CAMBRIDGE
International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

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.

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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.

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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

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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.

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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.

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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

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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

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Question	Answer	Marks
1(a)	**Choose any two of the following Hadiths, and** **describe their teachings about what Muslims believe;** **Use AO1 Levels of Response**	**4**
1(a)(i)	**Hadith #14** **May Allah show mercy to a man who is kindly when he sells, when he buys and when he demands his money back.** There are three main teachings given in this Hadith. Firstly, that a person must conduct all their affairs with honesty, fairness, and kindness. Secondly, that mercy in all aspects of life including business and financial must be shown. Finally, the Hadith teaches believers that mercy shown by people to their fellow human beings is rewarded by God. Supporting Hadiths can be given to develop teachings of the Hadith.	
1(a)(ii)	**Hadith #5** **Every person's every joint must perform charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** The teaching given in this Hadith is to show compassion and care in society; to perform different acts of charity, and that worship of God is not restricted to fulfilling the Pillars only. Everyday acts of kindness also come under worship and this teaching should be developed in good answers.	
1(a)(iii)	**Hadith #11** **'I and the man who brings up an orphan will be like this in Paradise.' And he pointed with his two fingers, the index finger and the middle finger.** The set Hadith gives important teachings to Muslims on their obligations in the community and the rewards their fulfilment will earn them. It teaches Muslims to care for and look after orphans and teaches them that kind treatment towards orphans is a moral duty of believers. It also teaches Muslims to look after and assist the most vulnerable in society. For these actions they will be rewarded by God.	

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Question	Answer	Marks
1(a)(iv)	**Hadith #2** **'None of you believes until he wants for his brother what he wants for himself.'** In this Hadith the Prophet (pbuh) is asking Muslims to show concern for one another. 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 they would want to be dealt with. Desiring and wanting for others the very best and what you desire for yourself is yet another teaching of this Hadith.	
1(b)	**Choose any two of the following Hadiths, and** **explain how Muslims can put these teachings into action.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly, by showing leniency if a debtor needs extra time to repay a debt off, and by not selling substandard or defective products. 'Uthman it is said gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods, saying that God had given him more then he needed.	
1(b)(ii)	The teachings given in the Hadith can be acted upon by fulfilling one's role in society responsibly, for example: by greeting others with a smile; removing a harmful thing from the path to prevent an accident e.g., removing a banana peel seen on the footpath that someone could slip on and hurt themselves ; giving good advice to someone; uniting two friends or siblings after an argument. Those are all acts that can be considered as charity. Other examples can be given to bring out how the teachings of the Hadith can be put into action. All valid answers to be credited.	
1(b)(iii)	There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. A Muslim can provide food, shelter and basic necessities to orphans. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or the debt can be written off by the lender. Offering emotional support and advice on various matters to orphans are other ways of putting into action the teachings given in the Hadith. All valid responses to be credited.	

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Question	Answer	Marks
1(b)(iv)	The teachings of this Hadith can be put into action by responding to the needs of those in need, e.g., by sending donations or clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity, and by providing *zakat* funds to Muslim charities to help other Muslims in need across the world. Even wishing others well is an implementation of this Hadith. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of humanity at large.	

Question	Answer	Marks
2(a)	**Write about the *isnad* and *matn* of Hadiths and their importance in Hadith collection.** **Use AO1 Levels of Response.** Hadiths are the sayings of the Prophet (pbuh) and are made up of two main components: *isnad* and *matn*. Hadith compilers give a lot of importance to both these components when establishing the authenticity of a Hadith. The first component of a Hadith consists of the chain of names through which it has been received, which is called the *sanad*. The chain can have a few names or a long list depending on how far the compilers' time was from that of the Prophet (pbuh). The compilers examined this chain or the line of transmission very carefully to ensure that the Hadith really did come from the Prophet (pbuh) and was genuine. The authenticity of a Hadith depended upon the continuity of the *isnad* as well as the reliability of the narrator. Hadith researchers developed '*Ilm al Hadith* to check the authenticity of Hadiths. Within it were many branches like the *Asma al Rijal* which studied the lives of the narrators in detail. Some of the rules that had to be strictly met were as follows: the narrator must be a person of firm faith, and be known for truthfulness and honesty, and for having a good memory. The second component refers to *matn* which is the action/teaching of Prophet Muhammad (pbuh) being portrayed in the Hadith. The early compilers made it an essential rule that the text of a reliable Hadith must be in accordance with the teachings of the Qur'an. Some of the rules for establishing the genuineness of *matn* were that the Hadith should not be contrary to the Qur'an and not be against normal peoples' experiences. Much importance was given to the two main components of the Hadith in Hadith collections as they determine the degree of reliability of the Hadith. Both parts give the Hadith its structure, reducing the chances of the recording of an inaccurate Hadith which may cause contradictory views amongst Muslims, which could contradict Islamic beliefs. On the basis of *isnad* and *matn* Hadiths are classified as authentic, good, weak and fabricated. Importance to the two components was also given because compilations of Hadith into *Musnad* and *Musannaf* collections are based on the *isnad* and *matn* of Hadiths.	**10**

Question	Answer	Marks
2(b)	**Why are authentic Hadiths so important in Islamic law? Give reasons for your answer.** **Use AO2 Levels of Response.** Hadiths help in establishing Islamic law and for the sake of justice it is vital that only authentic Hadiths are used so that no injustice is done. Authentic Hadiths are used as they ensure that any legal judgements made are based on firm Islamic principles. It could be added that the secondary sources of Islamic law also use the Qur'an and Hadith on which to base their judgments, so reliability and accuracy of the content of Hadiths is imperative. Candidates could develop their answer by giving an example of how Hadith is used to create laws. Thus, authentic Hadiths help establish *sharia* law. For this purpose, it is very important that only Hadiths that are proven as authentic should be used as sources of law.	**4**

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Question	Answer	Marks
3(a)	**Write about <u>one</u> significant reason for the Battle of Siffin and give a detailed account of the battle.** **Use AO1 Levels of Response.** It could be said that the main reason for the Battle of Siffin was that Mu'awiya believed that implementation of the *sharia* upon the murderers of 'Uthman took precedence over pledging allegiance to 'Ali. Verse 33 of Sura 17 of the Qur'an became the cry of Mu'awiyah's campaign: 'If anyone is killed wrongly, we give the next of kin authority [to demand *qisas* or to forgive] but let him not exceed bounds in the matter of taking life.' 'Ali was determined to unite the *ummah* and did not want to cause further division hence did not take immediate action to find and punish those that had martyred 'Uthman. *The Battle* Tensions between the two sides kept building until finally, in 657, the caliph led his army out of the garrison city of Kufa, where he had established his temporary headquarters. Reports differ regarding the size of his army with the most reliable narration determining it to be around 50 000. Mu'awiya, after consulting with his generals, determined that they would not wait for 'Ali and his army to enter Syria; rather, they would meet them outside. Mu'awiya along with his army estimated to be around 60 000 reached Siffin, along the lower part of the Euphrates, and camped there waiting for the army of 'Ali. There were initial attempts to negotiate but reconciliation failed. The conflict began with individual combats among their forces, which proved indecisive. On the first day of fighting, the two armies stood firm but neither of them had success over the other. The battle intensified on the second day, and on the third night 'Ali's army pushed the people of Syria back from their positions. After this night both armies found it very difficult to continue and withstand more fighting. Both sides realised that this conflict was only weakening the Muslim state and if they continued, they would be left vulnerable to outside attacks. Mu'awiya told his men to tie the *Mushaf* to the end of their spears, signalling their willingness to mediate by going back to the judgement of the Qur'an rather than fight. 'Ali accepted, fearing that continued fighting would lead to the weakening of the Muslim state. He was pushed by the extremists to continue to fight but explained to them that there was no option except peace and dialogue because the alternative would mean the potential destruction of the Muslims. The battle ended with arbitration showing the awareness of the *ummah* to preserve itself against outside enemies thus concluding with a common inclination towards peace.	**10**

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Question	Answer	Marks
3(b)	**To what extent was the emergence of the *kharijis* the most serious issue facing 'Ali after the Battle of Siffin?** **Use AO2 Levels of Response.** Candidates may say that the emergence and rise of the *kharijis* was perhaps the most serious issue for 'Ali to deal with as it further divided the *ummah*. 'Ali, it could be added, managed to convince many *kharijis* to join him, but there were a significant number who were very militant and strongly opposed to 'Ali, which led to the Battle of Nahrawan in which brothers fought brothers and fathers and sons were on opposite sides to each other. This battle between 'Ali and the *kharijis* disheartened the fighters on both sides to the extent that they did not respond to 'Ali's call to fight Mu'awiya again. It also sadly led to the assassination of 'Ali by a *khariji.* Some candidates may put forward other viewpoints, saying that in their opinion the emergence of the *kharijis* was not the most serious issue facing 'Ali, but rather that the inconclusive outcome of the Battle of Siffin weakened 'his authority as caliph so much so that he had to move his capital from Madina to Kufa to better deal with the challenges he faced, such as the issue with Mu'awiya. All valid responses to be credited.	**4**

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Question	Answer	Marks
4(a)	**God revealed books to some of His prophets. Write about Muslim belief in prophets and the books revealed to them.** **Use AO1 Levels of Response.** In this answer candidates need to write about both Muslim belief in prophets and the books revealed to some of the prophets. It could be said that in order to teach people how to live a good life God sent messages to guide them. These messages were brought to people by men that God chose as His prophets. The first prophet sent to Earth was Adam and the last prophet sent to guide people and to give them the message of God was the Prophet Muhammad (pbuh). He is the last in a long line of prophets sent to this world. One of the duties of all the prophets of God was to teach people the message of *tawhid* and to show them how to be good people and to guide them to the right path. Prophethood is a gift from God, He bestows it on whomsoever He chooses. Candidates could go on to develop their answer by giving the qualities and attributes as well as miracles of prophets chosen by God. All prophets of God spoke the language of their people. The number of prophets sent throughout history is thought to be approximately 124,000 and Muslims should have faith in all the prophets sent by God and make no distinction between them [*al-Baqara* 2:285]. Candidates could go on to name some of the prophets and also write about the distinction between a *nabi* and a *rasul*. God revealed books to different prophets as a source of guidance to humanity. In order of revelation the books revealed to the prophets are: • The Scrolls (*Suhuf*) of Ibrahim • The Torah (*Tawrah*) revealed to Musa • The Psalms (*Zabur*) revealed to Dawud • The Gospel (*Ingil*) revealed to ʿIsa; and • The Qur'an revealed to Prophet Muhammad (pbuh). The earlier books before the Qur'an were either lost, like the *Abrahamic Suhuf*, or altered, like the Bible. None of the earlier revealed books exist in their original form or in the language in which they were revealed except for the Qur'an, which remains exactly as it was revealed 1400 years ago. Nothing has been added to it or taken away from it and God in fact has taken it upon Himself to protect its text till the end of the world from any corruption or alteration. It remains the last book revealed to the last prophet of God Peace be upon Him.	**10**

Question	Answer	Marks
4(b)	**Why were books revealed to prophets at different time periods? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to give their own views on why they think the revealed books were sent to prophets at different times. One reason given could be that God did not want any community or society to say on the Day of Judgment that they did not believe in the Oneness of God or practice the faith of Islam because it never reached them. Another reason could be that every community was different to the other, spoke their own language and had moved towards ungodliness in different ways. So the message to each was focused on guiding specific communities to the Oneness of God and the righteous path in words they understood. The candidates could add that unlike the earlier revealed books the Qur'an was revealed as a universal book for all humanity and in a language which is alive even today. That all books carried the same central message as the Qur'an despite other differences in them could be another approach in answering the question.	**4**

Question	Answer	Marks
5(a)	**Outline how Muslims prepare for Friday *(Jum'a)* prayers and *Eid* prayers and describe the special features of these prayers.** **Use AO1 Levels of Response.** Both Friday (*Jum'a*) prayers and *Eid* prayers are of special importance to Muslims. Worshippers before attending these prayers usually prepare themselves as is recommended. They do this by bathing, cutting their nails, wearing fresh and clean clothes (on *Eid* they more often wear new clothes) and apply *ittar* before arriving at the mosque. The main features of the Friday (*Jum'a*) prayer are that it falls at the same time as *Zuhr* / afternoon prayer which it replaces. It is performed in a mosque, if available. It must be performed in congregation led by an *imam* and cannot be offered individually. When the time for prayer comes the *azaan* is called, the *imam* then facing the worshippers delivers a sermon which it is compulsory to hear and which is an essential part of the prayer. Two sermons are delivered, one distinguished from the other by a brief pause. At the end of the sermon, prayer (*du'a*) is said for individuals and the *ummah*. Finally, after the sermon two *fard raka'at* are prayed behind the *imam*. Only the *fard raka'at* are prayed in congregation. Before the *Eid* celebrations Muslims begin the day by offering *Eid* prayers. These are compulsory for all those for whom Friday congregational prayers are compulsory. They do not replace *Fajr* prayers, and can only be prayed in congregation. There is no *qada* for this prayer and the time for it is from sunrise up until noon. There is no *azaan* or *iqamat* for *Eid* prayers. *Eid* prayers are said in the mosque or in an open field (*musallah*). A *khutba* is read in *Eid* prayers. There are two *rakaats* to be read during which it is recommended to pronounce six extra *takbirs* in Hanafi jurisprudence. The three *takbirs* are pronounced after the opening *takbir* and before the Qur'anic recital in the first *rakaat,* while during the second *rakaat* the believer pronounces the other three *takbirs* after the Qur'anic recital. Worshippers raise their hands during each pronouncement of the extra *takbir*. It is highly recommended that the *takbir* on *Eid* is proclaimed from the time a believer sets off from home for the *Eid* prayers until reaching the destination where prayer is to be said. *Sadaqa tul Fitr* is given before *Eid* prayers to the needy.	**10**

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Question	Answer	Marks
5(b)	**Why, for Muslim men, is so much importance given to praying in congregation at a mosque?** **Use AO2 Levels of Response.** Candidates could say that praying in a mosque is highly recommended especially for Muslim men. There are multiple advantages of praying in a mosque. The reward for praying in congregation is 27 times greater than praying alone. Every step a believer takes towards the mosque is counted as a charity. In a mosque believers can connect more closely with God as there are no worldly distractions there. Other than the above individual benefits it could be said that unity and brotherhood between the *ummah* is established. Important issues can be discussed at mosques. Candidates may add that God has given women the option of saying their *salat* at home, as they have responsibilities of running the home and looking after children, whereas for men it is highly recommended to pray at the mosque in congregation. All valid responses to be credited.	**4**

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