

Cambridge IGCSE™

ISLAMIYAT**0493/21**

Paper 2

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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 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **13** printed pages.

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.

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
	Indicates that the point has been noted, but no credit has been given.
	Correct point

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Question	Answer	Marks
1	Choose any <u>two</u> of the following Hadiths, and: Hadith # 16 The believers are like a single man; if his eye is affected, he is affected; and if his head is affected, he is all affected. Hadith # 4 A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said, Yes. Hadith # 9 No one eats better food than that which he eats out of the work of his hand. Hadith # 2 None of you believes until he wants for his brother what he wants for himself.	

Question	Answer	Marks
1(a)	Describe their teachings about what Muslims believe. Use the AO1 Levels of Response. Answers may include some of the following ideas, but all valid material must be credited. Hadith # 16 The teachings given in this Hadith focus on brotherhood in Islam. Islam promotes unity amongst the believers and urges believers to come to the aid of their brothers in times of difficulty and hardship. The example of the human body is given in the Hadith to highlight this relationship. Just like the head is the command centre which controls all our thoughts and actions and is vital to humans, brotherhood is essential to Muslims as it binds and holds them together. Hadith # 4 The teachings given in this Hadith state that Islam is a very simple religion to follow and practice and that the minimum requirement for attaining Paradise is the fulfilment of the Pillars of Islam. Abiding by what God has made permissible and staying away from the forbidden acts in Islam is also an important teaching that if acted upon will earn the believer Paradise. Hadith # 9 This short Hadith carries important teachings for Muslims. The Hadith's teachings are instructing all believers to work hard and do everything to the best of their abilities. The Hadith teaches believers to earn their living honestly, avoiding all forbidden ways of earning and to live within one's means. Reliance on God and dignity of labour are also key teachings highlighted of the Hadith. Hadith # 2 The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity and to deal with people the way you would want them to deal with you. Desiring and wanting for others the very best and what you desire for yourself is another important teaching given in this Hadith. The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless. However, the desire for others to do well and prosper in all aspects of life keeps envy at bay and promotes brotherhood and love in the community.	4

Question	Answer	Marks
1(b)	Explain how Muslims can put these teachings into action. Use the AO2 Levels of Response. Answers may include some of the following ideas, but all valid material must be credited. Hadith # 16 Muslims can put the teachings of this Hadith into action by keeping aware of the needs and sufferings of their fellow Muslims in the community and the wider world. An example could be that if someone in the community is widowed and struggling, she should be helped financially or emotionally or both if needed. If Muslims of another country are being oppressed Muslim nations should come to their aid and send them relief packages or provide them with refuge in their countries. Hadith # 4 Muslims can put the teachings of this Hadith into action by wholeheartedly accepting God as their Creator and Master and by putting into practice the principles of Islam e.g., by saying the prescribed <i>salat</i> five times a day; keeping away from food and drink that God has prohibited etc. Yet another way Muslims can put the teachings of this Hadith into action is by understanding that the fulfilment of what is obligatory is more important than that which is optional. The Prophet (pbuh) was never strict about optional <i>ibadah</i>; he only did <i>tarawih</i> prayers twice publicly in his lifetime so that he could set an example that only the Pillars of Islam are compulsory. Hadith # 9 Muslims today can act upon the teaching of this Hadith by following the example of the Prophet (pbuh) and the prophets that came before him who all earned their livelihood, by doing the work that was available, and which earned them an honest living. Many of them were shepherds so we today must not shy away from doing simple jobs or those that don't pay a lot as every job has its own merit, the focus should be on earning an honest living. Even as the ruler of Madina, the Prophet (pbuh) participated in the construction of the mosque in Madina, and the digging of the trench in the Battle of Khandaq. He did not think that working with his hands or doing manual labour was beneath his dignity. He acted upon his teachings and has left Muslims his example to follow.	4

Question	Answer	Marks
1(b)	Hadith # 2 The teachings of this Hadith can be put into action by responding to the needs of others e.g., sending donations, clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity. Volunteering to work at food banks to provide hot meals or food parcels to those in need, is another way in which the Hadiths teachings could be put into practice. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large.	

Question	Answer	Marks
2(a)	Write about the importance of knowing the Hadiths of the Prophet (pbuh) and of following his <i>sunna</i> for Muslims. Use the AO1 Levels of Response. There are several reasons why it is important for Muslims to know the Prophet's Hadiths and to follow his <i>sunna</i>. Firstly, Muslims need to know the Prophet's Hadiths to understand their faith. Many of the Islamic practices are based on following his action or <i>sunna</i> as the Qur'an does not go into the details of them and covers them briefly. Examples to highlight this point can be given by the candidates. Hadiths are also a source of <i>sharia</i> law after the Qur'an. The Prophet (pbuh) laid down principles of law in his Hadiths regarding all aspects of law making. Knowledge and understanding of the Hadiths is important to live one's life according to the <i>sharia</i>. Again, examples of <i>sharia</i> law need to be given to develop the answer. The Prophet's Hadiths have been a source of guidance to Muslims throughout the ages, and even today are most useful in putting one's faith into practice and in the use of <i>ijma</i> and <i>qiyas</i>. The Prophet's interaction with his wives and children shows Muslims how to behave with their families and therefore are important for them to know. Finally, it could be said that the importance of following the Prophet's <i>sunna</i> lies in the fact that God Himself asks Muslims to do so. The Qur'an itself says, 'Obey Allah and obey the Prophet' [64:12].	10
2(b)	How do Muslims benefit from following the Hadiths? Use the AO2 Levels of Response. Muslims benefit from following the Prophet's Hadiths as it guides them in all areas of life e.g., personal, legal and social. Simply having knowledge of the Hadiths is not enough – they must be put into practice for any benefit to be gained from them. Candidates must draw out this connection between knowledge and practice to be rewarded. The Prophet (pbuh) was the Messenger of God, the interpreter of the Qur'an and his life was based on the teachings of the Qur'an and thus his Hadiths give Muslims the perfect teachings of how to practice their faith, live their lives and earn God's pleasure. When Muslims lead a life which is based on the Hadiths, it will benefit them in the afterlife. By following the Prophet's Hadiths Muslim can improve both individually and at the community level. Examples of the benefits of following the Prophet's Hadiths can be given to develop the answer.	4

Question	Answer	Marks
3(a)	Write an account of ‘Uthman’s selection as caliph and how he governed the caliphate. Use the AO1 Levels of Response. For this answer the candidates need to say how ‘Uthman was elected from a panel of six well respected members of the community of Madina that ‘Umar had set up on his deathbed. The names of the six members and the process of election by which ‘Uthman was elected is needed in the candidate’s response. His administration started in 644 and ended in 656, and it could be said that he administered with mercy and generosity and proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 dirhams to the annual stipends and by increasing the control of the central government over garrison cities. Candidates need to write about other administrative policies which ‘Uthman introduced which proved him to be a skilful administrator. Candidates could also say that his administration can be divided into two parts, the first 6 years were seen as very successful and the last six years had issues and were a direct result of ‘Uthman appointing his relatives / tribesmen to important government posts and not overseeing their actions closely. ‘Uthman not addressing the complaints against his governors and administration led to the rebellion in which he was martyred.	10
3(b)	To what extent was ‘Uthman a successful military commander? Give reasons to support your answer. Use the AO2 Levels of Response. ‘Uthman can be seen as both a successful and unsuccessful military commander. On the one hand, he was able to suppress revolts that broke out after ‘Umar’s death, maintaining control over newly conquered territories. In Egypt, an early rebellion supported by the Byzantine Empire was crushed by Amr ibn al-‘As, showing effective military response under his leadership. He also oversaw significant naval expansion. The joint naval expedition against Cyprus in 649, led by Abdullah ibn Sa’d and Mu’awiya, was successful. Under his rule, the empire captured Cyprus and Crete and raided as far as Sicily, expanding Muslim influence in the Mediterranean. However, others argue that ‘Uthman was not fully successful, as he struggled to manage growing internal unrest later in his caliphate. These rebellions eventually led to his assassination, suggesting a failure to maintain unity and control. All valid responses to be credited.	4

Question	Answer	Marks
4(a)	Write about the compilation of the Qur'an, first under Abu Bakr and then under 'Uthman. Use the AO1 Levels of Response. Candidates in this answer need to write about how, after the Battle of Yamama (632) in which many <i>huffaz</i> were martyred, 'Umar feared losing the Qur'an. His persuasion of Abu Bakr to compile it, Abu Bakr's reservations and eventual agreement, and the appointment of Zayd ibn Thabit and Zayd's collection process need to be given. A quote from Zayd when he was asked to compile the Qur'an and Umar's help with the compilation are all facts that can be added for further development of the answer. Details of how the compiled copy of the Qur'an was given to Hafsa after Umar's death, and so came to be called <i>mushaf Hafsa</i>, can also be given by candidates. By the time of 'Uthman's caliphate the Islamic empire had expanded greatly, and people were reciting the Qur'an in their own dialect. Huzayfa bin al-Yaman when returning from battle in Azerbaijan in 645 alerted the Caliph of this issue (details can be added here). He asked the Caliph to make a unified text so that the Qur'an would be read by all in the same way, avoiding any disunity and differences in its recitation. After consultation with the <i>shura</i> 'Uthman asked for the <i>Mushaf</i> from Hafsa and appointed Zayd to head a team of scribes to copy the <i>Mushaf</i>. Names of the other scribes, how long it took them to copy it, and the dialect in which it was written etc. need to be given for this compilation. That 4 more copies were made from 'Uthman's copy for the 4 points of the compass could be added to the development of the answer.	10
4(b)	In your opinion, what were the benefits of a written Qur'an to Muslims in the time of the two compilations and today. Use the AO2 Levels of Response. It could be said that Abu Bakr and 'Uthman's compilations of the Qur'an prevented the possibility of different versions of the Qur'an evolving over time and helped preserve the Qur'an at the time of their caliphates in its pure form. The compiled Qur'an thus became standardised, eliminating the possible danger of any change or mistake occurring in the text in the future. Later, as Islam spread, a written Qur'an became accessible to Muslims across the world and was beneficial to those who could not memorise the Qur'an by heart. A compiled Qur'an made it easier to translate it into different languages in latter times. Today because the Qur'an is in the written form it is easily available to all and can be accessed online as well. All valid answers to be credited.	4

Question	Answer	Marks
5(a)	Give a detailed account of the method and importance of ablution (<i>wudu</i>) before prayer. Use the AO1 Levels of Response. Ablution (<i>wudu</i>) is the act of attaining ritual purity. Four rites are mentioned in the Qur'an specifically for the performance of <i>wudu</i>. They are: • To wash the face from the top of the head to the chin and as far as the ears • To wash hands and arms up to the elbows • To wipe the head with wet hands • To wash the feet up to the ankles. The above is the compulsory <i>fard</i> practice of how to perform ablution. The <i>sunna</i> method of performing <i>wudu</i> is: • One must begin the <i>wudu</i> with God's name • The intention to perform the <i>wudu</i> must be made • A clean area should be used to perform <i>wudu</i> preferably facing the <i>qibla</i> and clean water should be used • Hands should be washed up to the wrists. <i>Miswak</i> or a brush must be used to clean one's teeth • The mouth should be rinsed (gargled) three times • The face is then washed from the forehead down to the throat, and from ear to ear • Both forearms are washed thrice, from wrists to elbows beginning with the right arm • After the above, wet palms are passed over the head(once), this is called <i>masah</i> of the head • Similarly, <i>masah</i> of the neck is performed followed by cleaning the ears back and front • Finally, the right foot and then the left foot are washed up to the ankles thrice each. <i>Wudu</i> is supposed to be in a continuous process such that each body part should be washed one after the other thrice and no body part should be allowed to dry before the next is washed in the prescribed way. The Prophet (pbuh) said that <i>wudu</i> is not considered to have taken place if any part of the body which is supposed to be washed remains dry. So, washing three times eliminates the possibility of any body part being left unwashed. The Prophet (pbuh) after <i>wudu</i> proclaimed the <i>shahadah</i>. It is important because it is through <i>wudu</i> that a person cleanses himself of any minor impurities. It is required for a believer to be purified before he performs the daily prayers. Islam lays great emphasis upon the concept of purity and cleanliness as the Prophet (pbuh) stated, 'Cleanliness is one half of faith'. The candidates could add that the Qur'an has also highlighted its importance, 'Allah loves those who make themselves pure'. It is believed that <i>wudu</i> washes away the sins of a believer and purifies them, hence it is given a lot of importance.	10

Question	Answer	Marks
5(b)	What in your opinion are the benefits of dry ablution (<i>tayammum</i>)? Use the AO2 Levels of Response. Candidates for this part answer could say that permission for <i>tayammum</i> is given by God in the case of non-availability of water or on the grounds of illness. God in the Qur'an has clearly said that 'Allah does not wish to place you in difficulty but to make you clean.' Candidates can go on to say that <i>tayammum</i> benefits the believer as it prepares the believer mentally for the worship they are about to perform. To create a connection between God and the believer and to move the focus of the believer from the world to God. <i>Tayammum</i> also removes one's sins so those who may not be able to access water due to its unavailability or because of illness are not deprived of the benefits of prayer, as indeed God is just to all.	4