Cambridge Assessment International Education

Cambridge International AS & A Level

ISLAMIC STUDIES **9488/42**

Paper 4 Islam in the Modern World **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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© UCLES 2023

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.

© UCLES 2023

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.

© UCLES 2023

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

© UCLES 2023

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

© UCLES 2023

Question	Answer	Marks
1	**Discuss the challenges faced by Muslim women in countries where Muslims form 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. Candidates can choose to write about Muslim women who live in any country where Muslims form a minority, such as Mauritius, France, UK etc. • Candidates should focus on discussing the challenges which Muslim women face, as the question asks, even though there are some challenges which are faced by both Muslim women and men. • Wearing Islamic clothes – candidates could quote verses from the Qur'an (24.31, 33.59) about the Islamic dress code for women. They can explain how it can be challenging for Muslim women to abide by this dress code in some countries where there are full or partial bans on wearing face coverings in public. Some women have had to stop wearing the face veil (*burqa*) because of these laws. • Finding work – in some countries Muslim women can find it difficult to do the work of their choice, e.g. in Mauritius women wearing headscarves (*hijab*) are not allowed to become air hostesses. Some jobs, such as in hotels or restaurants, can be challenging. • Young girls might find themselves torn between two different/opposing cultures, brought up as a Muslim in a traditional way at home and going to school or work in a society where non-Islamic values are upheld. Sometimes they may even get bullied by their peers because of cultural differences. • Influenced by friends/colleagues at school/work, they might find it hard to uphold their Islamic values, and sometimes they might even give in to temptation, e.g. they might want to try prohibited things when they are with their friends. • Other challenges could be from their own society, for example, their parents/relatives can be overprotective in raising them to counter the liberalism of the society they live in. • Sometimes they face criticisms in their own society, if they try to be a bit different from other Muslim women, e.g. young girls trying trendy ways of wearing their headscarf could be criticised by more conformist women. • Depth and breadth of knowledge should be assessed together with evaluation, for example, candidates could argue that living among people of different faiths can also present opportunities for Muslim women, not just challenges and that some challenges are faced both in countries where Muslims are a minority and where they are a majority of the population.	**25**

Question	Answer	Marks
2	**Discuss how a Muslim leader can contribute to the development of Muslim practice. Refer to the contribution of contemporary leaders that you have studied.** **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. Candidates might choose from the examples listed in the syllabus, but are not limited to these: – Muhammad ʿAbduh – Syed Abul Aʿla Maududi – Hasan al-Banna – Syed Ahmad Khan – Allama Iqbal Candidates can write about the Prophet (pbuh) or a Rightly Guided Caliph, but they will have to refer to a modern leader of their choice also. • Candidates can explain what they understand by Muslim practice, it could be how Muslims live their life by applying the rules of Islamic law (*shariah*) or any other way they practice their faith. • Candidates might begin by introducing the leaders that they wish to write about and continue by explaining how those leaders have contributed to the development of Muslim practice in their time/country. For example, Hassan al-Banna was involved in nationalist politics and called for moral reform and Islamisation of the state, the economy, and the society in Egypt. He declared that establishing a just society required development of institutions and progressive taxation and elaborated on an Islamic fiscal theory where almsgiving (*zakat)* would be reserved for social expenditure in order to reduce inequality. • Syed Ahmad Khan is widely credited as the father of the two-nation theory, which formed the basis of the Pakistan movement. He firmly believed that Muslim society would not progress without the acquisition of Western education and science, and he promoted a Western–style scientific education by founding modern schools and journals and organising Islamic entrepreneurs. Sir Syed advocated for strong interfaith relations between Islam and Christianity. • Depth and breadth of knowledge should be assessed together with evaluation, for example whether the chosen leader's contribution did help to develop Muslim practice.	**25**

Question	Answer	Marks
3	**'Pious Muslims can effectively lead both Muslims and non-Muslims.' To what extent do you agree with 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 Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could begin by explaining what effective leadership is and how it relates to both Muslims and non-Muslims. They could also explain who the pious Muslims might be e.g. political leaders or religious leaders. • Candidates could explain that God and the Prophet (pbuh) have encouraged just treatment by leaders to all. • The Qur'an stresses the importance of being just as a believer. 'O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.' (4:135) • The Prophet (pbuh), as the leader of the Muslims, was ordered by God to act with justice: 'And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee.' (5.49) • The Prophet (pbuh) promoted just rule. In a Hadith he mentioned the reward that God will give to the just leader: 'Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.' (Muslim) • The Charter of Medina shows that non-Muslims (Pagans and Jews) and Muslims were treated as equals under the leadership of the Prophet (pbuh), and they were considered part of the Muslim community (*ummah*). • Candidates could explain that there might be different laws for Muslims and non-Muslims, for example non-Muslims are not allowed in Mecca and Medina. • In some circumstances, leaders treat their people differently according to their faith. Non-Muslims that lived in countries conquered by the Caliphs had to pay *jizya* tax in return for their legal protection by the Islamic state. • Depth and breadth of knowledge should be assessed together with evaluation. Candidates in their conclusion can say whether the effective leadership of non-Muslims by Muslim leaders is possible.	**25**