Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Islam in the Modern World **October/November 2021**

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
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	**'Aisha is the perfect role model for women in the twenty-first century.' Do you agree? You must refer 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 religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could start by defining what are the roles and responsibilities of women in society, whether in the role of mother, wife, or daughter as well as being an active member of society. **Agree** • Candidates could agree with this statement that Aisha is the best role model for women today as there was not an area of social life where Aisha was not involved. • They could explain that she was not just a good wife to the Prophet (pbuh), looking after the house, cooking food, and so on, but she also helped and supported the Prophet (pbuh) in his mission; she counselled him in his role of leader of the Islamic state and even accompanied him on different important trips, for example in the Battle of Banu Mustaliq. • For forty-four years after the death of the Prophet (pbuh) she continued teaching Islam, being one of the greatest scholars of her time, conveying around 2,210 Hadiths and teaching *fiqh*, (Islamic jurisprudence) to the Companions. • During the time of the Four Rightly Guided Caliphs, she was one of the highly regarded jurists, giving *fatwa* on issues which even the male companions were unaware of, such as the laws of inheritance. • In Islamic circles today, Aisha is still quoted as a reference for her great knowledge and involvement in scholarship which could be replicated by Modern Muslim woman. • Modern women can also be active politically, following Aisha, who used to advise the Caliphs and also stood for justice and participated in the Battle of Camel. • Candidates can argue that she is a good role model as she became a widow at the age of 18 but instead of becoming isolated, she involved herself fully in the society she lived in, keeping up to date with what was happening around her, and engaging herself socially.	**25**

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Question	Answer	Marks
1	**Disagree** • Candidates could disagree that Aisha is the perfect role model for a woman living in the twenty-first century for numerous reasons. • Living in different times mean that it is hard to copy the example of Aisha, as she was more restricted, for instance, she could not travel alone, even for performing *Hajj*, journeys by camel being quite long and unsafe at that time. • There are also cultural differences that are not relevant to modern women, for example as the wife of the Prophet (pbuh) she had to veil herself and she could not teach the men unless behind a curtain. • They could also argue that modern women may have limitations of their own which could prevent them from being actively engaged socially. For instance, Aisha did not feel the need to work to earn her living because she was granted a stipend by the Caliphs being the wife of the Prophet (pbuh), whereas women today may have to work outside the house to support the family financially. • Another argument could be that women have to raise and take care of their children until they are of an age to be independent, and this can limit their social involvement, contrarily to Aisha who did not have children of her own. • Candidates could also argue that it is not Aisha who is the best model for modern woman but somebody else, such as Malala, and explain why they think that person is a better role model.	

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Question	Answer	Marks
2	**'Muslims should find no difficulty in practising their faith whilst living alongside people of other religions.' Evaluate 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 may define what they mean by practising their faith and identify situations where Muslims live alongside people of other faiths, for example in Malaysia where half of the population is non-Muslim, or Mauritius and France where Muslims are a minority. **Agree** • Candidates could agree with the statement and say that whether Muslims living in an Islamic country or a country where Muslims are a minority are allowed to practise their religion and live their lives according to Islamic principles. • Examples could be given, of the freedom to practise their religion, such as they are free to build mosques, to attend daily prayers and prayers on Eid days, fast in Ramadan, go for *Hajj*. • In some countries, they are also allowed to wear clothes according to their faith and are even allowed marriage and inheritance according to *Shariah* law. • They are treated like other citizens of the country, and are even granted other facilities, such as public holidays on the Eid festival, and even a*dhan*, the call to prayer is given in loudspeakers in some places. • In some countries, adjustments have had to be made to allow Muslims to practise their faith, for example in the UK Muslims are allowed to perform the sacrifice on Eid ul Adha through their local butchers.	**25**

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Question	Answer	Marks
2	**Disagree** • Candidates could disagree and state that there might be challenges for Muslims to abide by their faith, for example, they cannot take all the jobs that are offered, such as selling wine, or involving interest. • In some cases, they might have to resist the temptation to copy the non-Muslims' way of life, example for young people going to schools/university. • In some countries, the wearing of the veil is not allowed for women working in the public sector, and also the wearing of the burkini on the beaches is banned. • Even socially Muslims are limited, as they cannot eat everywhere since not all the restaurants/butchers provide *halal* food. Best answers will write about how Muslims adjust in their lives in order to accommodate the requirements of their faiths without abandoning their principles.	

Question	Answer	Marks
3	**'The competence of a political leader is more important than their faith.' Do you agree? You should refer to Islam 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 could explain what they understand by being competent as a leader, and the term faith, which could be identified as their religious identity or the extent to which they practise their religion. **Agree** • Candidates could agree by saying that it is more important for a leader to be good in their job rather than for them to be of a religious disposition. • Islam is based on justice, morality and goodness and is not based on tribalism. Good leadership skills, honesty and good moral behaviour should be the qualities to look for when choosing a leader. • Reference could be made to Qur'an 28.26 where the girl in the story of Musa advises her father to employ Musa because he was 'strong' and 'trustworthy'. From this example Muslims learn that the person who should be employed should be competent in his role (in the case of Musa, trust and strength were required). • Candidates could argue that competence should take priority over faith as the Prophet (pbuh) himself used it as a criterion when he hired a non-Muslim guide to help him escape Makkah during the *Hijrah*. • Even Umar as a Caliph used to employ non-Muslims for some posts because of their competence in that field. • Candidates could refer to leaders who have been chosen because of their competence rather than their Islamic faith.	**25**

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Question	Answer	Marks
3	**Disagree** • Candidates could completely disagree with the statement and say that in some countries, leaders get chosen not for their competence but for their faith stance. • Others could argue that being of a strong religious belief does ensure that a leader is of more ethical and moral disposition as Islam encourages justice. Being a good Muslim, the leader will be careful not to oppress or be unjust to his people as he will be aware of his accountability to God on the Day of Judgement. • Candidates could quote Umar who as a righteous Muslim, took his responsibility as Caliph so seriously that he said that if a dog dies at the bank of the Euphrates, he will feel personally responsible for that. • Candidates could also refer to countries where the leaders are elected according to their religiosity or belonging to a specific group, because that is the criteria in these countries. • Candidates could also agree partially with the statement and say that both competence and faith are qualities necessary for a good leader. Candidates should reach a conclusion of whether they agree with the statement and competence should be the most important factor in a leader or whether faith should be the most important factor or both are equally important.	

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