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ISLAMIC STUDIES **9488/42**

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

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, i, 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 and 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 **convincingl**y 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	**'Modesty does not prevent Muslim women from achieving in life.'** **Discuss this statement by referring to <u>two</u> women that you have studied, including one modern woman.** **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. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Definition** Modesty in Islam can be referring to Muslim women's attire or the way they conduct themselves in society. Also, a definition of 'achieving' can be given, such as succeeding in an aim, or doing well financially/socially. **Agree** • God has commanded Muslim women to cover themselves and to apply modesty in their life. Qur'an 24.31 'And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, …' • The Prophet (pbuh) has also laid stress on women adopting modesty. Hadith: 'O Asma, when a woman reaches the age of maturity, it is not proper for her to show anything but this and this,' and the Prophet (pbuh) pointed to his face and hands. (Sunan Abu Dāwūd). • And in another Hadith, about both men and women: "Verily, Allah Almighty is forbearing, modest, and protective. He loves modesty and protection. Thus, if one of you washes himself, let him protect himself with a screen.' • Since modesty is a command from God it follows that it will be for the benefit of women, therefore it cannot prevent them from attaining good. • Candidates can refer to two women they have studied who, whilst being modest in their attire and manners, still achieved well in life. • They can refer to one of the modern women they have studied such as Malala. While living in Europe as a student and an international speaker/activist for the education of women, she always wore her headscarf and dressed in a modest way. They can give the background of how she has come far from where she started in her small village in Swat to be nominated as a Nobel Peace Prize laureate, and all along she was seen wearing the traditional salwar kameez. • Candidates could also refer to a woman of the past, such as Khadija/ 'Aisha who were modest in their attire, being wives of the Prophet (pbuh) but still achieved high status in the society they lived in, Khadija being a successful businesswoman and 'Aisha, a reputed scholar in her time who was teaching the Companions.	**25**

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Question	Answer	Marks
1	**Disagree** • Modesty can prevent Muslim women from succeeding in some societies to some extent. For example, in some countries, girls/women wearing headscarves cannot attend school or work in public offices. It is not the fact that they are modest which is preventing them from doing well, but rather the restrictive laws of these countries. • Socially being dressed modestly can affect women negatively. They might be looked down by other men and women because of the fact that they adopt the Islamic dress code. • Wearing modest clothes can also prevent women from applying for jobs of their choice, such as air hostess or policewomen. • It can also affect women psychologically, diminishing their confidence to express themselves outwardly in some situations, such as job interviews. **Conclusion** A judgement is to be made on whether the fact that women are modest in Islam affects/prevents them from achieving in the society they live in or on the contrary it helps them to succeed.	

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Question	Answer	Marks
2	**Compare the challenges faced by Muslim leaders today with leaders in the past in applying the Sunnah.** **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. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Definition** Applying Sunnah means that Muslims follow the ways of the Prophet (pbuh) in all aspects of their lives. **Leaders of the past** • Leaders in the past were closer to the generation of the Prophet (pbuh), and it was easier for them to follow the example of the Prophet (pbuh) as a leader. 'The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony.' Bukhari • Examples of good leadership could be given from the Four Rightly-Guided Caliphs, who were very pious, simple and good models in following the Sunnah of the Prophet (pbuh). • Some of the leaders who came much later, e.g. Umar Ibn Abdul Aziz of the Umayyad dynasty, adhered strictly to the Sunnah. • The general impression is that people from the past were better Muslims, however this is not completely true. From the leaders of the past there were many who were corrupt and reputed for their non-adherence to the Sunnah, for example some of the Umayyad Caliphs who were known for their drinking of wine or indulging in a luxurious life. • Leaders of the past had different challenges to overcome from today's leaders, but that does not mean that their tasks were any easier. **Leaders today** • Muslims now live in a different world with new technological advancements and new challenges and the leaders may find it more challenging to follow the Sunnah than the leaders of the past. • Leaders of today face different challenges, for example atheism and materialism in some countries, influencing countries where Muslims are in majority. To keep up with the developed world, many leaders have no choice but to accept certain laws which might go against Islamic principles. • The rise of materialism and secularism in modern society has made it harder to follow Islamic principles, not only for leaders but for all people. • The challenge for leaders in the first few decades of Islam was made easier by the presence of living companions who knew the Sunnah well. Today the challenge for leaders is harder because defining the Sunnah with the absence of scholars who knew the Prophet (pbuh) makes it more difficult.	**25**

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Question	Answer	Marks
2	• Alternatively, today with the easy access to information, it might be easier for leaders to learn about Islam and to adhere to the Sunnah, than in the past where people had to travel long distance just to get one Hadith. **Conclusion** Conclusions might draw together the response and make an overall judgement as to whether it is easier or harder for the leaders of today to adhere to Sunnah than the leaders of the past, or whether both have lots of challenges.	

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Question	Answer	Marks
3	**Discuss the role of Muslims in a country where they are in minority. 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. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Candidates could start by saying that Muslims have a role to play in any country they live in, whether they are in majority or minority. • Muslims living in countries where they are in minority should show respect and tolerance towards the faith of those living around them. Examples from the life of the Prophet (pbuh) who promoted harmonious life with the different faiths living in Madina can be quoted. In Qur'an 6.108, it is said concerning the religion of others: Revile not ye those whom they call upon besides God lest they out of spite revile God in their ignorance. • Muslims should integrate into the civic and social fabrics of the societies they live in, and not just live in isolated enclaves. They should understand and fully engage in the social systems around them - not as outsiders, but as active stakeholders. For example, they should cast their vote for the party who they think will be in the best interest for the whole country and not just their group in times of election. • Muslims should be aware of what is happening around them and give their help and support wherever they can. As an example, the Prophet (pbuh) as a youth became a member of the Hilful Fudul alliance or confederacy created by the Meccans in the year 590 AD to establish justice for all through collective action. • Not only should Muslims try to gain a good education, but they should also work in areas of great need to help their countrymen, for example by joining hands with people from other faiths in fighting the evil in their society. They could volunteer wherever they can to make society better, e.g. by donating to charities, helping in food banks, soup kitchens, etc. • They should be responsible citizens; care for their surroundings and protect their environment. The Prophet (pbuh) has prevented the cutting of trees and has encouraged growing trees from which other creatures can benefit. • Some believe that Muslims are required to spread the word of God to others, especially the non-Muslims (*dawah*). '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.' Qur'an 3.104. • However, living in a multi-faith society, Muslims should stick to Islam and not follow the religion of the people around them: 'Whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks…' (Qur'an 2.256).	**25**

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Question	Answer	Marks
3	• Muslims should hold tight to their values, not let values such as materialism or atheism, influence them and prevent them from following the principles of Islam. 'And hold fast all together by the rope which God (stretches out for you) and be not divided among yourselves.' (Qur'an: 3.103). • Alternatively, being a minority might restrict the role that Muslims play in their society, and trying to be too assertive in their beliefs might make them the target of islamophobia. **Conclusion** A judgement should be made as to how and to what extent Muslims can play a significant role in a society where they are in minority.	

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