Cambridge Assessment International Education

# Cambridge International AS & A Level

**ISLAMIC STUDIES** **9488/32**

Paper 3 Heritage of Islam **May/June 2023**

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.

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**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.

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| GENERIC MARKING PRINCIPLE 5:<br><br>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:<br><br>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. |

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**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.

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**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**<br>• Uses a range of detailed, accurate and relevant knowledge.<br>• Demonstrates understanding through a well-developed response.<br>• Fully addresses the question.<br>• Good understanding of the wider context, if relevant. | 9–10 |
| Level 3 | **Mostly accurate knowledge with some understanding**<br>• Uses a range of mostly accurate and relevant knowledge.<br>• Demonstrates understanding through a developed response.<br>• Addresses most aspects of the question.<br>• Some engagement with the wider context, if relevant. | 6–8 |
| Level 2 | **Partially accurate knowledge with limited understanding**<br>• Uses a range of knowledge which may be partially accurate.<br>• Demonstrates limited understanding through a partially developed response.<br>• Attempts to address the question.<br>• Attempts to engage with the wider context, if relevant. | 3–5 |
| Level 1 | **Limited knowledge and basic understanding**<br>• Identifies a limited range of knowledge which may not be accurate.<br>• Demonstrates basic understanding through a limited response.<br>• Response is relevant to the topic, but does not directly address the question.<br>• Little or no reference to the wider context, if relevant. | 1–2 |
| Level 0 | No relevant material to credit. | 0 |

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**AO2 Analysis and evaluation grid**
(For Questions 1(b), 2(b), 3(b) and 4(b))

| Level | AO2 Analysis and evaluation | Marks |
|---|---|---|
| Level 5 | **Alternative conclusions with analysis of points of view**<br>• Analyses the importance and/or strength of different points of view in detail.<br>• Uses accurate evidence to support a coherent and well-structured discussion.<br>• 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**<br>• Discusses different points of view in some detail.<br>• Uses accurate evidence to support a well-structured discussion.<br>• Coherent conclusion to the question which evaluates knowledge and points of view. | 10-12 |
| Level 3 | **Clear conclusion with different points of view**<br>• Recognises different points of view and discusses at least one in some detail.<br>• Uses accurate evidence to support discussion.<br>• 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**<br>• Discusses one point of view.<br>• Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate.<br>• 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**<br>• States a point of view.<br>• Little or no supporting evidence.<br>• Attempted interpretation which may not directly address the question. | 1-3 |
| Level 0 | No relevant material to credit. | 0 |

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| Question | Answer | Marks |
|---|---|---|
| 1(a) | **Study Fig. 1.1 which shows Caliph Hisham's Palace in Palestine.**<br><br>**Describe ways in which the Umayyads developed their leadership of the Caliphate. You should refer to Fig. 1.1 and your own knowledge in your answer.**<br><br>**AO1** – Knowledge and understanding<br><br>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.<br><br>Answers may include some of the following ideas, but all valid material must be credited.<br><br>• The source shows Caliph Hisham's Palace in Palestine. The location is significant: Muslims expanded the Caliphate into Palestine and by building a palace there, Hisham helped to stamp his authority over the area. The style shows Romano-Greek architecture borrowed from the previous rulers.<br>• This shows Hisham, and other Umayyads, provided continuity with what came before. Muslims followed the Roman structures and used some of their officials, with whom they did deals as they took over new areas. Christians and others continued to live in Palestine as long as they accepted the leadership of the Umayyads.<br>• The Umayyads developed their leadership as a family affair. They appointed relatives as governors and gave family members payments. Successors were appointed by the caliphs themselves, within the family, and no longer by a committee.<br>• The Umayyads developed their leadership by producing new coins, sometimes showing the Caliph and his name, and sometimes the statement of faith (*shahadah*). They referred to themselves as continuing in the tradition of the caliphs as leader of the Muslims, thereby exercising religious as well as political authority.<br>• Arabic became the language of the Umayyad leadership under the reforms of Caliph Abd al-Malik. This is sometimes referred to as the Arabisation of the leadership of the Caliphate, which promoted Arabs over non-Arabs to important positions.<br>• As the Caliphate expanded, the Umayyads developed their leadership by reforming the army and making it more professional, salaried, and with commanders who were moved from place to place. | **10** |

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| Question | Answer | Marks |
|---|---|---|
| 1(b) | **Evaluate which was the most successful feature of Umayyad leadership. Explain your answer.**<br><br>**AO2** – Analysis and evaluation<br><br>Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.<br><br>**Definitions**<br>• A range of features could be defined as successful within the Umayyad leadership. These might include the expansionary policies and retention of territory. Or they might include the personality of some of the caliphs. Or the development of religious or education or trade policy, or the position of Caliph as a title.<br><br>**Successful features**<br>• The Umayyad caliphs presided over expansion as far as Spain and Pakistan and managed to hold that territory despite rebellions. The leadership promoted expansion as a means of carrying forward the campaigns of Muhammad (pbuh). Letters were also sent to other rulers inviting them to Islam: it was not just military. The expansions meant that Muslims were largely united and focused, and revenue continued to come in.<br>• The Arabisation of the leadership, replacing non-Arabic speakers with Arabs, ensured consistency and meant that more leaders were Muslims or became Muslim. This meant that leaders at every level more closely followed the ways of the Prophet (pbuh). It could be argued that this was the most successful feature in terms of religion because it helped to promote Islam.<br>• The personality of the Caliph was one of the most successful features of the reign of Muʿawiya, who was tolerant of Christians and others in Damascus, which helped him to establish Umayyad rule. Caliph Abd al-Malik brought stability during his long reign. Caliph Umar II developed the role of Caliph as a humble and pious leader who prioritised facilities and support for the poor. It could be argued that since the position of Caliph as an individual at the head of the Caliphate was so important, then the personality of the Caliph was the most important feature of Umayyad leadership.<br>• Another feature of the success of Umayyad leadership might be chosen, provided it is linked to both leadership and success, rather than a policy in its own right. So, in terms of trade, leadership was based on Umayyad coins showing or naming the Caliph, so when a trader used them, he was reminded that he should be honest because they were using the currency of the leader of the Muslims, representative of God on earth.<br><br>**Conclusions**<br>• Conclusions should come to a personal judgement about which feature was most successful, or which features if more than one is judged equally successful. | **15** |

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| Question | Answer | Marks |
|---|---|---|
| 2(a) | **Study Fig. 2.1 which shows a scholarly discussion in ʿAbbasid times.**<br><br>**Examine ways in which ʿAbbasid Caliphs followed the Sunnah. You should refer to Fig. 2.1 and your own knowledge in your answer.**<br><br>**AO1** – Knowledge and understanding<br><br>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.<br><br>Answers may include some of the following ideas, but all valid material must be credited.<br><br>• The source shows a discussion between scholars of different backgrounds (shown by different colours). They look deep in thought, shown by their expressions and their hands by their faces. Intense conversations about the Sunnah often happened under the ʿAbbasids.<br>• Specifically, Hadith scholarship flourished in ʿAbbasid times. The great Hadith collector Bukhari was able to collect Hadith during early ʿAbbasid times, and many other scholars worked on understanding the Hadith and forming the schools of thought and jurisprudence.<br>• The ʿAbbasid Caliphs developed their own image as the leaders, sometimes referring to the title Caliph as meaning God's deputy on earth (*Khalifah*). They put the statement of faith (s*hahadah*) on their coins, and sponsored learning to show the importance of following the Sunnah.<br>• ʿAbbasid Caliphs also often led the pilgrimage (*Hajj*), which was a display of honour in which a large caravan of thousands of people would follow the Caliph all the way to Mecca. It was a visual display of piety.<br>• Caliphs also sponsored improvements to religious facilities, mosques, orphanages and charitable donations along the pilgrim routes.<br>• The caliphs appointed local officials who were told to ensure the Sunnah of fairness in using weights and measures was used; and judges (*qadi*) to make fair judgements between the people, to see that they were following the Sunnah according to legal opinion.<br>• The extent to which each ʿAbbasid Caliph followed the Sunnah in terms of whether they said their prayers or followed the Five Pillars and other matters, varied between different caliphs. | **10** |

| Question | Answer | Marks |
|---|---|---|
| 2(b) | **Compare the extent to which the Umayyads and ʿAbbasids followed the Sunnah.**<br><br>**AO2** – Analysis and evaluation<br><br>Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.<br><br>**Definitions**<br>• The Sunnah should be defined, including examples of Muhammad (pbuh) in terms of religious practice and leadership of communities, following his example as leader of Medina.<br><br>**To what extent**<br>• ʿAbbasid Caliph Harun al-Rashid led Friday prayers in the mosque in Baghdad and performed the pilgrimage (*Hajj*) on several occasions. He and other ʿAbbasids saw their role as a religious as well as political one so wanted to show their people that they followed the Sunnah closely.<br>• Umayyad leaders were sometimes criticised for extravagance and lax standards of morality, especially in their desert forts where wine was said to be plentiful. This was against the teaching of Islam which prohibited alcohol.<br>• Study of the Sunnah flourished under the ʿAbbasids with the Hadith collectors and the schools of jurisprudence. These had started to form under the Umayyads but became much more developed under the ʿAbbasids. This enabled people to follow the Sunnah more closely.<br>• The extent to which the ʿAbbasids or Umayyads followed the Sunnah depended on the character of individual caliphs. Some Umayyads, such as Caliph Umar II, were pious and followed the Sunnah closely, praying devoutly and reading the Qurʾan in his personal practice.<br>• The Umayyads promoted and took advice from religious scholars in Medina. This was because the religious community in Medina had preserved the traditions of the Sunnah, passed on by many of the companions (*sahaba*) who lived there.<br>• The ʿAbbasid rulers, particularly Caliph al-Ma'mun, promoted Muʾtazilah doctrines. This was opposed by the Hadith scholars who said that he was not closely following Islamic doctrines as passed down through the Sunnah. This suggests that at times it was the ʿAbbasids who were not as close at following the Sunnah as the Umayyads.<br><br>**Conclusions**<br>• In conclusion, candidates should make a personal judgement about which leadership more closely followed the Sunnah and summarise the most important reasons for their judgement. | **15** |

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| Question | Answer | Marks |
|---|---|---|
| 3(a) | **Explain the main features of Islamic philosophy (*falsafah*).**<br><br>**AO1** – Knowledge and understanding<br><br>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.<br><br>Answers may include some of the following ideas, but all valid material must be credited.<br><br>• Islamic philosophy (*falsafah*) used reasoning and logic to address key questions, such as the origins of the universe, what causes events to happen, definitions of truth, how to use logic, make an argument and so on.<br>• The Islamic philosophy movement grew out of the translation movement in Baghdad under the ʿAbbasids. Many Islamic philosophers commented on ancient Greek philosophers, especially Aristotle, and based their ideas on his work.<br>• Islamic philosophers agreed with theologians about the main beliefs of Islam, such as the oneness of God. A key feature of the philosophers was that they derived such beliefs through observation and logical deduction, independently of revealed text.<br>• Islamic philosophers attempted to explain questions about the origin of the universe in rational ways, by referring to the need for a first cause, and by references in the Qurʾan referring to movement of the spheres which logically require a first cause. However, not all saw it like that, and some thought the universe was eternal.<br>• Islamic philosophers distinguished between a person's body and soul and argued that the soul was separated at death and resurrected in the afterlife, whereas theologians argued for the bodily resurrection. Further questions about essence and existence were discussed in relation to any person or objects qualities.<br>• Science was another focus of the Islamic philosophers. Their emphasis on observation of signs and logical deduction from them promoted scientific method, particularly through the work of Ibn al-Haytham.<br>• 'Islamic' philosophy in some ways was about questions of truth and logic and not necessarily 'Islamic' – some other religions were also part of the movement under the ʿAbbasids. In other ways it was 'Islamic' in that it was bound by what was deemed acceptable under the definitions made by Islamic theologians at the time, based on their interpretations of the Qurʾan and Sunnah. | **10** |

| Question | Answer | Marks |
|---|---|---|
| 3(b) | **Compare Islamic philosophy (*falsafah*) with the philosophy of the Greeks.**<br><br>**AO2** – Analysis and evaluation<br><br>Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.<br><br>**Definitions**<br>• Ancient Greek philosophy was defined by writers such as Plato and Aristotle. Islamic philosophy was defined by writers such as al-Farabi, Ibn Sina and Ibn Rushd.<br><br>**Similarities**<br>• Islamic and Greek philosophers used reasoned argument and logic to make their case, especially drawing on the tradition of using evidence drawn from Aristotle. Some, such as Muslim philosopher Ibn Sina used it in varying ways, but the tradition of putting a case was common to both.<br>• Islamic and Greek philosophers were both very much influenced by Aristotle and his ideas about causation, essence and existence, particularly as applied to the origins of things.<br>• Both Islamic and Greek philosophers were multi-disciplinary and addressed wider fields of study ranging from science to questions of philosophy; use of language and hypothesis to test an argument; and addressed many of the same questions in similar ways.<br><br>**Differences**<br>• Islamic philosophy was bound by the belief in the oneness of God, and other beliefs as defined by theologians. Despite some philosophers using their own reasoning, most justified their logic with reference to the Qurʾan.<br>• Most Islamic philosophers, though not all, disagreed with Greek ideas about the eternity of the universe, because they argued there must have been a first cause, God, who was outside of time. If God was not outside and above the universe, then that would limit God, an idea which was unacceptable to Islamic theologians.<br>• Greek philosophy was part of mainstream thought for society as a whole, whereas many Muslim philosophers concluded that the philosopher was the exception who might need to develop thought as a recluse whereas most people in society should follow religious laws as philosophy was beyond them.<br><br>**Conclusions**<br>• Conclusions might sum up the most important differences and make an evaluation about how far they were similar and how far different. A note about the significance of this might be mentioned. | **15** |

| Question | Answer | Marks |
|---|---|---|
| 4(a) | **Examine the importance of architecture for Muslims.**<br><br>**AO1** – Knowledge and understanding<br><br>Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding.<br><br>Answers may include some of the following ideas, but all valid material must be credited.<br><br>• Architecture refers to buildings such as mosques, and the way they are designed and decorated.<br>• Muhammad (pbuh) cleared the Kaʾba in Mecca of idols. Therefore, the way a building is decorated is important to Muslims, as they do not want any pictures or images to disturb their prayers. Mosques do not have pictures of people or creatures in them, nor any physical representation of anything. This is to uphold the key Islamic beliefs in the oneness of God and rejection of idols.<br>• Key Islamic beliefs can be shown through architecture. Muhammad (pbuh) established Islam based around his mosque in Medina: a courtyard from where Bilal gave the call to prayer and where the Prophet (pbuh) preached to the people, standing on three steps. His spear placed at the front of the mosque showed the direction of prayer, towards Mecca.<br>• Architecture reflects this, as mosques through the ages and even today have towers (*minaret*) from which to give the call to prayer to the people, a niche (*mihrab)* showing the direction to pray in, and a pulpit or steps (*minbar)* for the sermon to be delivered from.<br>• The most important thing for Muslims is to worship God in all that they do. Therefore, decorating a building is a way of dedicating it to God. Muslims decorate mosques with geometrical patterns and calligraphy, as this reflects the oneness of God and God's words. These show that Muslims hold them in highest esteem.<br>• Architecture can be a form of propagation of Islam (*daʿwah*). It was used by the Umayyads to inspire people to convert when they built mosques in Jerusalem and Damascus. Today, many people are inspired and impressed with the beauty of Muslim architecture which reflects Islamic beliefs and the dedication that Muslim craftsmen committed to building them. | **10** |

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| Question | Answer | Marks |
|---|---|---|
| 4(b) | **Compare the influence of philosophy with architecture for Muslims today.**<br><br>**AO2** – Analysis and evaluation<br><br>Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.<br><br>**Philosophy**<br>• Philosophy particularly inspires intellectuals who wish to engage in discussion, debate and deeper thought about the meaning of life, the universe and everything.<br>• Philosophical tales such as Hayy ibn Yaqzan have inspired many and influenced the development of the novel and literature in general. They help to create new interest in thought and discussion for Muslims today, particularly as they interact with people from other traditions at university and in academic discussion.<br>• In the modern world, people have access to more educational opportunities. This has given more people the skills to read, think and question. Islamic philosophy is therefore increasingly important as younger Muslims want to engage more with the heritage of their literature.<br>• Today, Muslim philosophers such as Ibn Arabi have a wide following amongst younger generations and are also being read with increasing interest by non-Muslims.<br><br>**Architecture**<br>• Architecture particularly inspires people who are impressed by visual and spatial awareness of their surroundings and can draw deeper meaning from it.<br>• Mosques draw interest from people around the world admiring the architectural achievements. Some have inspired the designs of new buildings and given Muslims pride in the legacy of their achievements. Mosques (Dome of the Rock) and Islamic architecture (Taj Mahal) draw thousands of visitors of all faiths and backgrounds.<br>• In the modern world, travel and experience have become more important with increased opportunities to go to different locations and to experience the wonders which have been built in the past. This has given a new generation of Muslims the possibility to see architectural sites and to learn from them.<br><br>Conclusions should sum up and make a personal judgement about which has most influence, and in what ways, based on the balance of reasons given in the argument. | **15** |

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