CAMBRIDGE
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Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Islam in the Modern World **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, 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

(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	**Should a Muslim woman's role be greater inside the household or outside? Discuss by referring to different points of view.** **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. **Definition** Women can play different roles in different spheres of life, wife and mother inside the house, teacher/preacher/career woman outside the house. A definition of what is understood by 'household' which can be diverse according to different societies can also be referred to, e.g. it could be understood as a whole village, or the house of 'Ali. **Inside** • Candidates could agree with the statement and say that Muslim women have a greater role to play inside the house, whether in the role as mother or wife and quote Qur'anic verses or Hadith to support this. • The following verse shows the recommendation in Islam for women to stay in their house: 'And stay quietly in your houses, and make not a dazzling display, like that of the former times of Ignorance; and establish regular prayer, and give regular charity; and obey God and His Apostle. And God only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.' Qur'an 33.33. • Qur'an 30.21 shows the role of women as wives, as companions of men, and satisfying their physical and emotional needs: 'And among His Signs Is this, that He created for you mates from among Yourselves, that ye may dwell in tranquillity with them, And He has put love and mercy between your (hearts): Verily in that are signs for those who reflect.' • The Prophet (pbuh) also stressed the role of women inside the house in the following Hadith: 'Every one of you is a shepherd and is responsible for his flock... A woman is the guardian of her husband's house and his children and she is responsible for them…' • As a mother, a woman has the duty to nurture and raise the children and focus on their wellbeing. This can prove challenging if the woman is busy working outside the house.	**25**

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Question	Answer	Marks
1	**Outside** • Women's role is not limited to be inside the house in Islam and candidates can quote famous women in Islam to support their views. • The idea that the woman is only to do the housework, raise the children, prepare the meals for her family is erroneous. There is no singular role or experience for women in Islam. Muslim women hold a variety of positions in society generally and take on different responsibilities. • Women are allowed to be engaged in the society they live in, whether in social manner or professional. • To show that Islam does not ask their seclusion, the Prophet (pbuh) has allowed them to attend the mosques. In a Hadith, the Prophet (pbuh) has said: 'Do not prevent your women from going to the masjid even though their houses are better for them'. (Abu Dawood) • From the women of the past, Aisha, the wife of the Prophet (pbuh) is the best example of a woman who was engaged in different spheres of life, whether inside the house as wife of the Prophet (pbuh) but also in the social and political spheres. She was a teacher, teaching the Companions what she learnt from the Prophet (pbuh) about Islam; she was a judge giving Islamic rulings (*qadi*), a nurse, she was also the advisor to the Caliphs and finally she was also the military leader in the battle of Siffin against ʿAli's army. • Another woman renowned for working outside the house is Khadija, a successful businesswoman when she proposed to the Prophet (pbuh). Even after their marriage, she maintained her business, and even used her earnings to support the Prophet (pbuh) and his cause, especially during the period of boycott. Had women not been allowed to have a role outside the house, the Prophet (pbuh) would have stopped her from working. • There is evidence that some of the women companions were accompanying the men to the battlefield and would nurse the wounded. This is clear proof that women can have important roles outside of the house. **Conclusion** A judgement should be made as to whether women has a greater role to play inside the house or outside or whether her roles are important both inside and outside.	

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Question	Answer	Marks
2	**Discuss the extent to which calling to Islam (*da ʿwah*) is limited for Muslims living in a country where they are a minority.** **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. **Definition** A definition of what calling to Islam (*da ʿwah*) means can be given, e.g. by quoting the Qurʾanic verses that mention it: 'Who is better in speech Than one who calls (men) To God, works righteousness, And says, "I am of those Who bow in Islam"?' (Qurʾan. 41.33) **Limited** • Living as a minority in a country where the majority are from other faiths can pose many challenges to Muslims. • One of the challenges could be that the Muslims being weak in number compared to the majority population, do not feel confident in calling others to Islam (*da ʿwah*). They might not want to attract attention to the fact that they are Muslims/practising a different faith from the majority. • Some Muslims might be scared of being wrongly accused of Islamism/terrorism if they are too assertive in calling others to Islam (*da ʿwah*). • There could be laws in non-Muslim countries which prevent Muslims from calling others to Islam (*da ʿwah*), e.g. street *da ʿwah* could be banned in some countries. • In a country where Muslims are in minority, it can be more challenging for the Muslims to practise their own religion and the task of calling others to Islam can thus not be considered as a priority.	**25**

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Question	Answer	Marks
2	**Not limited** • The extent to which calling others to Islam (*da ʿwah*) is done is not important, what is most important is that it is done. Qurʾan: 3.104: Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.' This verse shows that the amount of people calling to Islam does not have to be big, even if a handful of people do it, that is sufficient. • The Prophet (pbuh) and the early Muslims lived in a polytheistic society, but still they carried on calling others to Islam (*da ʿwah*), both clandestinely and overtly, despite the torture and abuse that they received. Muslims today can take them as models for persevering in this work, even in the face of adversity. • On the other hand, being a minority can give more scope for Muslims to call others to Islam (*da ʿwah*), as the people from other faiths would be more receptive of inclusion and diversity and in learning about what the minority believe in. • Also, calling others to Islam (*da ʿwah*) does not have to be preaching, just by being good Muslims and showing how beautiful and caring Islam is as a religion, Muslims are calling others to Islam (*da ʿwah*). **Conclusion** A judgement should be made as to the extent Muslims in a non-Muslim country can or cannot call others to Islam (*da ʿwah*) and whether there are more limitations or more opportunities in such communities where Muslims are a minority.	

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Question	Answer	Marks
3	**To what extent can Muslim women be leaders? You must refer to different points of view 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 Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Definition** Candidates could define/explain what they understand by the term 'leaders' when speaking about women. Are they referring to them as head of a country, religious leaders, e.g. Imam, or Shaykh, or just any role of headship? Candidates could make reference to any woman that they have studied, such as Queen Arwa or a modern woman leader to support their answers. **Agree** • Candidates could argue that Muslims find guidance from the Qurʾan and there is nowhere in the Qurʾan that says that women are not allowed to have a leading role. • When Umar was Caliph he appointed Al-Shifa bint Abdullah and Samra Binte Naik al-Asadiyyah as the chief supervisors of the marketplace in Medina and Mecca respectively. They would go around the marketplace, making sure that transactions were in compliance with Islamic values and teachings. When the people in the marketplace had doubts about the legality of their transactions, they would consult them. If it was wrong to appoint women in leadership positions in the public sphere, then Umar would not have appointed two women to oversee a marketplace, which at that time was the centre of trading and interactions. • Some may argue that the only reason that there were no women leaders at the time of the Prophet (pbuh) was because of the cultural norms and historical context of that society. • The story of Bilqis, the queen of Sheba is mentioned in the Qurʾan, and she was ruling over a country. She is shown in a favourable way, as a smart woman who accepted the message of Islam when it was presented to her. Her mention in the Qurʾan could mean that women can be rulers/leaders.	**25**

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Question	Answer	Marks
3	**Disagree** • There is a general belief among Muslims that women are not allowed to rule a country. • Many of those who reject the permissibility of women as leaders do so in reference to this authentic Hadith narrated by the Prophet (pbuh) and found in Bukhari: “A nation with a woman ruler will never succeed.” • Some may reason that if indeed women could lead, then the Prophet (pbuh) would have appointed them into positions of power, since he did not, that means it is not allowed in Islam. • Even during the time of some of the Four Rightly-Guided Caliphs, no woman was given a position of authority, so this can lead Muslims to think that they are not allowed to be leaders. **Conclusion** • A conclusion should be reached of whether Muslim women can be leaders in any field or whether there are restrictions to that possibility.	

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