Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Islam in the Modern World **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.

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

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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: 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.

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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, 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

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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

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Question	Answer	Marks
1	**'It is difficult for Muslim women to be promoters of knowledge.' How far do you agree with this statement?** **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 religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could explain what promoting knowledge is and how both Qur'an and Hadith have encouraged both men and women to be seekers and providers of knowledge. Candidates can choose to write about one or more of the women they have studied from the syllabus or any influential woman of their choice. **Agree** • Throughout Islamic history the field of knowledge has always been dominated by men. • After the death of the Prophet (pbuh), the companions (*sahabas*) reputed for having most Islamic knowledge were men, such as the four Rightly Guided Caliphs, Abu Huraira, Ibn Abbas and Ibn Umar. • During the time of the 'Abbasids, again, men were prominent for their intellectual capacities and knowledge, such as Haitham, Khwarizmi, Al Kindi, Ibn Rushd and Ibn Sina. • In the field of Hadith, again the most famous scholars of Hadith (*muhaddithun*) are men like Bukhari and Muslim. • In most societies, whether ancient or recent, women are given the role of homebuilders and mothers/carers and almost absent from the field of science and knowledge.	**25**

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Question	Answer	Marks
1	**Disagree** • There have been many women who were prominent for their knowledge in the history of Islam. • Aisha, wife of the Prophet (pbuh) is still remembered today for her vast knowledge of Hadiths, jurisprudence (*fiqh*) and medicine, even though she lived at a time when women were not at the forefront of Islamic knowledge. • Candidates could also choose to write on another woman of their choice, such as Lubna of Cordoba, secretary of the Caliph and poet, who was the driving force behind the library at Medina Azahara. She was in charge of collecting and copying texts including works by Euclid and Archimedes, as well as providing her own annotations to existing texts, and she scribed some herself. Lubna presided over a momentous collection of books totalling over 500 000. She walked the streets of Córdoba teaching mathematics to children. Depth of knowledge should be assessed for each woman chosen, such as the time and place where she lived and details of her contribution to the field of knowledge. Breadth of knowledge should be assessed across the example chosen. Candidates will arrive at a conclusion on whether women can be promoters of knowledge to a great extent or are limited in doing so.	

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Question	Answer	Marks
2	**Discuss how Muslim leaders can promote justice and human rights. Refer to <u>either</u> women <u>or</u> non-Muslims in your answer.** **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 religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates can start by explaining that leaders should promote justice and human rights when dealing with everyone under their rules. The word justice (*adl*) is to give everyone their rights whatever their gender or religion. Candidates could explain different ways that leaders can ensure that they treat people in society justly. The best ways to do that is through following the commands in the Qurʾan about not oppressing others. • Qurʾan 4.58 talks about acting justly to all. 'Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.' • Many places in the Qurʾan warn against acting unjustly to others, therefore leaders should take heed of these warnings and should promote justice and human rights. • The Prophet (pbuh) sent Muadh to Yemen and said, 'Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah.' (Bukhari). By remembering the advice of the Prophet leaders can shun any idea of doing injustice to the people. • In a Hadith the Prophet (pbuh) has warned against killing non-Muslims; 'Whoever killed a person who is granted the pledge of protection by the Muslims (*Mu'ahid*) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).' (Bukhari) • In his last sermon, the Prophet (pbuh) put lots of stress on the treatment of women with justice and warned severely against oppressing them. Therefore leaders, following this, can pass laws or take actions to ensure that women are not oppressed in society. • Muslim leaders can also learn from the bad end that happened to oppressors/tyrants who lived in the past, and fear the wrath of God. A good example is that of Pharaoh (Qurʾan 7.137) or Qarun (Qurʾan 40.24).	**25**

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Question	Answer	Marks
2	• Another way leaders can promote justice is by surrounding themselves with good advisors, who will keep check on them and bring them back to the right path when they are deviating. A Hadith in Ahmad says 'Whoever intends to advise one with authority, he should not do so publicly. Rather, he should take him by the hand and advise him in private. If he accepts the advice, all is well. If he does not accept it, he has fulfilled his duty.' • Consulting (*shura*) with others in decision making can also help a leader promote justice and human rights, and this was the model set by the Four Rightly-Guided Caliphs. • Good answers will discuss the different ways and discuss how effective they are in promoting justice and human rights.	

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Question	Answer	Marks
3	**Evaluate different ways in which Muslims could improve inter-faith and community relations. Refer to a country of your choice where Muslims form a minority in your answer.** **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 religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. • Muslims can and should interact with people of other faiths in the different spheres of life, e.g. attending schools/university or the workplace, rather than living in seclusion from non-Muslims. Islamic schools could make links with schools of other faiths/communities. • Muslim leaders could open mosques to non-Muslims, allowing tours may give people of other faiths a glimpse into the life of Muslims and bring understanding of how Muslims pray. • Religious leaders could join with people from different faiths to discuss issues affecting society, e.g. how to protect youths from drugs. • Inter-faith dialogue should be promoted as it encourages debates with other faiths and explains what Islam is about and learns what other religions/scriptures say about various topics. Qur'an 16.125 shows that Muslims are allowed to debate/discuss or share information with non-Muslims in a respectful manner. 'Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and debate with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.' • On an individual level, Muslims could show the caring nature of Islam by sharing food with neighbours, checking on elderly/do shopping for them whether they are Muslims or not, and this will help in fostering good relationships with people living in the same community. The Prophet (pbuh) used to advise his wives to add water to the soup and share it with their Jewish neighbours. • While calling to Islam is encouraged, there is no forcing people to accept the religion as there is 'No coercion in Islam'. Muslims should not focus on differences but find common ground, for example during debates with non-Muslims, as advised in the Qur'an 2.256. • Some Muslims give cards/presents on the occasion of Muslim festivals like Eid or invite non-Muslims in the community to the meal that breaks the fast during Ramadan (*iftar*) to promote good relationships with them. • Candidates could also write about specific ways that inter-faith relationships are fostered in their own community.	**25**

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