

Cambridge International AS & A Level

ISLAMIC STUDIES**9488/22**

Paper 2 Islamic Law (Shariah) and its Application

May/June 2026**MARK SCHEME**Maximum Mark: 50

Published

This mark scheme contains the instructions and marking guidance that our examiners used to mark candidate responses for this component.

Before they start marking, examiners complete a standardisation process. They review a range of candidate responses and discuss the mark scheme in detail to agree which answers can and cannot be accepted. Examiners award marks where it is clear that candidate responses have met the requirements of the mark scheme. These requirements may vary between different components or different versions of the same component, depending on the exact requirements of the question and the candidate responses seen during the standardisation process.

Sometimes, our mark schemes may allow marks to be awarded to responses which contain elements that are factually incorrect or for content not covered by the syllabus. We do this in response to the demands of a specific question to support candidates and make sure that our assessments are fair. However, these allowances should not be used as a guide for teaching and learning.

We cannot discuss the mark scheme with schools, and we recommend that schools read the mark scheme together with the assessment material and the Principal Examiner Report for Teachers.

This document consists of **17** printed pages.

General marking principles

All examiners must apply these marking principles when marking candidate responses.

1	Examiners must award marks for each response in line with: - the specific content defined in the mark scheme - the specific skills defined in the mark scheme or in the level descriptions - the standard of response required as exemplified by the standardisation scripts.
2	Examiners must award whole marks (not half marks, or other fractions).
3	Examiners must award marks positively . This means that: - marks are not deducted for errors or omissions - marks are awarded for correct/valid answers as defined in the mark scheme and also for other valid answers which go beyond the scope of the syllabus and mark scheme referring to your team leader as appropriate - the quality of spelling, punctuation and grammar are judged only when the mark scheme indicates that these features are specifically assessed in the question. However, the meaning of all responses must be unambiguous.
4	Examiners must consistently apply the requirements of the mark scheme and any rules for what to do when candidates have not followed instructions correctly.
5	Examiners must use the full range of marks defined in the mark scheme, unless limited by the quality of the candidate responses seen.
6	Examiners must award marks according to the mark scheme and must not award marks with grade thresholds or grade descriptions in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Correct point
N/A	Highlighting areas of text
N/A	Allows comments to be entered in speech bubbles on the candidate response.
N/A	Allows comments to be entered at the bottom of the RM marking window and then displayed when the associated question item is navigated to.
	Too vague
	Level one
	Level two
	Level three
	Level four
	Level five

Annotation	Meaning
NAQ	Not answered question
SEEN	Indicates that the point has been noted, but no credit has been given.
EVAL	Evaluation

AO1 Knowledge and understanding grid(For **Questions 1(b), 2(b), 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

10-mark grid for AO2 Analysis and evaluation
(For Questions 1(c) and 2(c))

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

15-mark grid for AO2 Analysis and evaluation(For **Questions 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

PUBLISHED

Question	Answer	Marks
1(a)	Give <u>five</u> actions Muslims do to prepare for Friday prayers (<i>Jumu'ah</i>). AO1 – Knowledge and understanding Answers may include some of the following ideas, but all valid material must be credited. One mark should be awarded for each response. • Perform ritual bathing (<i>ghusl</i>) • Put on white or clean clothes • Stop work/other commitments at the appointed time • Walk to a congregational (<i>jamia</i>) mosque – or larger congregation • Pray two units (<i>rakats</i>) Sunnah prayers • Put on perfume (<i>attar</i>) • Read the Qur'an • Give a donation Responses may give five details about one or more of the above, which may also be credited if relevant.	5

Question	Answer	Marks
1(b)	Explain how rulings about Friday prayers (<i>Jumu'ah</i>) may vary in different places. AO1 – Knowledge and understanding 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. - Friday prayers (<i>Jumu'ah</i>) are expected to be performed by all adult, male Muslims according to the main schools of jurisprudence (<i>fiqh</i>) in Islam. Different places which follow different schools (<i>madhab</i>) may make different rulings regarding women. - This should take place after the sun passes the middle of the sky, in the early afternoon, on Fridays. - At different latitudes, the movement of the sun varies. So, in northern latitudes the sun will be high in the sky for longer in the afternoon, giving more flexibility in the timing of Friday prayers. - Some schools of thought, especially the Shafi'i school (<i>madhab</i>), emphasise that the prayer should be carried out immediately at the start of the window of time. The Shafi'i school is predominant in some areas. - If a person is travelling, they are permitted to combine prayers, such as the midday (<i>dhur/zhur</i>) and after (<i>asr</i>) prayer. It may depend on individual circumstances whether this applies to Friday prayers and the afternoon prayer which follows. It can also be debated as to whether the journey is necessary or not: if it was a pleasure trip, it might be argued that Friday prayers come first. - There was some flexibility allowed by Muhammad (pbuh) in dangerous places. In Mecca, the Muslims were unable to pray Friday prayers openly due to this. If Muslims today faced danger, scholars might exempt them from praying openly too. - In some places, Muslims face natural disasters, such as flooding, and rulings permit them to delay, avoid hardship and possibly to read <i>dhur/zhur</i> instead. - In some countries, contracts of employment require Muslims to take their turn at working through prayer time, but this is allowed in cases, such as where healthcare (e.g. a doctor saving life) is involved. - Usually, it is ruled that Friday prayers take place in one sitting. However, rulings permit two or more congregations in the same place, slightly offset, where space is a problem. - Imams and scholars can guide Muslims and produce rulings to enable them to make sense of the conditions they face.	10

Question	Answer	Marks
1(c)	To what extent are the conditions for daily and Friday prayers (<i>Jumu'ah</i>) the same? Give reasons for your answer. AO2 – Analysis and evaluation. 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. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Definitions - Daily prayers are the midday prayers (<i>dhur/zuhur</i>) read every day, and Friday prayers refer specifically to congregational Friday prayers (<i>Jumu'ah</i>) prayed once a week. Similarities - The timing of the prayer is defined by the sun, and this should be after the sun has passed the meridian for both daily and Friday prayers. - Muslims should be in a state of cleanliness for both prayers – which involves ablution (<i>wudu</i>) and sometimes bathing (<i>ghusl</i>) for both prayers, according to the physical state of a Muslim and not which prayer it is. - A clean place facing the <i>qiblah</i> in Mecca is required for both – neither require a mosque although it may be preferable to find one for both. Differences - It is a condition of Friday prayers that a congregation be formed. If a congregation is not available, an individual cannot pray Friday prayers alone. - There is no prayer for making up/missed prayer (<i>qada</i>) for Friday prayer. - Someone able to lead the congregation is needed, meaning someone with knowledge to give a sermon (<i>khutbah</i>), whereas anyone who can recite can lead the daily prayers. Conclusions - A judgement about the degree of similarity with a focus on the word 'identical' should be made in conclusion.	10

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Question	Answer	Marks
2(a)	Give <u>five</u> secondary sources of Islamic jurisprudence (<i>fiqh</i>). AO1 – Knowledge and understanding Answers may include some of the following ideas, but all valid material must be credited. One mark should be awarded for each response. • Consensus of scholars (<i>ijma'</i>) • Drawing analogy on existing rulings (<i>qiyas</i>) • Using reasoned judgement (<i>'aql</i>) • Bearing in mind local custom (<i>'urf</i>) • Habits of people of Medina • Individual opinion (<i>ijtihad</i>) • Rulings by the twelve Imams for Shi'i Muslims • Scholarly opinions of the companions (<i>sahaba</i>)	5

Question	Answer	Marks
2(b)	Explain why scholars use several secondary sources of Islamic jurisprudence (<i>fiqh</i>) for making rulings. AO1 – Knowledge and understanding 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 Qur'an often lays out general beliefs and principles. However, people usually need more guidance about how to put these into practice in their everyday lives. • The Sunnah of Muhammad (pbuh) explains matters such as the five daily prayers. Many other matters are also covered. However, how to apply these in the modern world is not given, and times have changed greatly. Even a hundred years or so after the Prophet (pbuh), scholars needed to clarify some matters and so looked to other methods and sources. • Where a matter is unclear, using several sources can help provide a stronger and more authoritative ruling. Scholars attempt to make rulings in keeping with the Qur'an and Sunnah and if there is any doubt about an issue, they might not be able to make a clear opinion. Using several sources can help achieve clarity. • This can mean, for example, using several reports of Hadith which vaguely refer to an issue, but by bringing them together with the opinions of the companions and their friends about what they meant, the understanding becomes stronger, and so a consensus (<i>ijma'</i>) can be achieved. • A scholar might first look to see if an issue can be resolved through one source, but where it is unclear, then use several sources, so it is not necessary to use them in all cases, especially for new issues. • Scholars may use several sources according to the methodology and authorisation according to a school of thought (<i>madhab</i>), so if it has been suggested by Abu Hanifa, for example, the meticulous approach laid out by him is a blueprint for scholars in his school of jurisprudence (<i>fiqh</i>) to use several sources. Scholars generally do not make their own interpretation about which sources to use unless they do not follow a school of jurisprudence (<i>fiqh</i>).	10

Question	Answer	Marks
2(c)	To what extent do scholars give secondary sources of Islamic jurisprudence (<i>fiqh</i>) the same order of priority? Give reasons for your answer. AO2 – Analysis and evaluation Mark according to the AO2 – 10-mark levels of response marking grid for analysis and evaluation. Answers may refer to any religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Definitions - Secondary sources may be the consensus of scholars (<i>ijma'</i>), analogy (<i>qiyas</i>), reasoning (<i>'aql</i>), custom (<i>'urf</i>) and others. Priority means which order they are used in. Same order of priority - Schools of Islamic jurisprudence (<i>fiqh</i>) have worked out orders of priority, so scholars in those schools (<i>madhabs</i>) will always approach a topic in this way, regardless of whether the problem is new or not. - The priority is always the primary sources of Qur'an and Hadith, and only then the secondary sources of consensus (<i>ijma'</i>) then analogy (<i>qiyas</i>). The first sources are based on God's direct word and Prophet's guidance, so should always be first priority. - Consensus (<i>ijma'</i>) is the next source. The scholars making consensus will make consensus following use of Qur'an and Sunnah, in the same order of priority. Different order of priority - One secondary source may not be available for a new problem, so scholars have to alter the priority in which secondary sources are used. - One secondary source may not address a new problem or give indirect, weak guidance, but another may be stronger, meaning the priority might be changed. - Different scholars in different schools may use a different order and apply this to new problems. For example, reasoning (<i>'aql</i>) is more important to Shi'i scholars in addressing new problems. Conclusions - An overall judgement should be made about the order of priority and to what extent it is the same.	10

Question	Answer	Marks
3(a)	Describe Sufi spiritual stations. AO1 – Knowledge and understanding 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. • Sufi spiritual stations (<i>maqam</i>) refer to stages of awareness of God which a Sufi rises through in an arc of ascent towards God in paradise. • There are various different stages referred to by different Sufis. Each stage should be outwardly practiced and internalised so that a Sufi travels further along their path of awareness. Stations are something a Sufi works for; but a spiritual state (<i>hal</i>) is achieved through God's gift rather than their own effort. • First, in repentance (<i>tawbah</i>) a Sufi asks for forgiveness of their sins and shows remorse. In order to move on, they should leave behind the sin and not repeat it in future. After that, a Sufi may forget it, otherwise they may be distracted from remembrance of God. • Watchfulness (<i>wara'</i>) requires Sufis to avoid anything which might lead to sin, such as forbidden actions, anything unclear or which might distract them from God. • Renunciation (<i>zuhd</i>) means to give up desire for worldly, material things. It also means to give up the desire for praise and attention from others in this world. • Poverty (<i>faqr</i>) is where the word Faqir comes from, referring to the Sufi who leads a life of poverty. The Prophet (pbuh) led a life of poverty for much of his time in Mecca and thanked God for everything. • A Sufi should learn patience (<i>sabr</i>) with physical pain and develop self-control as an act of faith. Muhammad (pbuh) did so especially under persecution. • Sufis develop trust (<i>tawakkul</i>) that everything that is happening to them is part of God's will, and so they lose anxieties about what is happening in this world. Indeed, to trust in something else, such as a person, is to consider that person as having power alongside God, which is a form of association (<i>shirk</i>) because only God has real power. • Satisfaction/contentment (<i>rida</i>) is a state of acceptance. A Sufi accepts misfortune as part of God's predestined plan for them. They do not need to ask for God's praise as they simply accept everything as part of God's will. • Some Sufis may reach a final state of return to God (<i>fana</i>), in which they may feel totally united with God, as if their physical state has been annihilated.	10

Question	Answer	Marks
3(b)	'Muslims may develop spiritually however they like.' Do you agree? Give reasons for your answer. AO2 – Analysis and evaluation 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. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Definitions - Developing spiritually could mean thinking about God when doing any actions and doing specific actions such as prayer, remembrance (<i>dhikr/zikr</i>) or helping others. Agree - Following the Five Pillars and other forms of additional worship and action may all help a person develop spiritually. - It could be argued the action itself is immaterial, it is the intention (<i>niyyah</i>) which shows spiritual development. - Only an individual can know their own spiritual journey so they can adjust what they do according to what helps them most. Disagree - Some Sufis were considered outside the folds of Islam by going too far in developing spiritually. - Hallaj said: 'I am the Truth.' Truth is one of the names of God (<i>al-Haqq</i>), so Hallaj was accused of claiming he was God. He went beyond the limit considered acceptable for spiritual development. - Other methods might be allowed but less effective, so could be discouraged in favour of practicing the Five Pillars and other recognised methods of worship. Conclusions - An individual conclusion should weigh up how far different methods are acceptable and effective in developing spiritually.	15

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Question	Answer	Marks
4(a)	Explain <u>two</u> views of the Mu'tazilah. AO1 – Knowledge and understanding 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. There are five main positions held by the Mu'tazilah. Any two might be explained: Monotheism – divine unity; the Mu'tazilah believed that God can have no human attributes, and any references to the 'hand' of God, as in the Qur'an 48.10, must be understood metaphorically not literally. This means the Qur'an itself is considered a human work, as God cannot write in human language. Nothing can be connected to God in any way. Divine justice ('adl) – God is good so the problem of evil in the world is explained through human freedom which permits people to sin, and this creates suffering. Life is a test and everything will balance out in the end. Justice can be achieved in this world, in the next world, or through a combination of this world and the hereafter, so if someone is suffering now it may be made up for by having a better time in the afterlife. The fires of hell and gardens of paradise are not yet real because they have not been created and will come into being at the Day of Judgement. The promise and threat – Mu'tazilah believe that humans have a natural need to submit to a system of right and wrong. God promises paradise and warns of hell after judgement – this informs Muslims they need to submit to God's will and encourages them to do so. The intermediate position – serious sinners may be held here after death, as they are not unbelievers but neither have they repented. They are expected to receive punishment. There are several layers of hell they might go to, depending on fair justice. Enjoining right and prohibiting wrong – is an obligation on people to use their intelligence to work things out and to use reasoning to express to people that they should do the right thing and stay away from evil actions.	10

Question	Answer	Marks
4(b)	Compare the views of al-Ash‘ari with the <u>two</u> Mu‘tazilah views you have chosen. AO2 – Analysis and evaluation 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. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Comparisons • Monotheism. Both Ash‘arites and Mu‘tazilah believe in the oneness of God (<i>tawhid</i>) and prohibition of idolatry, in line with the teachings of Muhammad (pbuh) and the Qur’an. Neither disagreed with those teachings, even though they interpreted them differently. The Ash‘arites believed that God created the Qur’an and sent it to earth for human understanding. Its words are God’s words. • Submission. Ash‘ari believe Muslims need to submit to whatever fate God has predestined for them. They may not understand it, but even suffering has a purpose and is part of God’s will for their life. There is no need for balance: it is totally up to God as God is all-powerful and can plan anything but does so with compassion and mercy. • Teachings. Promise and threat are not specific teachings to Ash‘arites although they may be found in some of the verses from Qur’an and Hadith referred to. Instead, followers are expected to obey God’s teachings out of submission, and they may have in mind punishment and reward in the afterlife, but these are entirely up to God. • Judgement. The intermediate position is not taught as such; there is reference to a period of waiting (<i>barzakh</i>) but this is not the same thing. It is in God’s power to send someone to hell for a temporary period of chastisement and there are different layers of hell. • Right and wrong. It is a duty to tell people when they are doing wrong and correct them. This can be done by asking for obedience to the word of God, the Qur’an, and the interpretations of Islamic scholars. It does not need to be done rationally, and this is not necessary, although rationale might be used in addition. But the revealed Qur’an demands unqualified adherence. An overall conclusion should draw together the comparisons and make a judgement as to the extent of similarities and differences found.	15