



Cambridge International AS & A Level

ISLAMIC STUDIES

9488/04

Paper 4 Islam in the Modern World

For examination from 2021

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **10** pages. Blank pages are indicated.

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.

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.

AO1 Knowledge and understanding grid

(For Questions 1, 2 and 3)

Level	AO1 Knowledge and understanding	Marks
Level 4	<p>Detailed accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • 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	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • 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	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • 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	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • 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

AO2 Analysis and evaluation grid

(For Questions 1, 2 and 3)

Level	AO2 Analysis and evaluation	Marks
Level 5	<p>Alternative conclusions with analysis of points of view</p> <ul style="list-style-type: none"> 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	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> 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	<p>Clear conclusion with different points of view</p> <ul style="list-style-type: none"> 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	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> 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	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> 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	<p>Assess the significance of <u>two</u> Muslim women for communities they have influenced.</p> <p>10 marks AO1 – Knowledge and understanding 15 marks AO2 – Analysis and evaluation</p> <p>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.</p> <ul style="list-style-type: none"> • Candidates might choose from the examples listed in the syllabus, but are not limited to these: <ul style="list-style-type: none"> – Queen Arwa al-Sulayhi of Yemen – Lubna of Córdoba, librarian and secretary of Caliph Al Hakam II. • A brief note of the contributions made of those listed on the syllabus: <ul style="list-style-type: none"> – Queen Arwa al-Sulayhi ruled Yemen as a female ruler, making decisions alone. She mixed with men at councils, which promoted the position and power of women. Queen Arwa al-Sulayhi expanded mosques and schools and consolidated her rule. The University of Sana'a is dedicated to her. – Lubna of Córdoba, secretary of the Caliph and poet, was the driving force behind the library at Medina Azahara. She was in charge of collecting and copying texts including works by Euclid and Archimedes, as well as providing her own annotations to existing texts, and she scribed some herself. Lubna presided over a momentous collection of books totalling over 500 000. She walked the streets of Córdoba teaching mathematics to children. Lubna became personal private secretary to Caliph Hakam II. • Depth of knowledge should be assessed for each woman chosen, such as the time and place where she lived and details of her rule, politics or writings as appropriate. • Breadth of knowledge should be assessed across the two examples chosen. • Answers could focus on the significance of the legacy of the women for their communities: not just what they did themselves, but how far this changed and helped other people. • Comparisons should be made between the two chosen women with different opinions considered, such as whether one was more influential than the other and if so in which field and for what reasons. • In conclusion, the overall significance of the contribution of the women studied in the development of Islam and the position of women might be commented upon to show wider understanding of the issues. 	25

Question	Answer	Marks
2	<p data-bbox="197 813 229 1939">To what extent do Muslims treat people of other faiths with respect and equality?</p> <p data-bbox="264 1312 331 1939">10 marks AO1 – Knowledge and understanding 15 marks AO2 – Analysis and evaluation</p> <p data-bbox="371 342 467 1939">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.</p> <ul data-bbox="507 309 1444 1939" style="list-style-type: none"> <li data-bbox="507 322 611 1939">• People of other faiths include those who are Christians, Jews, Hindus, Buddhists, Sikhs and others who might live either within predominantly Muslim countries or alongside Muslims as part of mixed communities elsewhere. This question is asking about how they are treated: is it with respect and equality? <li data-bbox="616 342 818 1939">• The Qur'an states that each person will be judged according to their own faith and God will decide where there are differences. Muhammad (pbuh) once referred to Christians as 'nearest in love' to the Muslims. Those of other faiths were well treated and given equal protection together with Muslims during the early years of the Prophet's leadership in Medina. In the early years of the Caliphate, non-Muslims were granted freedom of worship under Muslim rule. Caliph Umar gave poor people of other faiths social security, just as he did to Muslims. These are examples from the past of ways in which Muslims treated others well and which might be seen as models for Muslims today to look up to. <li data-bbox="823 342 1026 1939">• However, <i>shariah</i> law traditionally does not treat non-Muslims equally. Muslim men may marry women of other faiths but only if they are monotheistic. <i>Shariah</i> hearings often give less weight to the testimony of witnesses who are not Muslim. In the early years of the Caliphate, non-Muslims were subject to additional taxes in return for protection. There were cases where people were forced to convert, and at other times expelled from Muslim lands. There are different interpretations of <i>shariah</i> and it could be argued that in some places at some times non-Muslims have been treated well and at other times not so. <li data-bbox="1031 309 1169 1939">• Some Muslim countries, such as Turkey and Indonesia, have adopted secular law codes where Muslims are treated equally to those of other faiths. Many modern and reformist Muslims see equality as the way forward. They see the general principles of Muhammad's leadership in Medina as pointing towards societies where everyone is equal. Some Muslim countries have signed up to the UN declaration of Human Rights which guarantees equality regardless of religion. <li data-bbox="1174 309 1345 1939">• Some Muslim groups have influenced areas of the world where they attempted to introduce a form of <i>shariah</i> law. In some places non-Muslims have been subject to discrimination and persecution at the hands of Muslims. It could be argued that this is in spite of Islam. If Muslims treat others equally and with respect, then others would gain a better image of Islam and be more likely to convert. To abuse others is to go against God's instructions for good conduct for Muslims found in the Qur'an. <li data-bbox="1350 309 1444 1939">• It is debatable how far the Qur'an and Hadith and the history of the <i>shariah</i>, if applied literally, discourage equality today. It could be argued that in its early days Islam encouraged respect and equality in stark contrast to the days of Pre-Islamic Arabia. 	25

Question	Answer	Marks
2	<ul style="list-style-type: none">• Today, there is a mixed picture in different places in the Muslim world. Answers could tease out this complexity and consider a number of different views. Answers are likely to differentiate between religious teachings, both literal and in general principle, and the actions of some Muslims who may have an understanding of Islam not shared by others. Answers could recognise the significance of this question in addressing interfaith relations for the future.	

Question	Answer	Marks
3	<p>To what extent is religious commitment of a political leader relevant? Refer to Islam in your answer.</p> <p>10 marks AO1 – Knowledge and understanding 15 marks AO2 – Analysis and evaluation</p> <p>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.</p> <ul style="list-style-type: none"> Political leaders could be devout Muslims, secular, Islamist or non-Muslims who lead over Muslims within mixed communities. Some Muslims argue that there should be separation of religion and politics, since religion is more about personal faith and politics is about worldly action. Others argue that politics is about morality and values and therefore inseparable from religion, so the faith of a political leader is relevant. It could be argued that it does not matter about the faith of a leader as long as they are effective at doing the job, or as long as they are accepted by the people. Muhammad (pbuh) was invited to lead Medina over tribes who had differences of faith, yet all accepted him because he was fair and just. On the other hand, Muhammad's Sunnah covered all kinds of actions and these could be applied to a political leader just as much as anyone else. In the early days of Islam, the Prophet (pbuh) held consultations with his followers. The Rightly Guided Caliphs were to some extent elected through <i>shura</i> (consultation) and held councils to advise them on policies to adopt. Although these were not democratic in the modern sense, leaders listened to what the people wanted and gained their agreement. For people who were devout Muslims so long as they were consulted it meant that Islam was valued, therefore it did not matter whether or not the leader had a faith or was pious. Some conservative-minded Muslims disagree. They argue that religion is part of all aspects of life, including political life, for Muslims. A morally upright person who has good understanding of Islam would be the best leader for Muslims. They look back on the Four Rightly Guided Caliphs and note that although there were consultations to appoint them, it was considered important that they uphold the Islamic faith. Umayyad leaders such as Umar were respected for their piety. Some Muslims today look back on early times as a model and feel that to be legitimate a leader should practise Islam and be pious, honest and God-fearing. These aspects of behaviour make them better and more trustworthy leaders. Leaders who are not religious might be prone to corruption, abuse of power and personal hoarding of wealth. Within the Muslim world today there are some countries where leaders are Muslim but democratically elected, regardless of faith. However, their religious values might be a matter of discussion during election campaigns. In Pakistan, political parties may refer to conservative and traditional values based on faith, and leaders face criticism when they are perceived to be corrupt and therefore against the values of Islam. 	25

Question	Answer	Marks
3	<ul style="list-style-type: none"> • Many Muslims live in countries where political leaders are not Muslim at all. Communities comprise of mixtures of people from different faith backgrounds who democratically elect their leaders, such as in Mauritius. Some might welcome leaders whoever they are, provided they listen and give rights to Muslim minorities – holidays for Eid festivals or time off for Friday prayers. Others wish for separate leadership if they feel their religious rights are not upheld. • Credit references to the Qur'an and Hadith where specifically applied to leadership, such as the importance of just rule. 	