Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Islam in the Modern World **October/November 2022**

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.

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	**'Women have the same rights as men in Islam.' Discuss.** 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 about the rights of women and how this has changed after the advent of Islam. **Agree** • Islam promotes and honours the position of woman in society. Qur'an (4.1) shows that there is no superiority of one gender over the other. • Islam has liberated Muslim women by granting them equal rights as men as indicated by the Prophet (pbuh) 'Women are the twin halves or sisters of men.' • In Islam women have spiritual equality with men based essentially on the practice of worship and on rewards and punishments in the hereafter as is proved in Qur'an 4.124. • Qur'an 9.71 shows that men and women are equal in terms of their responsibility towards others. 'The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger.' • In Islam women have rights to property, to work and wages, to choose their spouse, to divorce if marriage does not prosper, to education and to participation in economic, social and political activity, as shown in the time of the Prophet (pbuh). Candidates could mention a few examples from the life of the Prophet (pbuh) himself, such as the wives of the Prophet (pbuh), Khadija being a successful businesswoman, or Aisha as a leading scholar in her time. • Candidates could say that women in Islam have the same rights as men. However, the principles of women human rights and gender equality are denied in some societies due to social and cultural norms and practices even though they are not based on Islam. • Candidates could argue that most Muslim societies have their own cultures and customs. In many of these societies, women are not treated according to their Islamic-given rights. Forced marriage, honour killing, preventing women from leaving the homes without a male *Mahram*, are a few examples of women being deprived of their rights. Muslim women are subjected to both cultural issues, patriarchal features of their society, and political oppression.	**25**

Question	Answer	Marks
1	**Disagree** • Candidates could argue that some verses in the Qur'an seem to imply that men have more rights than women. As an example: 'Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.' Qur'an: 4.34 could be interpreted by some as men being superior to women. • Some laws in Islam also are seen as favouring men, as examples the rule for women to wear *hijab*, when no specific such rule exists for men, or the rule of one-man witness being equivalent to two women witnesses. Also, the law of men receiving more inheritance than women in Islam may lead to think that women have less rights than men. • Another way to argue would be to say that in fact in Islam women have more rights than men, since they benefit from lots of exemptions (e.g. not praying and fasting when in menstruation and after childbirth, not having to go for *Jihad*, praying in mosques not being obligatory on them, etc.). • Candidates could also argue that today in no society – Muslim or non-Muslim – do women enjoy the same opportunities as men and gender disparity is a problem that all society suffers from. Therefore, this problem is not to do with Islam, but with other factors such as the set-up of society, for example patriarchal societies, socio-cultural customs and so on. **Conclusion** • Conclusions might discuss whether women and men do have equal rights in Islam or some have more rights than the others depending on their gender. A personal evaluation of the factors should draw together this discussion.	

Question	Answer	Marks
2	**To what extent does Islam support democratic rule? Discuss by referring to the rule of the Four Rightly-Guided Caliphs.** Mark according to the levels of response marking grids for AO1 and AO2. Answers may refer to any religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could start by describing what democracy is and what democratic rule is, so for example a government where the power is indirectly with the people, directly or by their elected representatives. **Supports** • Candidates could explain that Islam fully embraces democratic principles and concepts such as consultation (*shura*), public interest *(maslaha*), and justice (ʿ*adl*) which justify representative government institutions that are similar to Western democracy. • Candidates could agree and explain with examples all the steps that the Four Rightly-Guided Caliphs took which are compatible with a democratic rule, for example their election. • They can start by explaining how *shura* which is mentioned in the Qur'anic verse: 'and consult with them on the matter' (3:159) demands the participation of society in running the affairs of the government, was upheld by all four Caliphs. They could show instances in the rule of any of the Four Rightly-Guided Caliphs where they carried out *shura*, consulting the senior Companions on major decisions. • They can also write about the changes brought about by Umar specifically during his Caliphate. He organised the judiciary and separated it from the executive. There was a separate department to look into complaints against the officers of the State. No one was exempt from the law, not even the Caliph himself. • Another example could be Umar's use of independent reasoning (*ijtihad*) in order to suit the specific situation of the time, e.g. he abolished the punishment law for thieves at the time of famine as they were victim of circumstances, rather than doing it for greed. • The concepts of welfare and pension were introduced in early Islamic law as forms of charity tax (z*akat*), one of the Five Pillars of Islam, under Umar in the 7th century. The taxes (including *zakat* and *jizya*) collected in the treasury of an Islamic government were used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled. **Does not support** • Candidates could argue that while Islam accepts democracy, however it does not approve the liberal secular ideas of the West. • Candidates could also show that *shura* remains non-binding while democratic process and laws are binding. There were times where the Four Rightly-Guided Caliphs did not abide by the *shura*, for instance Abu Bakr who has in some situations taken decisions on his own, for example when he sent the army under the command of Usama bin Zaid even though the other Companions were against this decision.	**25**

Question	Answer	Marks
2	• Even the selection of the Four Rightly-Guided Caliphs of Islam was done according to the social and political situation and not always done by the voice of the people, for example, the choice of Umar was done by Abu Bakr, and the election of ‘Uthman and ‘Ali was done by senior Companions. **Conclusion** Conclusions should make a personal judgment about the extent to which Islam encourages democracy based on the lives of the Four Rightly-Guided Caliphs and an opinion about its application on Muslims today might help to analyse the significance of this issue.	

Question	Answer	Marks
3	**'Freedom of expression is important for Muslims in a plural society.' Evaluate this statement.** Mark according to the levels of response marking grids for AO1 and AO2. Answers may refer to any religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could explain what freedom of expression or freedom of speech means and how it is part of an individual's rights in society. Freedom of speech may be exercised in a direct (words) or a symbolic (actions) way. **Agree** • Candidates could agree with the statement and state that the right to express oneself forms part of the rights that each individual has been endowed with whether they are Muslims or not. It is the freedom of an individual or a community to articulate their opinions and ideas without fear of retaliation, censorship, or legal sanction either orally, in writing or in print, in the form of art, or through any other media of their choice. • In a pluralistic society people of every faith should have the right to express themselves without restrictions as it is recognised as a human right under article 19 of the Universal Declaration of Human Rights (UDHR) and recognized in international human rights law. • Candidates could say that Muslims are free to express their religious identity, whether in the way they celebrate Eid, or the way they dress, for example, women wearing *hijab* in the same way as other faiths do. They should not be restricted in that sense to do so just because they are Muslims. Some might even consider it important to visually represent Islam in the community where they live. • The freedom to live as upholders of the Islamic faith is also important for Muslims as it is an integral part of who they are and what place they hold in society. **Disagree** • Candidates could disagree with the statement and explain that there should be boundaries to free speech, as it can harm others. • Expression is free only when it does not harm the public and does not violate the rights of others. 'Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done'. Qur'an 4:148 explains about the need of not harming others through our speech. • Qur'an 16:125 mentions how invitation to Islam should be done 'with wisdom and beautiful preaching' and not by being forceful or insulting, and even religious debates, which is allowed, however they should be carried in a respectable way. • Muslims are also not allowed to impose their faith on others, even if they are recommended to preach Islam, as there is 'No compulsion in Islam' (Qur'an, 2.256). • Even towards Muslims like themselves, they have to be careful about expressing themselves freely. *Shariah* should pervade the life of the Muslims, and the *ummah* should take precedence over individuality. The	**25**

Question	Answer	Marks
	ummah can get weaker when Muslims argue against each other and become divisive. • When dealing with Muslims of different schools of thought or from different points of view they should not be judgemental. Qur'an 49:11 shows that Muslims are not allowed to just voice however they feel, even if it is criticism against each other as it is considered a sin. • Another argument could be that the right to express themselves is something that has to be carefully weighed by any individual, not just Muslims and in any society, whether plural or where the Muslim community is in majority. **Conclusion** A personal judgment should be concluded, drawing together the discussion and making an overall conclusion about whether freedom of expression is allowed in any form or whether there are other factors to take into consideration.	