Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/32**

Paper 3 Heritage of Islam **October/November 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.

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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(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

Question	Answer	Marks
1	**Study Fig. 1.1 which shows Umayyad coins.**	
1(a)	**Describe how education and trade developed under the Umayyads. You should refer to Fig. 1.1 and your own knowledge in your answer.** 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 Umayyad coins. There are clearly different influences on them: Persian on the upper coins and Greek/Roman style lettering on the lower coins. This reflects how the Umayyad's expanded their territory into areas held by Romans/Byzantines and Persians and traded with them. • To start with they used the style of Roman/Byzantine and Persian/ Sassanian coins, as shown in Fig. 1.1. This reflects the trading arrangements which were set up largely using the same officials, with whom the Umayyads did deals to continue working with them as the new overlords. Trading patterns remained similar, if a little decreased, but not broken. • Traders and craftsmen brought their skills to Umayyad mosque building. Byzantine craftsmen were employed to help build and decorate with tiles the great Umayyad mosques including those in Jerusalem, Damascus and Cordoba. • Umayyads set up desert forts which helped to secure peace for the trade routes. They provided places for traders to exchange goods as well as religious facilities for pilgrims. As the Umayyad Empire expanded, the length of the pilgrimage routes to Mecca also expanded and became another means for encouraging long distance trade. • Muhammad (pbuh) had educated people around his mosque in Medina. The Umayyads continued similarly, and centres of learning grew up alongside mosques, especially where converts to Islam needed to be taught Arabic and the Qur'an. However, education was not just about religious matters; other subjects were also part of the curriculum. • The Umayyads encouraged the religious scholars of Medina. Later, scholarship flourished in Umayyad Cordoba, where books were collected and translated, philosophy, Science and Maths developed, and people travelled from far and wide to attend the schools of learning.	**10**

Question	Answer	Marks
1(b)	**'The Umayyad's most important policies were their religious policies.' Do you agree? Refer to different points of view in your answer.** Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. 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. **Definitions** • The religious policies included how the Umayyad's approached questions of Islamic teachings, rules in society, learning and scholarship. This question is about evaluating if the Umayyads prioritised religious policies over everything else. **Agree** • The Umayyads kept close ties with Medina, valued and referred to its scholars for advice and most Caliphs were educated there. This continued closeness to Medina showed the importance of religious policy. • The Umayyads improved religious facilities: they expanded mosques and built new ones, including impressive new structures like the Dome on the Rock. This showed their commitment to religious policies. • Some Caliphs, such as Caliph Umar II, were known for their piety and the way they promoted Islam. Many people converted to Islam under Umar II, so much so that revenue declined from the *jizya* tax, but Umar II said that he was more interested in the conversions than the revenue. **Disagree** • The Umayyads were very successful in gaining new territory and leadership of the army was therefore a priority, including changing governors for loyal, effective ones. To start with, the capital was moved to Damascus, away from Medina, suggesting the tribal power base of the Umayyads was more important than the religious focus of Medina. • When the Umayyads took new areas, to start with Christians and others continued much as before. They kept their jobs and had freedom of worship and protection, provided they paid the *jizya* tax. This suggests that religious policies in terms of propagation of Islam (*da'wah*) were not a priority for the Umayyads. • Some Umayyad Caliphs were less religious and put time and effort into other matters, such as living a luxurious lifestyle in their desert palaces. Others saw Islam as important but simply prioritised other matters, such as trade and education. **Conclusions** • It could be argued that policy varied according to each Caliph or matter in hand. A conclusion could balance the relative priority given to religious policies against other policies and come to a balanced judgement.	**15**

Question	Answer	Marks
2	**Study Fig. 2.1 which shows Socrates, an ancient Greek philosopher.**	
2(a)	**Describe the translation movement under the ʿAbbasids. You should refer to Fig. 2.1 and your own knowledge in your answer.** 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 Socrates, an ancient Greek philosopher, in an Arabic manuscript. He is in conversation with Arabs or Muslims. This shows that the Muslims translated Greek works, and more than that, the illustration of the conversation suggests that they engaged with ancient Greek philosophical conversation. • It might also be argued that Socrates is shown as being alongside Arabs as one of them, suggesting that his ideas had become part of mainstream Muslim scholarly conversation. • The translation movement was sponsored by the ʿAbbasid Caliphs in Baghdad, their new capital of the Caliphate. In Baghdad, scholars came from all over the Muslim world to study classics. Libraries such as the House of Wisdom grew up, which at its height was said to contain a million books and manuscripts. • Books were collected from Greek, Roman, Persian, Indian and Chinese sources and translated into Arabic. Initially Muslims translated but as the movement grew, Jews and others joined in and enabled a greater number and variety of books to be translated. • Translation encouraged learning: the Muslims not only translated but developed and built on what they learnt in terms of science and scientific method. • Translators also interacted with illustrators; translators worked between different centres of learning and librarians collected and shared their translations between Umayyad Cordoba and ʿAbbasid Baghdad.	**10**

Question	Answer	Marks
2(b)	**'The ʿAbbasids succeeded because they were open to other traditions.' Evaluate this statement. You should make reference to different points of view.** Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. 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. **Definitions** • This statement should be defined in terms of what success was for the ʿAbbasids. It could mean leadership, religious policies, number of translations, or the philosophy and learning which flowed from them. **Agree** • The ʿAbbasids collected vast numbers of manuscripts and could only have done this because they interacted with people from different parts of the known world. If they had not done so, the number of manuscripts would have been fewer. • Baghdad, the ʿAbbasid capital, was a centre of scholarship and philosophical discussion. This showed openness to other traditions which was important in generating the climate in which these discussions could take place. • The ʿAbbasids were open to other traditions in that they appointed prime ministers (*viziers*), such as the Barmakid family, of Afghan Buddhist heritage; they appointed commanders and leaders in different lands who were not Arabs and who succeeded in gaining the loyalty of locals because they saw that the ʿAbbasids valued people of different backgrounds. • Many of the scientific works produced included openness to learning from ancient Greek and other traditions, which helped ʿAbbasid era scientists and scholars to succeed. **Disagree** • It could be argued that the ʿAbbasids were not always open to other traditions. The proportion of people who were Muslims increased during ʿAbbasid rule, and Christian scholars rarely visited ʿAbbasid lands. Interaction in scholarly debate was mostly Muslim. • For a while, the ʿAbbasids tried to enforce Mu'tazilah doctrine, to the opposition of many religious scholars including Ahmad ibn Hanbal. This suggests they were not very open, or some of the time they were not tolerant of dissent. • There are many other reasons for ʿAbbasid success including their ability to negotiate with others and to use opportunities to expand their power. They also benefitted from the weakness of their enemies. It could be said that these were more important reasons. **Conclusions** • The conclusion should come to a personal judgement about the most important reason or reasons for ʿAbbasid success and if this was their openness, and how significant their openness was in relation to that success.	**15**

Question	Answer	Marks

3(a)	**Explain how Muslims may find meaning in signs in the natural world.**
	
	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.
	
	• Muslims link everything in everyday life to part of God's predestined plan, so they see signs in everything. For example, Muslims say thanks to God, *alhamdulilah*, for food, and after any good news, because it is seen as a good sign that God has given them something for their life. The same is true if they see a beautiful scene in nature: *subhanallah* for what God has given.
	• Muslims might see the beauty of the natural world as inspiration for their faith. Signs might make a Muslim thankful for the food and fruits which God has given them and see their provision as a sign of what God has given.
	• The Qur'an encourages Muslims to look at signs in the natural world and think about them, because they have been sent by God to help Muslims strengthen their beliefs. For example:
	  • He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord. Qur'an 13:2, and
	  • Behold! in these things there are signs for people who believe. Qur'an 6:99
	• In Qur'an 41:53 it refers to signs in the universe and people's own bodies.
	• Muslims might read about the teachings of the philosophers who observed the natural world and its signs, and derived meaning from them, using reasoning.
	• For example, Ibn Tufayl wrote about deriving belief using signs from the natural world.
	• Muslim philosopher Ibn Sina wrote on the importance of reasoning.
	• Muslims are expected to be guardians/viceregents of the world which God has created, so they might interpret environmental problems as signs that humanity has neglected this duty. Such signs might be interpreted as a warning to change polluting ways and take action to preserve the environment.
		10

Question	Answer	Marks
3(b)	**'It is easier to learn from signs in the natural world than from revelations.' To what extent is this true for Muslims?** Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. 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. **Definitions** • Signs in the natural world might include the beauty of nature; natural events such as earthquakes and weather storms; eclipses of the moon or sun; and the results of things humans do as manifested in the environment around them. **Agree** • Revelations may refer specifically to the Qur'an, which contains some verses which are clear and some which may appear less clear (according to the Qur'an itself, Qur'an 3.7). • Experience of the natural world is something all Muslims can do themselves; it is clear and all around. Muslims can see with their own eyes the natural environment and how it is sometimes damaged by human exploitation, and hear of pressing environmental campaigns, which to Muslims are important to preserve God's created world. • Muslim philosophers such as Ibn Tufayl wrote in his novel Hayy ibn Yaqzan about how the boy Hayy worked out signs from the natural world and derived beliefs from them. He did this without the distractions of corruption from society. This suggests that following signs can be clear. **Disagree** • The revelation of the Qur'an explains to Muslims the key teachings of their faith, especially the beliefs in the oneness of God, the belief in prophethood and in life after death. These beliefs require definition and elaboration, which means it is better to use the details given in the Qur'an than other sources. • Revelation, particularly the Qur'an, is the first source of Islamic law (*shariah*) because it is the word of God for Muslims. If it is the first source of Islamic law, then it should also be used as the first source for Muslim individuals for their personal guidance. • There is a danger that if Muslims follow signs alone, they might come to interpretations which are not accepted by mainstream scholars. Therefore, revelations should always be used for guidance, and revelations should set the context in which Muslims look at the natural world for signs. **Conclusions** • Conclusions will come to a judgement about which way is easiest and for what reasons. The significance of this might be mentioned in the life and practice of Muslims.	**15**

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Question	Answer	Marks

4(a)	**Explain how Islamic beliefs are expressed through the features of <u>one</u> mosque that you have studied.**
	
	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.
	
	• Mosques listed in the specification for study are:
	  • Timurid Bibi Khanum Mosque, Samarkand
	  • Ottoman Sultan Ahmed Mosque, Istanbul
	  • Mughal Jama Mosque, Delhi
	  • The Great Ming Mosque, Xi'an
	  • Safavid Shah Mosque, Isfahan
	  • The Great Mosque, Djenne
	  • a mosque, such as a local mosque, chosen by the candidate.
	• Mosques commonly have prayer mats or spaces for people to prostrate in full submission to God, reflecting the belief in the statement of faith (*shahadah*), and the belief that God is all-powerful and in control of their lives.
	• Other features of the mosque include the niche facing the Ka'ba (*mihrab*); the tower (*minaret*) for the call to prayer (*adhan*); and the pulpit (*mimbar*) for the Friday sermon. These reflect aspects of the Sunnah of Muhammad (pbuh) and the first mosques he built. They show Muslims to follow his perfect example and believe in his prophethood.
	• Mosques show no icons, idols or figurines, reflecting the belief in the one unseen God. God may be represented through beautiful calligraphy representing words from the Qur'an and sometimes the names of God, to show what God is like, but never any visual representation. This reflects the Islamic belief in the oneness of God (*tawhid*) and the rejection of all else besides God (*shirk*), linking back to the time when the Prophet (pbuh) cleared the Ka'ba of idols.
	• Islamic beliefs in the Qur'an as the word of God can be seen in the reverence given to it in the features of mosques. Not only in the calligraphy, but also in keeping copies in a high, covered place and in the beauty of recitation. A feature of mosques is this beautiful recitation and schools to teach the Qur'an to children.
	• Symmetry might be used in the design of the mosque to represent unity in the universe, symbolic of the belief in God as creator and in signs of this in the beauty of creation. Examples of symmetry include hexagonal patterns, mosaics and tiles. Some mosques are built around four-sided rectangles and gates/entrances representing the gates into paradise.
	• Features of the Garden of Paradise may be shown through abstract vines and floral designs, showing the belief in the afterlife.
		10

Question	Answer	Marks
4(b)	**To what extent do mosques display the same features? Discuss with reference to <u>two</u> mosques which you have studied.** Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. 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. **Definitions** • A mosque or masjid is a place of prostration. This typically includes features to enable prayer in congregation (*jamaat*). The Prophet (pbuh) founded mosques in Quba and Medina, and mosques have been founded since all over the world to enable Muslims to fulfil the five daily prayers and Friday prayers *(Jumuʾah)*. **To what extent** • Mosques range from large, beautifully decorated examples like the Dome of the Rock in Jerusalem, al-Aqsa, to small, local mosques which might even be an outdoor prayer space laid out with an Imam to supervise the prayers. Therefore, in terms of the architecture, no two mosques are identical. • Mosques may be different according to the school of thought followed, or sectarian difference. Shi'i mosques may include the hand symbol, the Hamsa, symbolising the hand of Fatima. Prayers may be organised three times a day rather than five. Some mosques may be located next to tombs of holy people whereas others avoid such locations for fear of association (*shirk*). • There are so many differences from place to place, such as differences of culture and style, that no two can ever be exactly the same. This should be accepted as part of God's plan. • However, prayer spaces are always laid out on the ground facing Mecca. Mosques are remarkably similar all around the world and a Muslim travelling from one country to another would find the layout familiar and easily be able to join the prayers. • The functions of the mosques are to facilitate worship, provide education and so on – these are set by God, so whatever the differences in building work, the main purposes of the mosques remain the same. It is function, not decorative style, that counts. • It doesn't matter if some mosques are slightly different or there are different styles in different parts of the world. Mosques are still remarkably similar and the fact that there are recognisable styles, such as the dome in South Asia, or the minaret across many areas, means that there are several mosques which are the same. **Conclusions** • 'The same' might be interpreted as identical or it might mean similar. This difference could be discussed in terms of architecture and function to come to a balanced conclusion based on personal assessment.	**15**