



Cambridge International AS & A Level

ISLAMIC STUDIES

9488/01

Paper 1 Islamic Beliefs and Practices

For examination from 2021

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **14** 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(b), 2(a) and 3(a))

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

10-mark grid for AO2 Analysis and evaluation

(For Question 1(c))

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. 	9–10
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. 	7–8
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. 	5–6
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. 	3–4
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. 	1–2
Level 0	No relevant material to credit.	0

15-mark grid for AO2 Analysis and evaluation

(For Questions 2(b) and 3(b))

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(a)	<p>Describe the main teachings from Qur'an 10.99–100.</p> <p>AO1 – Knowledge and understanding</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>One mark should be awarded for each response.</p> <ul style="list-style-type: none"> • God knows what people's beliefs are. • If God wanted to, He could have made the whole world believe at the same time, but He did not do so. • Muslims should not force people to believe, because God does not. • Anyone who believes does so only because God decides it. • Those who deny belief are left in a state of denial/chastisement by God. • Credit references to named <i>tafsir</i> (interpretation) where relevant. • Some commentaries describe that the context of this revelation was when the Prophet (pbuh) wanted Abu Talib to believe, but God did not want him to believe at that time. 	5

Question	Answer	Marks
1(b)	<p>Explain Muhammad's treatment of those who held different beliefs during his time in Medina. You must refer to Hadith 309 and at least one other Hadith you have studied.</p> <p>AO1 – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Muhammad (pbuh) took over the leadership of the Medina community of Muslims, Christians, Jews and others when he arrived from Mecca. He said that Medina should be a place of peace and that everyone should respect each other's property and protect each other, regardless of religion. • Responses must explain the Hadith given, which suggests that Muhammad (pbuh) called on Muslims to be kind, look after guests and speak nicely to their neighbours. • Candidates might show depth of knowledge by describing incidents from Muhammad's life where he was compassionate towards those of different beliefs. For example, he once went to visit a Jewish family when he heard that their son was ill, to show his care and concern. • However, sometimes the Prophet (pbuh) responded to others with military force in the context of tribal opposition, for example when the Jews broke their alliances. • Candidates might show breadth of knowledge by defining different episodes from the life of Muhammad (pbuh) and explaining their context. • The strongest answers may recognise the significance of this question. Muslims follow Muhammad's example and so it is important to understand that those of different beliefs should not be pressurised to convert to Islam. Muslims believe that it is acceptable to perform <i>da'wah</i> (preaching), to persuade others of Islam's merits, but others should not be forced to change their religion. Other people should be treated well regardless of belief when it comes to morals and manners in society, just as Muhammad (pbuh) treated others. • Credit references to others where relevant, like the hypocrites. 	10

Question	Answer	Marks
1(c)	<p>To what extent should Muslims today be free to develop their own opinions? You should make reference to different points of view.</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 – 10 mark levels of response marking grid for analysis and evaluation. 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 agree by saying that the Qur'an suggests that people should not be 'compelled' into a viewpoint; only God decides. • Responses might quote evidence such as from the Qur'an itself which states that there should be 'no compulsion' in religion (Surah 2 Verse 256). The Prophet (pbuh) did not force or compel Muslims: he engaged in persuasion but they were free to choose whether to accept his leadership or not. On one occasion a young man rejected the Prophet's teachings so he was allowed to leave the community to live elsewhere as he chose. • Others might disagree because the quotation suggests Muslims can pick and choose what to believe based on the circumstances of nowadays. Muslims are expected to obey the words of God that are revealed, not to change them because times have changed. This could lead to them changing the basis of Islam and losing their religion. • Evidence to support this might come from the Qur'an which describes itself as the last and final revelation for all time. Earlier messages were said to be distorted but the Qur'an was meant to be preserved unchanged. • Does the quotation mean that Muslims should be able to choose their own opinions to live by within mixed societies where they live alongside others who follow different opinions? • Another argument is that nowadays Muslims should be free to make their own reinterpretations of the texts. They could do this to find answers to new questions not covered in the time of the Prophet (pbuh). Some Muslims argue they should be able to make <i>ijtihad</i>; for others this no longer applies. • Shi'i Muslims argue that they might not be free themselves to make interpretations but their Imams could choose the interpretation of beliefs relevant for today because they are believed to have insight. • The strongest responses are likely to make convincing evaluations of different points of view, pointing out their strengths and weaknesses, as well as concluding with a personal response. 	10

Question	Answer	Marks
EITHER		
2(a)	<p>Explain why almsgiving (<i>zakat</i>) helps Muslims to purify themselves.</p> <p>AO1 – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Responses might show depth of knowledge by explaining the circumstances, rates and proportions of giving <i>zakat</i>, including those eligible to give and receive payment and those who might be exempt from paying due to personal needs. The basic starting point is 2.5 per cent of wealth to be given if a Muslim has sufficient resources and this may be distributed to the poor, students, the ill, elderly, soldiers and nursing mothers. • Candidates might develop their answers with practical examples of how Muslims might pay <i>zakat</i> on a number of occasions, especially at the time of the Eid festival when mosques organise <i>zakat</i> payments, as well as particular causes and campaigns which call for Muslim support. • Candidates might refer to details of <i>zakat</i> from the Qur'an and the Sunnah of Muhammad (pbuh). He warned those who did not pay that they would face punishment. In the Qur'an Surah 7 Verse 156, <i>zakat</i> is referred to as a regular charity which helps Muslims gain reward in the afterlife. Therefore, the paying of <i>zakat</i> can help Muslims purify their minds of worldly desires and think of the future. • The significance of the question is about purification. Answers could explain that <i>zakat</i> is an act of worship (<i>ibadah</i>) and one of the Five Pillars of Islam. Giving <i>zakat</i> can help rid the mind of selfish thoughts and remember those less fortunate. It is about obeying God's command and purifying the mind. • Answers could address different aspects of purification: of the mind, soul and body from sins; and on making a person receptive to <i>taqwa</i> and blessings from God. • In order to fully address the question, candidates must move beyond commenting on how <i>zakat</i> is paid and attempt to explain how <i>zakat</i> enables Muslims to purify themselves. 	10

Question	Answer	Marks
2(b)	<p>'The main reason for giving <i>zakat</i> is because the recording angels are watching.' Evaluate this statement.</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 – 15 mark levels of response marking grid for analysis and evaluation. 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"> • The recording angels are said to watch over Muslims and record their actions. Good actions are recorded by an angel watching from the right shoulder and bad from the left. The records will be read out at the Day of Reckoning, when Muslims are judged for their deeds and intentions. • It could be argued that Muslims would not need to pay <i>zakat</i> at all if the angels were not recording. There would be no incentive. Therefore, to add to good deeds which will count towards life in Paradise in the afterlife, Muslims perform <i>zakat</i>. • The role of the angels is intermediary. They are messengers who report to God. They do not perform judgement themselves. A Muslim might think that the angels are not the main reason for giving <i>zakat</i>: it is the belief in accountability and the afterlife that is more important. • It could be argued that God, who has set up this system of beliefs, is the One who ultimately will hold all responsible, so it is belief in God that is most important. Or it could be argued that belief in God as Judge, belief in angels as recorders and belief in the afterlife are all important and one belief cannot be separated from the others. • Answers could discuss the relative importance of recording angels against other reasons, focusing on the words 'main reason' in the question. A Muslim might want to give <i>zakat</i> out of care and concern for their fellow Muslims and a desire to create equality. Muhammad (pbuh) said in a famous Hadith that Muslims who do not wish for their fellows what they wish for themselves are not to be counted among the community of believers. • So a Muslim has many different reasons for giving <i>zakat</i>. Answers could evaluate these reasons and reach a personal viewpoint having assessed the strengths and weaknesses of different arguments. 	15

Question	Answer	Marks
OR 3(a)	<p>Explain how Muslims develop commitment through daily prayers.</p> <p>AO1 – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • The five daily prayers require effort to practice regularly. <i>Fajr</i> prayer is performed around dawn, very early in the morning, so it takes effort to get up and perform <i>wudu</i> so that a Muslim is ready to pray on time. The other prayer times require a Muslim to stop what they are doing, leave social events, work or other commitments, and give up their time to pray to God. • Some Muslims focus religiously on achieving the correct number of <i>rakat</i> units as well as counting up additional units of <i>Sunnah</i> and <i>Nafil</i> prayers, which are optional but often linked to the five daily prayers. They consider these acts of commitment may help them to gain extra reward in the hereafter. • The process of praying at set times throughout the day might help a Muslim remember their key beliefs. During prayer they always read Surah Al-Fatiha, the opening Surah of the Qur'an, as well as others. This first chapter contains a simple summary of beliefs and thanksgiving to God for what He has provided for them. This can help a Muslim to remember their beliefs at other times, such as mealtimes, when he or she might also remember words of thanks from their prayers and spread the commitment from prayer time to the rest of their life. • Other actions in prayer, such as showing submission by performing <i>sajdah</i> or prostration, might translate into a commitment to humility in life. • Answers could point out that the commitment required is to God and not to the routine of praying in itself. It might be possible to develop a regular routine, taking much effort, but not make a personal intention. When prayers are said with meaning, a Muslim would think carefully about focusing their mind and thoughts on God. They say under their breath the <i>niyyah</i> or intention to dedicate their prayers to God alone. The significance of developing commitment is to develop strength of belief in God. 	10

Question	Answer	Marks
3(b)	<p>‘Regular prayer is the best way a Muslim can develop God-consciousness (taqwa).’ Evaluate this statement.</p> <p>AO2 – Analysis and evaluation</p> <p>Mark according to the AO2 – 15 mark levels of response marking grid for analysis and evaluation. 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"> • Regular prayer can help Muslims develop a sense of God-consciousness (<i>taqwa</i>) by reminding them of their Creator five times a day. The purpose of prayer is for God, so they begin thinking about God throughout the day at prayer times and in between. • However, there are many ways to develop awareness of God, not just regular prayer. It could be argued that performance of the <i>Hajj</i> pilgrimage to God’s house in Mecca is a journey of a lifetime and may mean more in terms of being a special occasion which focuses the mind. On <i>Hajj</i>, many Muslims make a fresh commitment to God to put behind them their sins which are said to be forgiven on the Plain of Arafat, enabling them to think carefully about God and God’s role in the forthcoming judgement. • Different responses might argue that other methods, such as giving <i>zakat</i> or reading the Qur’an, or reading special personal prayers for guidance, are better or equal ways to develop God-consciousness. Sufis might focus on remembrance (<i>zikr</i>) as a different way to focus on God. Daily prayer might become routine and lose the special focus in its repetition. • Another angle on <i>taqwa</i> is that it can be taken to mean protecting a Muslim from displeasing God. So Muslims might ensure that they avoid sinful actions or getting involved in practices that lead them astray. Having a suitable job doing a halal activity and not becoming involved in gambling, for instance, might be important. • Answers could focus on the significance of the word ‘best’ within the quote. God has not defined only one way and has not said which is best. But it could be argued that prayer is something that all Muslims can do whereas other acts might be less available to some. Alternatively, it could be said that the answer depends on each individual and what resonates most in their heart. 	15

BLANK PAGE