CAMBRIDGE
International Education

Cambridge International AS and A Level

ISLAMIC STUDIES **9488/32**

Paper 3 Heritage of Islam **May/June 2024**

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 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.

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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(a), 2(a), 3(a) and 4(a))

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

(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** • 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(a)	**Explain the ways in which the Umayyad Caliphs provided political leadership. You should refer to Fig. 1.1 and your own knowledge in your answer.** **AO1** – Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. • The source shows the remains of the Umayyad Palace in Jerusalem. It is an imposing structure, built on Roman remains and giving the clear impression that the Umayyads were the new rulers who should be obeyed. • It is also in the spiritual heart of Jerusalem: minarets and domes can be seen; bringing together the Umayyads role as political as well as spiritual. As Caliphs, they would lead both. • The Caliphate had spread, and the Caliphs needed to show their power beyond the heartlands of Mecca and Medina. Many of the Umayyads were brought up in Medina, but made their capital Damascus, and introduced government buildings, such as this palace in Jerusalem. • This meant the major cities of civilisation in the area, such as Jerusalem, were kept under control. The Caliphate had come a long way from its origins in Arabia. The Umayyads also learned from Roman and Christian administrators, employed them and used their skills to help run the government and economy. • The Caliph was a position of power, who employed commanders to run the army and send out missions to different parts of the Caliphate. This provided political leadership. • Political leadership was also given by listening and consulting with the people, in councils (*shura*) and responding to their needs. Consequently, Caliphs such as Umar II brought in building works to create rest houses, schools, canals and roads, to respond to the requests people had mentioned. • However, some Umayyad Caliphs were known as biased or even corrupt, favouring their own family and friends for political positions and Arabs over non-Arabs; these tensions eventually led to the fall of the Umayyads from power.	**10**

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Question	Answer	Marks
1(b)	**'The Umayyad Caliphs' main purpose was to provide political leadership.' Do you agree? You should make reference to different points of view in your answer.** **AO2** – Analysis and evaluation 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. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Definitions** • There are many purposes of leadership: political, to run government and make laws; military, to defend and expand lands held; religious, to maintain and promote Islam; economic, to provide for the needs of the people. **Agree** • The Muslim community had been through division and uncertainty after Caliph ʿAli and the events at Karbala. The Umayyads provided political stability and unity, so the Caliphate could defend itself from outside threats. • Under Caliph al-Walid I, Muslim armies reached Spain, Sindh in Pakistan and Central Asia. The Caliph organised bases, governors and commanders to facilitate this expansion and consolidate hold over newly acquired areas. • Caliphs often prioritised political control over conversion, and many Umayyad Caliphs were happy with those of other faiths paying tax (*jizya*) instead of converting, which shows they saw their political control as more important than religious leadership. **Disagree** • Caliph Umar II sent missionaries to Tibet and China, to invite their rulers to accept Islam. More people became Muslim as a result, and Caliph Umar II said that he became a Caliph to spread Islam more than to be an administrator. • Impressive mosques were built in Jerusalem, Damascus and Cordoba. They were sponsored by the Umayyad Caliphs and show how they saw religion as an important part of their role. • Some Umayyads learned the Qurʾan by heart, and learned from the Hadith scholars in Medina, sponsoring their scholarship. They could then be seen as firstly religious leaders, rather than political ones. **Conclusions** • Conclusions should come to a balanced judgement. It is also possible to challenge the premise: dividing up a role into political and religious is a modern way of analysis. Islamic tradition might see all areas as one.	**15**

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Question	Answer	Marks
2(a)	**Explain the methods used by ʿAbbasid scientists in the development of science. You should refer to Fig. 2.1 and your own knowledge in your answer.** **AO1** – Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. • The source shows Muslim astronomers. They are using instruments such as the astrolabe, developed by Muslims to accurately trace the course of the planets. • This contrasts with much of the world at this time, who were looking at the stars with astrology and other superstitious notions in mind. • Muslim scientists were observing the movements of the stars and using them to predict their future movement, a kind of scientific method based on rational deduction from observed evidence. • Various other instruments can be seen, such as for taking measurements of angles. Mention might be made of al-Biruni, who measured the angle to the horizon to calculate, correctly, the circumference of the earth. • This shows rational method at work, using logical deduction. • Abu Bakr al-Razi observed carefully the illnesses of people and from this was able to distinguish smallpox and measles for the first time. Careful observation, noting of symptoms, was key. • Ibn al-Haytham looked for the origin of light, tracing it back to the stars. The method of many ʿAbbasid scientists was to look for origins, which ultimately came from God. • Ibn al-Haytham formed theories that light travelled by the quickest route. He designed instruments to test his theory and deducted scientific rules about light and refraction. • Most ʿAbbasid scientists combined their work with philosophy, and religious discussion. Their methods did not divorce scientific evidence from Qurʾanic teaching or evidence from religious tradition, which is very different from methods used by scientists today who, even if they have a personal faith, seek to prove science by experiment alone.	**10**

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Question	Answer	Marks
2(b)	**Discuss the extent to which the ʿAbbasids should be considered the first scientists. You should make reference to different points of view.** **AO2** – Analysis and evaluation 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. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Definitions** • A definition of scientists and science could be made. This is an academic study using experiments, testing out theories or hypotheses, to derive scientific laws and understanding from observing and repeating what is seen. **Agree** • Professor Jim al-Khalili argues that Muslim scientist Ibn al-Haytham developed scientific method. He questioned everything and did not accept it until he found proof. Other religious thinkers at the time questioned whether the Qurʾan was written by God at all. • The context of scholarship in ʿAbbasid Baghdad included discussion, debate and rational deduction – this applied in Islamic circles as well – and created the basis for scientific method to emerge. • Many famous scientists emerged during this period, who used scientific method. Abu Bakr al-Razi developed Chemistry; Hunayn ibn Ishaq wrote a work on the eye and Ibn Sina wrote famous medical books. Each could be considered the first scientist in their field. **Disagree** • The ʿAbbasids built on ancient Greek, learned and translated many of their texts. It could be argued that the ʿAbbasids added little to the first scientists who were from the ancient world, and mainly copied their methods. • ʿAbbasid science was constrained by beliefs: how the world was created and how things happen could not be explained without reference to God. Modern scientists might argue this is not truly rational or evidence based. The European enlightenment brought an age when true science began, unconstrained by religious dogma. • The Umayyads in Spain (*al-Andalus*) promoted at least as much scientific knowledge as the ʿAbbasids, and should be equally given credit for the development of science. **Conclusions** • A judgement should be made as to how far the ʿAbbasids could be considered the first scientists compared to others, such as ancient Greeks, modern Europeans or Umayyads.	**15**

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Question	Answer	Marks
3(a)	**Explain Islamic philosophers' use of reasoning about creation.** **AO1** – Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. • The creation of the world, explanation of it and making sense of the issues, was something which occupied philosophers and theologians. Islamic philosophers sought to prove using evidence and rational deduction that the world was created by a supreme being, God. • They said that the Qurʾan could be seen both in the book (*Qurʾan al-Tadwini*) and through signs in the natural world (*Qurʾan al-Takwini*). Indeed, the Qurʾan itself called Muslims to observe the signs which God had sent, in many verses such as Qurʾan 16.11: 'With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.' • Ibn Sina argued that God must have existed before everything else to be the first cause of the universe, from which everything followed. As there was one cause, there was unity in the universe. Everything was dependent on this first cause, the 'necessary existent'. This cause continues to be the ultimate power behind everything which keeps on happening in the world, forever. • Al-Biruni saw unity in the world around and felt a sense of freshness, which he interpreted as a sign of God's power. The newness meant the universe was created within time; time existed before the universe. • Ibn Rushd read the Classical philosopher Aristotle and accepted his reasoning. He said that Aristotle had proved the universe was eternal, so scholars should accept this. Ibn Arabi said that the universe was a reflection of God's attributes, and God was eternal, so the universe was too, going through various phases of expansion and contraction. • Ibn Khaldun described a gradual process of creation. He observed similarities between species and suggested that over time they adapted, rather like the theory of evolution. • Other philosophers, such as the traditionalist scholar al-Ghazali got frustrated with the discussions of the philosophers. He argued that there was incoherence in their explanations. • Furthermore, some warned that the philosophers were using rationalism and ignoring clearly revealed verses in the Qurʾan, which ought to be taken as an authority in their own right, without the need for reasoning. • The Qurʾan 21.30 states: 'The heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing.' To many, this is similar to the 'Big Bang' modern scientific theory, and evidence without need of Islamic philosophers.	**10**

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Question	Answer	Marks
3(b)	**Discuss links between reasoning about creation and Muslims' care for the environment.** **AO2** – Analysis and evaluation 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. • Islamic philosophers and theologians described God as the creator of the world; it followed that the world belongs to God and when dealing with the world, Muslims should therefore respect it and care for it because they are dealing with God's creation. • Several verses of the Qurʾan command Muslims to care for the environment. For example, Qurʾan 2:30 states: 'Behold, thy Lord said to the angels: 'I will create a viceregent on earth.'' Viceregent (*khalifah)* suggests humankind is caring for what God has created, an agent for God in the world, looking after it for him. • It could be argued that it is in people's interest to care for their environment for selfish reasons: to improve their own neighbourhood and quality of life. But by reasoning about creation, Muslims see this as a duty to God rather than personal, and a duty on which they may be judged in the afterlife by the creator. • The Qurʾan mentions that God created in order to provide for humankind's every need, as a mercy, and that humans cannot make trees grow themselves without God's help. • The Prophet (pbuh) linked tree planting to rewards: the person who plants a tree will have a tree planted for them in paradise. Following Muhammad (pbuh), Caliph Abu Bakr ordered Muslims to protect trees, even whilst in battle. Actions in this world were linked to rewards in the afterlife because of the role of the creator in providing the environment in this world which Muslims need to look after. • It could be argued that creation and care for the environment should be seen as separate. The creator has a distinct role and God's role cannot be mixed with humans. Muslims cannot hope to do even the slightest tasks which only God has the power to. • Muslims should also guard against the thinking that they might have the power to change the world that God has made, as this might lead to ideas that the world could be manipulated for the good of people over and above what God has ordained for them. • Muslims might distinguish between environmental duty to God, which bring reward, and serving the environment, which might be seen as creating partners beside God (*shirk*) and be considered un-Islamic. • Some might argue that God has made the world for humankind to rightfully exploit within due bounds; as long as Islamic law (*shariah*) is adhered to, caring for the environment should not be the first concern.	**15**

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Question	Answer	Marks
4(a)	**Choose <u>three</u> features of Islamic art and explain how they might be interpreted.** **AO1** – Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. Candidates can choose any three features of Islamic art and should clearly state what they are and organise their answer logically, such as one paragraph clearly focused on each. Examples of what might be chosen are given here, but this is not an exhaustive list. • **Calligraphy** is the beautification of the word of God using styled forms of written Arabic. Flowing lines help give meaning to the words as well as taking the whole into the heart, written from right to left, and with integrated style, bringing the message of unity. The ninety-nine names of God might be a focus, as well as surahs from the Qurʾan. • **Illumination** of the Qurʾan developed as an art. Highly decorated front pages were a gateway to the text like a gate to heaven; gold and coloured script gave indications of where to prostrate, so had a function too. Gold, colour of the sun, symbolised the transcendent truth of God; blue the sky and sea, symbolising the endless infinity of God. • **Arabesque** features include natural vines, leaves, petals and swirling tendrils. These represent God's perfectly created order, with a slight blemish to show that the artist cannot completely replicate God's perfection. Arabesque takes a flowing, rhythmic pattern to complement the recitation, fast or slow, they accompany. All is joined together in unity, representing the oneness of God (*tawhid*). • **The Mihrab** is a heart-shaped niche directing Muslims to pray in the direction of Mecca, also representing the inner heart, symbolising prayer as bringing the heart close to God. Niches were decorated with pearl or in pearl shapes, as Muhammad (pbuh) went to the seven heavens (*miraj*) and passed into paradise, under a dome of pearls. • **Domes** symbolise God in heaven over creation, the universe. Domes cover prayer halls, such as the golden Dome on the Rock, Jerusalem. The dome is a circular, covering all like transcendent God, and endless in circumference, like God's eternal nature. • **Geometric** patterns include the interlinking of squares representing the earth, as in the Kaʾba; and circles the heaven, into octagons and polygons which repeat across the walls of mosques on mosaic tiles and other decorative patterns. These link worldly matters, such as prayer, to the belief in the afterlife in the mind of the worshipper. • Textiles, especially **carpets,** were a feature of travelling missionaries for their prayer. These contained patterns but no images, as Muslims cannot pray to any idol. Geometrical patterns are represented, and sometimes the tree of life or tree of immortality, representing the Garden of Paradise, the goal of every Muslim.	**10**

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Question	Answer	Marks
4(b)	**To what extent is the art of pre-Islamic Arabia different from Islamic art? Give reasons to support your answer.** AO2 – Analysis and evaluation 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. **Definitions** • Pre-Islamic Arabia was known as a period of idol worship, statues, pictures and offerings as detailed in art; a world into which Muhammad (pbuh) was born. Islamic art reflects the iconoclasm Muhammad (pbuh) brought in, clearing the Kaʾba of idols and bringing forward the flourishing of new forms of art suitable for a faith based on monotheism and an unseen God. **To what extent** • Islamic art completely removed all images. Gone were idols such as Hubal which decorated the Kaʾba. Also gone were any features of animal or human life from columns used in the newly dedicated mosque in Damascus. • Textiles changed. Muhammad (pbuh) asked his wife Aisha to remove a cloth which had a picture on it, because it might distract from prayers to God alone. This prohibition affected all areas of private and public art. • Calligraphy represented the word of God, now the focus with unity and the unseen power, rather than a multitude of different idols which split up the focus of people and drew the mind into material concerns. • The Kaʾba and religious centres in Damascus and Jerusalem remained important and were modified to remove figurines. • Nevertheless, some aspects of art arguably remained the same, such as the use of integrated circle and square shapes representing heaven and earth, and the Kiswah cloth, albeit with new embroidery. • Some Umayyads kept figures and decorations, removing them from mosques but not palaces. It seemed that they separated their private life from religious worship, so that not everything changed. • Not all pre-Islamic art was polytheistic. Some aspects of Christian and Jewish architecture were reused as Islamic art was seen as the inheritor of these monotheistic traditions. **Conclusions** • An overall judgement, in conclusion, might refer to the extent of the differences in various areas and draw together the response.	**15**

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