

Cambridge IGCSE™

ISLAMIYAT**0493/22**

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.

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 # 6 Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. Hadith # 11 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. Hadith # 15 God will not show mercy to him who does not show mercy to others. Hadith # 7 It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property'.	

Question	Answer	Marks
1(a)	Describe their teachings about what Muslims believe. Use the AO1 Levels of Response. Hadith # 6 The main teaching given in this Hadith is to maintain peace in society whilst at the same time acknowledging the presence of evil and using lawful and peaceful measures to remove it or correct the issue. The focus of all action should be on the welfare and betterment of the community. Hadith # 11 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 firstly care for and look after orphans and to look after and help the most vulnerable in society. Kind treatment towards orphans is a moral duty of believers for which they are rewarded by God and earns them the closeness of the Prophet (pbuh) in Paradise. Hadith # 15 Two of God's oft repeated attributes are <i>Rahman</i> and <i>Raheem</i>. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is asking believers to develop the traits of mercy and kindness, in their own personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them. Hadith # 7 The Hadith gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best of men a believer must always be engaged in God's service with their person or property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh).	4

Question	Answer	Marks
1(b)	Explain how Muslims can put these teachings into action. Use the AO2 Levels of Response. Hadith # 6 Some ways in which the teachings of the said Hadith can be put into action is by reporting corruption, e.g., electricity theft or bribes being paid to attain jobs or cheating in a classroom. Another way of acting upon the teachings given in the Hadith is by writing to newspapers about issues that need to be addressed. Always speaking the truth is a simple yet recommended action. All valid answers to be credited. Hadith # 11 There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. First, a Muslim can provide food, shelter and necessities to orphans. They could also adopt an orphan or make suitable arrangements for their safe living. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or be exonerated by the lender. If on the other hand an orphan is left with an inheritance it could be invested wisely on their behalf and be given back to them when they come of age. Offering emotional support and advice on various matters to orphans are other means of putting into action the teachings given in the Hadith. Hadith # 15 Muslims can put into action the teaching given in this Hadith by establishing brotherhood amongst themselves. This can be done by showing compassion to others, helping someone in their time of need be it emotional or financial, or caring for the sick. The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Ta'if when they stoned him and forgave the Makkans at the time of the Conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples could be given here to expand on the answer. Hadith # 7 There are many ways in which the teachings of this Hadith can be put into action. A believer can strive in the way of God by worshipping Him. By not only offering the obligatory five prayers but waking up to offer <i>tahajjud</i>, <i>nafl prayers</i>, etc. One could offer to do voluntary work in the community to better the lot of those in need, e.g., by teaching basic literacy to some children who do not have the means/access to go to school.	4

Question	Answer	Marks
1(b)	Financially contributing to projects like building mosques, providing drinking water to areas where there are droughts, helping communities affected by conflict across the world are all ways by which we can strive in God's way and attain His pleasure.	

Question	Answer	Marks
2(a)	Write about how the four sources of Islamic law are used in law making. Use the AO1 Levels of Response. The Qur'an is an authority in Islamic law: it is the word of God. It is not questioned or contradicted by the other sources; it is the basis of legal rulings in Islamic law. The <i>sunnah</i> is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an and explain how the Pillars of Islam are to be carried out, e.g., <i>salat</i> and <i>zakat</i>. They are also used when the Qur'an is silent on a matter, e.g., the inheritance given to a grandmother. The Hadiths also explain, qualify and provide exceptions to the absolute injunctions of the Qur'an. They are interlinked and are the two main (primary) sources, the Hadith never contradicts the Qur'an. Candidates may give examples of specific Hadiths, for example: those that explain the circumstances under which the hands of a thief can be cut off, or foods that are <i>halal</i> and <i>haram</i> apart from those mentioned in Qur'an. <i>Ijm'a</i> and <i>qiyas</i> are the secondary sources of Islamic law and became more important after the Prophet's demise and are used mainly for issues that did not arise during his lifetime. <i>Ijm'a</i> is the shared opinion of scholars. <i>Ijm'a</i> rulings include issues they have had to deal with since the time of the caliphs, such as the compiling of the Qur'an, and more recently, the permissibility of IVF. Those knowledgeable about Islamic law decide on new matters based on what they already know from the Qur'an and Hadith and then agree on a ruling. These rulings are based on existing Qur'anic guidance, so there is no contradiction or disagreement with the Qur'an. An example would be the <i>ijm'a</i> on the prohibition of marriage to one's grandmother based on a Qur'anic verse. <i>Qiyas</i> is analogy, the way it is applied is when one Islamic ruling is compared with another to derive a new ruling for a new issue. Examples of this could be the use of drugs such as cocaine being prohibited on the basis that intoxicants are prohibited. The original case will have a ruling based on the Qur'an, and therefore the ruling on the new case will have its basis in Qur'anic sources.	10

Question	Answer	Marks
2(b)	Why do you think the Prophet (pbuh) allowed the exercise of personal reasoning (<i>qiyas</i>)? Use the AO2 Levels of Response. Candidates need to give a response that shows understanding of why the Prophet (pbuh) encouraged the use of personal reasoning among his Companions. It could be said that he was aware that issues or problems could confront his community where there may not be a clear-cut answer in the primary sources, but he believed that, if the principles laid out in the sources were followed, a correct decision could be reached. Candidates may mention that use of <i>qiyas</i> tends to be used by people with sound Islamic knowledge, and the Prophet (pbuh) was confident that his Companions possessed this knowledge, so would therefore be able to reach sound decisions in light of Islamic teachings. Some candidates may give the example of his conversation with Mu'adh ibn Jabal in this part of the answer, and it can be given as development of the answer.	4

Question	Answer	Marks
3(a)	Write about the way in which the lives of ordinary people improved during ‘Umar’s caliphate. Refer to his administrative policies. Use the AO1 Levels of Response. ‘Umar’s period as caliph is regarded as the golden era in Islamic history. ‘Umar introduced several administrative policies that made the caliphate well run and prosperous, and in which the living standard of the people improved a great deal. Some of the administrative policies and the way they improved the lives of people in ‘Umar’s caliphate that could be given by candidates are: As the empire expanded ‘Umar divided the state into provinces and appointed qualified and experienced governors to run the states. <i>This made the caliphate safe, prosperous and well administered, leading to the prosperity of its people.</i> He made the judiciary separate from the executive and appointed judges. <i>This gave the citizens swift and impartial justice.</i> The <i>bait-ul-maal</i> was created under <i>Amils</i>. <i>This made the government finances safe from misuse and introduced checks and balances on public finance and kept corruption out of government.</i> Government officials when appointed had their credentials and finances scrutinised at the time of appointment and when they left government, <i>to ensure no wrong doings had taken place.</i> Complaints against officials were heard at the time of <i>hajj</i> and dealt with effectively and the officials were instructed to live simply. <i>All this ensured that the public servants were there to serve the people and ensure smooth running of government without any corruption.</i> ‘Umar ran the affairs of the state by consultation hence <i>Majlis Shura</i> was continued with, <i>and a democratic system of government was kept in place.</i> Town planning and the building of roads and highways were all undertaken <i>to better the life of the people and make communication and defence of the caliphate better.</i> Mosques and schools were constructed <i>to make the populace well versed in religious and other subjects.</i> Cantonments were made for soldiers, and their needs were looked after. <i>This kept the armed forces content and happy and they were happy to serve the caliphate.</i> Special attention was given to the wellbeing of non-Muslims <i>which ensured good relations between all the citizens so much so that their affairs were settled by their religious laws. It fostered religious tolerance.</i>	10

Question	Answer	Marks
3(b)	What were the effects of ‘Umar’s military successes on Muslims living under his caliphate? Use the AO2 Levels of Response. Candidates could write about various impacts. It could be said that with military success came a lot of wealth to the treasury, which helped in the living standards of the people as the caliphate could meet the needs of all its people. The wealth brought into the caliphate as war booty also helped to improve infrastructure. Military successes gave Muslims a sense of their own strength and a sense of security which enabled the ruling body to focus on the wellbeing of the citizens. All valid responses to be credited.	4

Question	Answer	Marks
4(a)	Write about the leadership qualities of the fourth caliph ‘Ali. Use the AO1 Levels of Response. Candidates need to identify and describe the leadership qualities of the fourth caliph ‘Ali ibn Abi Talib. To develop their answers, candidates should explain what each quality involved and how it was demonstrated during his leadership. Some of the qualities that could be written about are his: • Bravery: He was given the title of Lion of Allah by the Prophet (pbuh) for his bravery in battles, and he displayed that bravery even during his caliphate when he had to go to war. He challenged Mu’awiyah to single combat to resolve the differences between them and to avoid spilling of Muslim blood unnecessarily. • Justice: Once ‘Ali saw his stolen armour being sold by a Jewish man; in court ‘Ali brought his son as his witness to prove the armour was his. The judge did not accept ‘Ali’s son’s testimony as it could be biased and ‘Ali accepted his judgment without question. This incident showed that ‘Ali believed in fairness for all, including non-Muslims, and upheld the law even when it went against him — a key quality of just leadership. • Simplicity: Such was his simplicity that a Bedouin once found ‘Ali shivering in the cold in a thin sheet because he could not afford to buy better cloth to keep himself warm. His simple lifestyle helped him connect with ordinary people and showed that he did not misuse public resources, a key trait of a trustworthy leader. • Peace loving and a compromising nature: He tried to negotiate with ‘Aisha, Talha, and Zubayr to avoid the Battle of the Camel. He also negotiated with Mu’awiyah to bring an end to the Battle of Siffin. These actions reflect his desire to preserve unity and prevent Muslim bloodshed, showing his commitment to peace as a leader. • He believed in equal opportunities for all and that positions of authority should be based on merit and piety: When he became caliph, he warned Muslims against complacency, disloyalty, and insincerity. The officials he appointed reflected a new approach that included all Muslims, regardless of their status within the Quraysh. This helped promote justice and reduce tribal favouritism, leading to a more fair and inclusive government. • Humility: He lived simply and humbly even as caliph. One example is that he did not have bodyguards and was martyred whilst leading Friday prayers. • Knowledge of the Qur’an and sharia: His deep knowledge of Islamic teachings and law were evident throughout his caliphate. For example, he was often consulted for religious and legal rulings during the caliphate of Abu Bakr and ‘Umar as well, showing his wisdom and authority in religious matters.	10

Question	Answer	Marks
4(b)	Which in your opinion was ‘Ali’s single most outstanding quality? Give reasons for your choice. Use the AO2 Levels of Response. The chosen quality may be one that candidates have already written about in Part (a), or it could be a different one. The important thing is that the choice is clearly justified and well-evaluated. Candidates are expected to: • Give a clear opinion on which quality they consider the most outstanding. • Support their choice with relevant examples and reasoned arguments. • Show understanding of ‘Ali’s character and how this quality stood out among others. Candidates could, for example, choose his love for the Prophet (pbuh) as his most outstanding quality, and write about how he showed this love from a young age and remained loyal throughout the Prophet’s life, even risking his own life for him. All valid answers must be credited, if they are supported with logical reasoning and show a clear understanding of why that quality is considered the most outstanding by the candidate.	4

Question	Answer	Marks
5(a)	Write about and give the importance of the following three elements of the annual pilgrimage (<i>Hajj</i>). • <i>ihram</i> • <i>sa'i</i> • <i>rami</i> Use the AO1 Levels of Response. Candidates need to write a descriptive account of the above three elements of <i>Hajj</i>, giving their significance. To be in <i>ihram</i> is to enter a state of ritual purity. Before wearing the <i>ihram</i>, pilgrims remove unwanted hair, bathe, and perform <i>wudu</i>. The <i>ihram</i> for men consists of two seamless white garments — the <i>rida</i> (upper cloth) and the <i>izar</i> (lower cloth). While in <i>ihram</i>, men must keep their ankles and heads uncovered. For women, <i>ihram</i> involves wearing loose-fitting, modest clothing that does not display adornments, with only the hands, face, and feet visible. The significance of <i>ihram</i> lies in its symbolism. It represents equality and unity among all pilgrims, regardless of race, nationality, or status. It reminds them that before God, all are equal, and worldly distinctions are set aside. The focus during <i>ihram</i> is solely on worship and submission to God, free from pride or ego. <i>Sa'i</i> is the ritual of walking between the hills of Safa and Marwa. One round consists of walking from Safa to Marwa, and the return from Marwa to Safa counts as the second round. This continues for seven rounds. During each round, men are required to run between the two green markers, while <i>dhikr</i> is encouraged throughout. <i>Sa'i</i> commemorates the story of Hajra, who ran between these two hills in search of water for her infant son, Ismail, after prophet Ibrahim left them in the desert by God's command. The well of Zamzam was revealed as a result of her efforts. The significance of <i>Sa'i</i> is profound. It highlights faith, perseverance, and devotion, especially through the actions of a woman. It also reflects gender equality and respect for women in Islam. Hajra's actions are honoured to the extent that both men and women walk in her footsteps as part of this sacred rite. <i>Rami</i> is the stoning of the three pillars known as the <i>Jamarat</i>, carried out over three days — the 10th to the 12th of <i>Dhu al-Hijjah</i>. On the 10th, pilgrims throw seven pebbles at the largest pillar (<i>Jamarat al-Aqaba</i> or <i>Jamarat al-Kubra</i>), saying '<i>Bismillah, Allahu Akbar</i>' with each throw. On the 11th all three <i>Jamarat</i> are stoned starting from the smallest, after stoning <i>du'a</i> is made facing the <i>qibla</i>. On the 12th again all three <i>Jamarat</i> are stoned starting with <i>Jamarat al Sughra</i> then <i>Wusta</i> after which <i>du'a</i> is made following which <i>Jamarat al</i>	10

Question	Answer	Marks
5(a)	<i>Aqaba / Kubra</i> is stoned after which the pilgrim leaves without making any further <i>du'a</i>. The act of <i>rami</i> commemorates the time when <i>shaytan</i> tried to tempt Ibrahim at three locations to stop him from fulfilling God's command to sacrifice his son. Ibrahim drove him away by throwing stones. By performing <i>rami</i>, Muslims symbolically reject <i>shaytan</i> and all evil, reaffirming their obedience to God and willingness to sacrifice for His sake. The act of stoning is not only symbolic of rejecting evil but also of purifying oneself from vice, and the repetition (seven times) signifies complete and continuous rejection — with the number seven often representing infinity or completeness in Islamic tradition.	
5(b)	What is the importance of offering sacrifice (<i>Qurbani</i>) during <i>Hajj</i> for pilgrims and Muslims worldwide? Use the AO2 Levels of Response. The offering of sacrifice (<i>Qurbani</i>) during <i>Hajj</i> is a deeply symbolic act for both pilgrims and Muslims worldwide. For pilgrims, it follows the stoning at Mina on the 10th of <i>Dhu al-Hijjah</i>. Globally, Muslims may perform <i>Qurbani</i> over the three days of <i>Hajj</i>. It commemorates prophet Ibrahim's willingness to sacrifice his son in obedience to God. God's replacement of Ismail with a ram highlights that what matters is the believer's sincerity and submission. The sacrifice symbolises a Muslim's readiness to give up what is precious for the sake of God. For pilgrims, <i>Qurbani</i> marks the completion of <i>Hajj</i> and reflects spiritual renewal and obedience. For Muslims worldwide, it is a time of thankfulness and generosity, with the meat shared with the poor, promoting compassion and community spirit. <i>'Eid al-Adha</i>, the festival linked to the sacrifice, serves as a global celebration of faith, devotion, and unity, reminding Muslims of the importance of both submission to God and care for others.	4