CAMBRIDGE
International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2026**

MARK SCHEME

Maximum Mark: 50

Published

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

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

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

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

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General marking principles

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

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

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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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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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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 Qurʾan 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 Qurʾan verses and Hadiths to support
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	Level Descriptor
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

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

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Question	Answer	Marks	Guidance
1	**Choose any <u>two</u> of the following Hadiths.** **Hadith # 2** None of you believes until he wants for his brother what he wants for himself. **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 property.' **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. **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.		

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Question	Answer	Marks	Guidance
1(a)	**Describe their teachings about what Muslims believe.** **Hadith # 2** Treating others with the compassion, kindness and generosity one would like for oneself is an important teaching of this Hadith. 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, which is the essence of the teaching of the Hadith. In this Hadith the Prophet (pbuh) asks Muslims to show concern for one another and to support others especially the less fortunate ones in their times of need. **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). **Hadith # 11** The teaching given in this Hadith is that Muslims should care for orphans, show them compassion and protect their rights. Muslims are encouraged to provide orphans with emotional and financial support and ensure that they are treated kindly and fairly. Great reward has been promised to those who care for orphans, and the Prophet (pbuh) said that such people would be close to him in Paradise. Caring for orphans is therefore regarded as an important social and moral responsibility in Islam. **Hadith # 16** The focus of this Hadith is on the concept of brotherhood in Islam. It teaches Muslims about how to live together in a community and how to behave with one another with care and concern.	**4**	The Qurʾan also instructs Muslims to treat orphans with kindness, '*Treat not the orphan with harshness*,'(*ad-Duha*,93:9) The bond of brotherhood between men has been established by God Himself, '*Believers are but a single brotherhood*,' (*al Hujurat*,49:10).

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Question	Answer	Marks	Guidance
1(a)	It stresses unity and brotherhood amongst Muslims by stating that, just as the brain is the command centre and vital to humans, brotherhood is essential to Muslims as they are joined together in brotherhood by their common faith.		

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Question	Answer	Marks	Guidance
1(b)	**Explain how Muslims can put these teachings into action.** **Hadith # 2** The teachings of this Hadith could be put into action by responding to the needs of those who are struggling e.g. sending donations or clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity. *Zakat* funds could be given to Muslim charities to help other Muslims in need across the world. Even wishing others well is an implementation of this Hadith. **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: • Spending time in worship or by doing social work in the community • Spreading Islamic knowledge, to remove ignorance about Islam and raise awareness of the peaceful teachings of Islam • Using their wealth and resources to build mosques and help provide necessities where needed (such as helping build wells etc.) **Hadith # 11** The teachings of the Hadith can be put into action in several ways. Firstly, a Muslim can provide food, clothing and shelter to the orphan. If the orphan's father dies with a debt, it could be paid off by another Muslim. The marriages of orphans can be arranged, with their consent, to appropriate suitors, and their wedding expenses can be paid for. Emotional support is another important way in which orphans can be helped. **Hadith # 16** The teaching given in the Hadith can be acted upon by being aware of the sufferings of fellow Muslims and by trying to alleviate it. The best example of brotherhood is the one established by the Prophet (pbuh) between the *Muhajireen* and the *Ansars*. The *Ansars* were extremely generous and ready to share their possessions with their Muslim brothers.	**4**	A believer can strive in the way of God by migrating for the sake of Islam.

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Question	Answer	Marks	Guidance
1(b)	Muslims today can help other Muslims suffering in war-torn countries by feeling their pain and helping them in whatever way possible.		

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Question	Answer	Marks	Guidance
2(a)	**Outline the Prophet's teachings and their impact on a Muslim's conduct in their personal life. Refer to <u>four</u> Hadiths that you have studied.** **Use AO1 Levels of Response.** For this answer candidates need to choose Hadiths from the set syllabus. Some of the Hadiths the candidates can refer to are Hadiths 4,5,7,8,9,13 and 18. It could be stated that the teachings of the Prophet (pbuh) give Muslims a code of conduct on how to live their personal lives. **Hadith 4** tells the believer that to attain Paradise a Muslim must follow the Pillars of Islam and stay away from the forbidden. The practice of this Hadith will not only enable a Muslim to attain Paradise but will make them God-conscious, and in turn righteous in their personal life. **Hadith 7** focuses on individual behaviour stating that the most excellent amongst men is the person who strives in the way of God with his person and property. This teaching encourages Muslims to make every effort to use their person for good, whether fulfilling the obligations of the Pillars, using their money in the way of God or by small actions like helping to clear a path. When acted upon, these teachings make a person's personal conduct in society beneficial to themselves and others around them. **Hadith 9** encourages a Muslim to live within their means which will keep them from the vices of unlawful earnings, corruption and bribery etc. This makes them God-fearing and conscious of earning *halal* income lawfully. **Hadith 18** teaches against being arrogant. Pride and arrogance lead to acts which in turn close the doors of heaven on a believer. A person with true faith should always remain pious as they know that everything they have comes from God. This teaching reminds Muslims to remain humble to gain God's pleasure and entry to Paradise.	**10**	Any Hadith given from the set syllabus, if written to show the impact on a Muslim's personal conduct, can be credited. **Note:** To get to L4 marks four Hadiths must be clearly selected and the impact of their teaching on a Muslim's personal conduct must be brought out. If three Hadiths are given, and the response very well developed, the mark has the potential of reaching L3/7. But it depends on the content and its development.

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Question	Answer	Marks	Guidance
2(b)	**How important is Hadith compilation for Muslims today?** **Use AO2 Levels of Response.** It could be said that Hadith compilation is an invaluable resource for today's Muslims as, without it, they would not have the knowledge and guidance of the Prophet (pbuh) to live good Muslim lives. The authenticity of Hadiths that came about with compilation is another factor that benefits Muslims today as they know that the guidance they are following is correct and not corrupted by time and fading memories. It also helps them in deriving laws according to the *Shariʿah*. All valid responses to be credited.	**4**	

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Question	Answer	Marks	Guidance
3(a)	**Write an account of the issues faced by ʿUthman during the last six years of his caliphate which led to the rebellion against him.** **Use AO1 Levels of Response.** The years from 651 to 656 were difficult years during ʿUthman's caliphate. In response to this question candidates need to say what the issues faced by ʿUthman were, and how his response to some of the concerns raised caused further difficulties for him, making his last six years as caliph very challenging. Some of the issues could include: • Concerns were raised about the appointment of the caliph's relatives and clan members in important government posts. This point needs to be expanded upon and the reason for their appointment by ʿUthman could be given. It could be said that, in ʿUthman's view, he had appointed an efficient team of provincial governors who were personally responsive to his instructions. His reluctance to change his appointed governors was a serious issue and caused concern amongst many. • Another difficulty that ʿUthman faced was on account of his generous nature. Again, how his generosity became a serious issue must be explained by the candidate. • The burning of the Qurʾan during the time of his caliphate to ensure that only the most authentic and uniform copy of the Qurʾan was being read by all Muslims throughout the Muslim world was seen by some as him disrespecting the word of God. Candidates need to develop this point. • Another demand being made on ʿUthman was to change the governor of Egypt, which he was not willing to do. • ʿUthman not taking firm action in responding to the allegations and addressing the above concerns effectively made the situation more tense and led to the rebellion that resulted in his martyrdom.	**10**	Many people saw only the triumph of the caliph's family and the Umayyad clan of the Quraysh, who now controlled many of the top posts in the caliphate. The leniency shown towards them in both personal and professional conduct was also questioned by some. He generously gave to his family from his personal wealth, and this generosity was misunderstood by some who thought that his family were being given resources from the state treasury. This was not the case but gave rise to allegations of corruption. The burning of variant copies of the Qurʾan containing differences in recitation and dialect was also seen by some as him burning the word of God.

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Question	Answer	Marks	Guidance
3(a)	An account of the rebellion or the martyrdom is not being asked about here and if given can only be read as development.		
3(b)	**What does ʿUthman's refusal to call the military to end the rebellion tell you about his character?** **Use AO2 Levels of Response.** ʿUthman not calling the military to end the rebellion in Madina shows that he was a gentle and peace-loving man. As a devout Muslim he did not want to shed the blood of his fellow Muslims. He was humble and did not want to use state resources for his personal protection. ʿUthman believed in the *qadr* of God and was ready to accept God's will. On the day of his martyrdom, ʿUthman is reported to have had a dream in which he had seen the Prophet (pbuh) saying that he would be breaking his fast with him, and he understood it to mean that his end was imminent and accepted the will of God. All valid responses to be credited.	**4**	

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Question	Answer	Marks	Guidance
4(a)	**Write about the <u>two</u> parts of the Declaration of Faith (*Shahadah*) and their importance.** **Use AO1 Levels of Response.** *Shahada* is the first Pillar of Islam and is a pledge made with God, which defines a person as a Muslim. The first part of the *shahada* is the declaration that there is no god other than God: this belief is the root of Islam. When a person confirms their belief that God is One, they associate no one else with Him. The words of the *shahada* make a believer submit to the command and will of God and make them follow the rules and regulations laid down by Him knowing that all power lies with Him alone. Candidates could say here, to develop their answer, how this belief helps Muslims. The second part of the *shahada* is the belief that Prophet Muhammad (pbuh) is the Messenger of God. With the second part of the *shahada*, Muslims are reminded of the guidance given to them by God through Prophet Muhammad (pbuh). Believers acknowledge the Prophet's right to be respected and obeyed, knowing that he is the best of creation. By reciting the *shahada,* a person, whether they were born amongst Muslims or converted to Islam later in their lifetime, becomes part of the *Ummah* through their common faith and through brotherhood regardless of their race or background. The importance of the *shahada* is further highlighted by the various occasions upon which it is recited, showing its importance. Not only is the *shahada* recited during every s*alat*, but it is also recited when converting to Islam, in the ear of a baby born to Muslims and when death approaches a believer.	**10**	**Dev:** This strong belief improves the confidence of a Muslim and makes them determined and courageous as it assures them that everything happens according to God's will. This firm faith helps Muslims through the challenges of life.

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Question	Answer	Marks	Guidance
4(b)	**In your opinion, why is belief in God connected to belief in the prophethood of Muhammad (pbuh)?** **Use AO2 Levels of Response.** It could be said that belief in God is connected to belief in the prophethood of Muhammad (pbuh) as it is an integral part of the first Pillar of Islam. The Prophet (pbuh) was chosen by God to convey His final message to humanity and to guide them to the path of righteousness. God has highlighted this multiple times throughout the Qurʾan. References from the Qurʾan can be made to develop this point. God has honored the Prophet (pbuh) by making belief in Himself inseparable from belief in the Prophet (pbuh). All valid responses to be credited.	**4**	*'Obey Allah and obey the Prophet (pbuh …')* (An-Nisa, 4–59) '*Take what the Prophet (pbuh) gives you and refrain from what he forbids you.'* (al-Hashr, 59–7)

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Question	Answer	Marks	Guidance
5(a)	**Describe how the call to prayer (*azaan*) was introduced and what conditions must be met before a Muslim starts prayer.** **Use AO1 Levels of Response.** A two-fold response is needed to answer this question. Candidates need to in the first instance give an account of how the *adhan*/*azaan* was selected from the various suggestions put forward when deciding on how to call Muslims to prayer after the construction of the *Masjid Nabawi* was complete in Madina. For the second part of the answer candidates need to name the conditions of prayer and develop them to showcase their knowledge. • **Intention:** The intention (*niyyah*) of the prayer to be performed must be made. • **Time:** It is very important to offer the prayers at their given time. • **Purity:** A believer should be free of any major or minor impurity. • ***Satar:*** This means the compulsory covering of the body as required for worship. • ***Qiblah:*** Prayers should be performed facing the *qiblah* (direction of the *Kaʿbah*).	**10**	**<u>Call to Prayer</u>**: Every prayer is preceded by the *adhan*/*azaan* given by the *muezzin.* ʿUmar ibn Khattab told everyone how in a dream he had seen a man, who said to him that the best way to call people to pray at the correct time was by using the human voice. ʿUmar then said the words aloud that he had heard in his dream to call people to pray. Abdullah ibn Zaid said he'd had the same dream and had heard the same words as ʿUmar. The Prophet (pbuh) understood that the dream of the two Companions had come from God so, he decided to gather Muslims at the time of *salat* by calling out the words the two Companions had heard in their dream. **<u>Conditions of Prayer:</u>** **Intention:** The Prophet (pbuh) and his Companions did not make the *niyyah* out loud; instead, they made the *niyyah* in their hearts. **Time:** Allah, in the Qurʾan, has stated that, *'Prayers indeed have been enjoined on believers at fixed times'* (*al-Nisa,* 4:103).

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Question	Answer	Marks	Guidance
5(a)			**Purity:** Being in a state of *wudu* is an important prerequisite for performing prayers. The clothes and the place where the prayer is performed should also be clean of any impurity.
5(b)	**In your opinion, what is the significance of the words of the call to prayer (*azaan*)?** **Use AO2 Levels of Response.** It could be said by way of response that the *azaan*, or *adhan*, not only announces the time of prayer, but also proclaims the *shahada*, the Oneness of God and His greatness, and the prophethood of Muhammad (pbuh) five times a day. By so doing, a Muslim is reminded throughout the day of the significance of their faith and their belief in the Oneness of God and the prophethood of Prophet Muhammad (pbuh) is renewed. This reminder five times a day helps keep them on the righteous path and encourages them to follow the *sunna* of the Prophet (pbuh). It also reminds Muslims to put obedience to God before worldly concerns and strengthens unity within the Muslim community as Muslims throughout the world respond to the same call to prayer. All valid responses to be credited.	**4**	***Satar:*** Men should be covered, at least, from the navel to the knee, whereas for women the *satar* is to be fully covered except for their faces, hands, and feet.

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