CAMBRIDGE
International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2025**

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

© Cambridge University Press & Assessment 2025

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.

© Cambridge University Press & Assessment 2025

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

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2025

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2025

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

© Cambridge University Press & Assessment 2025

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(a)	**Choose any <u>two</u> of the following Hadiths.** **Describe their teachings about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge on page 6.** **Use AO1 Levels of Response**	**4**
1(a)(i)	**Hadith #19** **The world is a believer's prison and the unbeliever's paradise.** The all-important teaching given in this Hadith is that this world is a place of temporary abode for all humanity and that Muslims must live their lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on the way they live. The non-believers live their lives without the restrictions of Islamic *sharia* so the freedom of their code of life has been compared to Paradise, where one's every desire will be fulfilled. The core teaching of the Hadith tells believers that just as a prisoner does not make prison his home a believer should not consider this *dunya* to be their permanent home.	
1(a)(ii)	**Hadith #13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away.** The main teaching given in this Hadith is that the Qur'an and the teachings and guidance in it should never be neglected by believers. A Muslim must always keep to reading the Qur'an and understand and follow the teachings given in it. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an and needs to be developed by candidates. Just as the camels were and are all important to the Bedouins, so the Qur'an is all important to Muslims.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(a)(iii)	**Hadith #12** **The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'** The teaching given in this Hadith is directed specifically to Muslim rulers and is asking them to rule with gentleness and to be inclusive in their approach of governance. Those in authority are asked to work for the welfare and prosperity of their people. There is another important message in the Hadith which is for the two governors the Prophet (pbuh) had appointed but can be taken as an instruction by all who exercise power: that is that people should be introduced and taught the faith in a gentle way.	
1(a)(iv)	**Hadith #17** **Modesty produces nothing but good.** This short Hadith has a very profound teaching for Muslims. It is one of several Hadiths of the Prophet (pbuh) that have described modesty as a part of faith. It is important to understand that modesty is of both body and mind and helps create a morally pious and respectful society. The teaching given in this short Hadith is that by being modest a believer does not promote his self-interest or position but considers himself as a part of a community and seeks to create a peaceful and upright society in which everyone prospers.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding on page 7.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	**Hadith #19** Muslims can put the teachings of this Hadith into action quite simply by living their lives according to the *sharia* and following the *sunna* of the Prophet (pbuh). Staying away from forbidden foods and drinks (all intoxicants), living modestly by e.g., lowering one's gaze in the company of the opposite sex, earning a living honestly, not taking interest on our savings, are some ways in which the teachings of the Hadith can be acted upon.	
1(b)(ii)	**Hadith #13** Every Muslim can put the teachings of this Hadith into action by reading a portion of the Qur'an every day. They can try to understand the teaching given in the verses they have read and understand the principles of their faith by understanding the Qur'an. Recitation of the Qur'an keeps a believer spiritually connected to God. The teachings can also be put into practice by teaching the Qur'an and its recitation and meaning to others.	
1(b)(iii)	**Hadith #12** The teachings of this Hadith can be put into action quite simply. Rulers and people in authority, e.g., parents and teachers, should remember that ultimate authority lies with God and that positions of authority should be considered as a trust from God and therefore they must always act justly and kindly towards those under their care and supervision. Examples of how this can be done could be given. Ease in the practice of faith must also be allowed, as it will make people more inclined to sincerely follow their faith. Candidates can develop the answer by giving examples.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)(iv)	**Hadith #17** The way to put the teachings of this Hadith into action is by living modestly in one's daily life, as only then can believers live their lives according to the teachings of Islam. This can be done when our speech, dress, manner and attitude towards life is humble and simple. Modesty is a shield against immorality; lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Another way of putting the teaching of this Hadith into action is by remaining humble and acknowledging / knowing that God is the Master and Creator and giver of everything one possesses.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(a)	**Write about the rules of analogy (*qiyas*) to show how it is used in law making. Give <u>two</u> examples of its use by Muslims today.** **Use AO1 Levels of Response.** Analogy (q*iyas*) is the fourth and final source of Islamic law making. *Qiyas* involves comparing one thing with another that is similar to it, and in *sharia* is the legal method to apply laws laid out in the Qur'an and Hadiths. In its practice three elements are necessary: • Fundamental teaching: *asl* or root • The new matter in question: *far*, branch • The link that connects them: *illa*. By relating these together Muslims arrive at the new judgment *hukm*. Qur'an and Hadith both justify the use of *qiyas*: Surah *Al Jum'a* 62:9 prohibits all sorts of trading from the time of the *azaan* on *Jum'a* till its completion. By applying *qiyas* all kinds of transactions are prohibited e.g., sales, getting married, holding meetings etc. Another example can be taken from the following Hadith: *'Every intoxicant is khamr, so every intoxicant is haram.'* Based on this Hadith, it could be said that all drugs like marijuana, cocaine etc. are forbidden as they cause intoxication. The Prophet (pbuh) encouraged the use of *qiyas,* and candidates can give an account of the Prophet's (pbuh) conversation with Mu'adh ibn Jabal in which the Prophet (pbuh) encouraged and gave permission to Mu'adh to practice *qiyas*. Examples of qiyas can bring out the benefits of its use in present day, showing Islam to be a progressive religion.	**10**
2(b)	**Why in your opinion are some Muslims reluctant to use *qiyas* to find solutions for everyday problems?** **Use AO2 Levels of Response.** For answering this question candidates need to show their understanding of why some Muslims, e.g., *Shi'a* Muslims, hesitate to use *qiyas*. It could be said that as its practice requires sound knowledge of Qur'an and *sharia*, and the ability to apply that knowledge accurately to different situations, it is felt that it should be avoided to safeguard against any unlawful outcome. Also, it involves a lot of personal judgment coupled with sound knowledge of *sharia* by the person conducting *qiyas,* hence some Muslims are hesitant to use it. All valid answers to be credited.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(a)	**Write about how Abu Bakr set the example of leadership as the first Caliph of Islam.** **Use AO1 Levels of Response.** This question requires candidates to give an account of how Abu Bakr led the *ummah* as the first caliph and displayed his leadership skills. Abu Bakr led the *ummah* with strong faith, wisdom, courage, justice, compassion, and patience. He was a good administrator and was always available to the people. He had a high sense of morality and piety, and this is reflected in his first speech as *khalifa*. He also by following the orders of the Prophet (pbuh) such as sending the expedition to Syria made clear that the Prophet (pbuh) had to be followed in all matters, setting a leadership quality of obeying the *sunna* that should be followed by all Muslim leaders. Maintaining the unity and solidarity of the *ummah* by putting down the uprisings that began after the death of the Prophet (pbuh) also displayed his leadership skills as a skilled and strategic general. Another leadership quality displayed by Abu Bakr was his administrative skills. As the first caliph he laid the foundations of a truly democratic state, he established the *majlis e shura* where affairs of the state were discussed with the prominent Companions of the Prophet (pbuh) and he took decisions in the light of *ijm'a*. He divided the caliphate into provinces for better governance. Islamic law was imposed while at the same time non-Muslims were free to follow their own faith, and their life and property were protected by the state. He encouraged education and appointed preachers to teach the principles of Islam to the masses. His sense of financial integrity was yet another leadership quality. He set up a state treasury of which he regarded himself as a trustee. He lived humbly and treated his time as caliph as a service to the *ummah.* He led and worked towards establishing an Islamic state on the same principles which were set by the Prophet (pbuh) when he led as the caliph of Arabia. Candidates could write about Abu Bakr's leadership qualities other than the ones given above. All valid responses are to be credited.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(b)	**In your opinion which was the greatest service of Abu Bakr as Caliph? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to choose any **one** service of Abu Bakr as caliph and say why in their opinion it was the greatest. A great service by him for the Muslims could be said to be the compilation of the Qur'an. Or candidates could say how he upheld the Pillar of *zakat* and prevented the practice of Islam from being corrupted. Any choice made by the candidate when backed with valid reasons is acceptable. The mark will depend on the quality of understanding offered.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(a)	**Write a detailed account of Muslim belief in predestination and decree.** **Use AO1 Levels of Response.** Predestination is the idea that God has command over all creation, and Muslims believe that although human beings have free will to make their own choices, God is aware of the choices that will be made. Muslims believe that everything good or bad, all moments of happiness or sorrow, pleasure or pain, success or failure, come from God alone. The reason Muslims believe in this is because the Qur'an has explicitly told us to believe in *Qadr*. Muslims believe that God has recorded everything that will occur until the Day of Judgment in the Preserved Tablet (*al-Lawh al-Mahfuz*). The life spans of all human beings are written and the amount of sustenance they will receive are all recorded before their birth. In Islamic belief every human act both in material and spiritual life is predestined. However, this belief does not discount the principle of man's moral freedom and responsibility. All is known by God, but freedom is also granted. Unlike angels, humans have free will but need to understand that God knows the choices that will be made by each person because He is all knowing. God holds people accountable for what they have done within their capability, but not what they cannot do as is it said: *"Allah does not burden a soul with more than it can bear."* Belief in *Qadr* implies the acceptance of God being *kulle shayin-Qadeer* (Allah having command over all creation). God knows what the creatures will do, encompassing everything by His knowledge. Whoever refuses this denies God's perfection, because the opposite of knowledge is either ignorance or forgetfulness. Both are deficiencies of which God is free.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(b)	**How does belief in predestination strengthen a Muslim's belief in God?** **Use AO2 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. Belief in divine decree strengthens one's belief in God. Muslims by this belief realise that God alone controls everything, so they trust and rely on Him. Despite trying their best, they rely on God for the outcome. A person's hard work or intelligence does not make them arrogant, for God is the source of all that comes their way. A person attains peace of mind in the realisation that God is 'the Wise' and His actions are dictated by wisdom. Things happen for a purpose. If something reached a person, they realise it could never have escaped them. If something misses them, they realise it was never meant to be. A person achieves an inner peace and is inwardly at rest with this realisation.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(a)	**Write a detailed account of the Pillar of alms-giving (*zakat*) giving its benefits.** **Use AO1 Levels of Response.** Candidates can explain the term *zakat*, saying it means purification and is a means by which Muslims purify their wealth and their heart from the love of money and greed. They can go on to say that it is an obligation which was imposed on previous nations as well and how God has promised great reward to those who fulfil this obligation. Well-developed answers may well elaborate on this part of the answer saying that the money paid in *zakat* is not something that God needs or receives: He is free of all dependency. *Zakat* is due if one's assets equal or exceed the *nisab* level for one whole year. Who is liable to pay *zakat* can be answered by writing about the *nisab* by means of which *zakat* is calculated. Candidates can list the people to whom *zakat* can and cannot be paid to and write about the types of wealth that come under *zakat* and the rate of *zakat* on them. Candidates need to write about the benefits of giving *zakat* as well, such as the following: it is fulfilling a Pillar of Islam which is compulsory on those who can pay it; it frees a Muslim from greed and love of money; it helps in earning forgiveness of sins; it helps Muslims to learn about the laws of God because they cannot pay *zakat* unless they know and understand the rulings on *zakat*. Benefits of giving *zakat* to the society could also be included in the answer. For example: by giving *zakat* poverty is removed from society as people can meet their needs; it removes the economic imbalance from society, making it safe as people are less likely to commit crimes to fulfil their needs.	**10**

Question	Answer	Marks
5(b)	**In your opinion does the giving of *zakat* benefit the individual more or the society? Give reasons for your answer.** **Use AO2 Levels of Response.** Candidates need to give reasons for who in their opinion benefits more by the giving of *zakat,* the individual or the society. They could hold the opinion that both benefit from its giving. Whatever their viewpoint is they need to state it and support it with sound reasoning. They could say that it makes an individual realise that their wealth is a gift from God which they need to share with the less fortunate in society, making them humble and compassionate. They could say that society is prosperous as a whole as nobody is left behind hence it becomes peaceful, and crime is reduced. They could develop the answer by saying how in the caliphate of 'Umar the community was so peaceful due to the economic balance in society that there were not many people needing *zakat* funds. All valid reasons to be credited.	**4**

© Cambridge University Press & Assessment 2025