the documentary series on the mistreatment of people with mental disabilities), Bilqis Edhi (humanitarian, social worker and one of the most active philanthropists in Pakistan), Fahma Mohamed (British teenage activist campaigning against Female Genital Mutilation), or any famous woman from their own country. • Answers could focus on the importance of women's engagement in the society in which they live for their communities and show whether this is achievable or not and the reasons behind that.	**25**

Question	Answer	Marks
2	• Depth of knowledge should be assessed for each woman chosen, such as the time and place where she lived and details of her achievements or challenges. **Conclusion**: Candidates should arrive at a conclusion as to whether it is easy or not for a Muslim woman to be actively involved while staying true to Islamic principles.	

© UCLES 2022

Question	Answer	Marks
3	**To what extent should Muslims interact with people of other faiths?** **10 marks AO1** – Knowledge and understanding **15 marks AO2** – Analysis and evaluation Mark according to the levels of response marking grids for AO1 and AO2. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Introduction:** Candidates may start by explaining that some Muslims live as a majority with people of other faiths and others as a minority and that they can interact in different ways according to their different circumstances. • Muslims are allowed to interact with people of other faiths to some extent. The Qur'an says: 'Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.' (Qur'an 60:8-9) • It is permissible, in fact, recommended for Muslims to be civil and show respect to their non-Muslim friends and relatives. When Asma, daughter of Abu Bakr asked the Prophet (pbuh) if her non-Muslim mother can visit her, he told her to maintain good relations with her (Al-Bukhari and Muslim). • Muslims living in multi-faith societies also have a great opportunity to interact with non-Muslims in different spheres of their life. For example, they can attend the same schools/colleges or workplace. This will allow them to be models on how Islam promotes good behaviour with people of other faiths and even give them a chance to call to Islam (*da'wah*). The Prophet (pbuh) can be cited as example as he had a non-Muslim as his business partner. • Muslims are also encouraged to engage socially with the people of other faiths, as the Prophet (pbuh) had cordial relations with the Jews living in Medina, attending their funerals, and encouraging his wives to share food with their Jewish neighbour. He even accepted and ate the meat sent over from a Jewish woman, which was later found to be poisoned. He also visited a young Jewish boy who used to work for him, when the latter fell ill. • However, candidates can argue that even though it is possible to interact with people of different faiths to some extent, living in a multi-faith society can be challenging. • Some Muslims might argue that it is not advisable to have a non-Muslim as a best friend, quoting Qur'an 3.28: 'Let not the believers take for friends or helpers unbelievers rather than believers...' or the following Hadith of the Prophet (pbuh): 'A man follows the religion of his friend; so, each one should consider whom he makes his friend.' (Abu Daud). They argue that it is better to avoid taking non-Muslims as best friends as Muslims with weak faith can be easily influenced by them, for example young girls might be tempted to dress like their non-Muslim friends.	**25**

© UCLES 2022

Question	Answer	Marks
3	• Furthermore, some Muslims also feel that there are some restrictions to be aware of when they engage with people of other faiths socially, such as participating in their celebrations if it involves *shirk* or eating food on which the name of other than God is taken. It can also be hard to invite or accept an invitation from a non-Muslim as their food may contain something that is prohibited (*haram*) in Islam such as alcohol or pork. However, other Muslims argue that it is allowed for Muslims to eat food prepared by the people of the books (*ahlul Kitaab*), the Jews and Christians. **Conclusion**: Candidates should arrive at a conclusion at the end as to whether interaction with people of other faiths while adhering to the Islamic teachings, is possible to some extent or completely.	

© UCLES 2022