CAMBRIDGE
International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **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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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493_2058

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.

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.

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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 passages from the Qur'an.** **Sura 112** 1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him. **Sura 1** 1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray. **Sura 2.21–22** 21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.		

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Question	Answer	Marks	Guidance
1(a)	**Briefly explain the main theme(s) in each passage.** Mark according to the marking grid for **AO1 – Knowledge** on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Sura 112** **The main theme is Allah in Himself.** Candidates will develop these themes in their own way, e.g. • ***Tawhid***: this is the main sura revealed to describe *tawhid*. It describes how God is the only one who deserves to be worshipped. His name *Ahad* is mentioned here, signifying His Oneness. • **Everlasting**: He does not have a beginning nor end; He has always been and always will be. • **Unique**: God is unlike anyone or anything in creation. • **No family**: He has no partners or family, does not have any children, nor anyone to share His authority. • ***Samad***: Samad is an important description of God as it encompasses many meanings – power, independence, absolute etc. **Sura 1** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way, e.g. • **Merciful**: His qualities of mercy and forgiveness are highlighted here. • **Controller**: It is God who presides over judgment and controls the worlds. • **Guide**: God gives guidance to those who ask for the straight path. • **Seeking help**: He is the one to ask for help, and it is He who can grant it for anything. • **Worship Him alone**: He is Master of all creation, so only He is deserving of worship. • **Lordship:** The first few verses establish God as Lord of the Worlds, then mercy is established then guidance is sought.	**4**	**Read responses for both suras together and give a mark out of 4 for the whole answer.** **Themes may be the same for some suras, but they will be expressed differently.**

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Question	Answer	Marks	Guidance
1(a)	**Sura 2.21–22** **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • **Creator**: God is the Creator of humankind so they should only worship Him. • **Piety**: God's worship creates piety. • **Creation**: He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky). • **Sustenance**: God also provides sustenance to His creatures. He has made permanent arrangements and set up systems for that. • **Gratitude**: People should be grateful to God for what He has created and provided. • ***Shirk***: Humankind should not commit the greatest sin of associating partners/rivals with God. • ***Tawhid***: He is the only Creator and Sustainer.		

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Question	Answer	Marks	Guidance
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for **AO2 – Understanding** on page 5. Answers may include some of the following ideas, but all valid material must be credited. **Sura 112** • The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. • It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God. • This sura is considered one third of the Qurʾan because the theme of *tawhid* is summarised in it and it is said to be one of the suras of protection. **Sura 1** • This is recited in every prayer. 'No prayer is accepted without Fatiha'. • It is a conversation with God as the Creator, and God is replying to each verse. Through this sura, humans communicate with God. • Muslims use this to ask for guidance (given in the Qurʾan and sunna), for mercy and help, even outside the prayer. • Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path.	**4**	**Read responses for both suras together and give a mark out of 4 for the whole answer.** **Candidates must make it relevant to Muslim lives to get the higher marks.**

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Question	Answer	Marks	Guidance
1(b)	**Sura 2.21–22** • The themes of these verses invite people to ponder about God and nature. • Humans must worship their Creator. • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible for looking after their environment and not be wasteful. • Gratefulness to God should also be displayed. • Humans should acknowledge from whom their sustenance has come and rely on God for everything.		

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Question	Answer	Marks	Guidance
2(a)	**Outline the <u>four</u> main sources of Islamic law and the way they are used together.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The four sources of Islamic Law are the Qurʾan, the Hadith, *ijmaʿ* and *qiyas*; two primary sources and two secondary sources. The Qurʾan is the first **authority** in Islamic law; it is the **word** of God. It is not **questioned or contradicted** by the other sources. It contains the **main teachings** and principles of Islam by which Muslims should live. The Qurʾan is protected by God; therefore its words and rulings cannot be **changed** until the end of time. The sunna is the Prophet's **example** and is recorded in the Hadith; these **emphasise and expand** on verses in the Qurʾan, e.g. *zakat*. The Qurʾan commands Muslims to follow the Prophet (pbuh). The Hadith are used when the Qurʾan is silent on a matter, e.g. inheritance given to a **grandmother** is not mentioned in the Qurʾan but comes from the Hadith. The Hadith are important because the Prophet (pbuh) was the final and perfect messenger to follow; the Hadith of Muʿadh ibn Jabal reflects this. They are interlinked and are the two main (primary) sources. When neither of the primary sources offer answers, then *ijmaʿ* can be used. This is used mainly for issues that did not arise at the time of the Prophet (pbuh). *Ijmaʿ* is the **consensus of opinion** of scholars. It has its basis in the Qurʾan and Hadith: '**My community** will never agree upon an error'. Some issues dealt with by *ijmaʿ* have been, at the time of the Caliphs, the **compiling** of the Qurʾan or the **second *adhan*** at *Jumʿa* and more recently, the permissibility of **IVF**. Scholars meet together and discuss the new situations and decide on a matter taking various factors into consideration, mainly that the decision does **not go against** the Qurʾan and sunna.	**10**	**ijmaʿ on drugs and intoxicants** There is near-universal ijmaʿ among classical and contemporary Muslim scholars that: • All intoxicants (*muskir*) are haram, regardless of the substance or quantity • The prohibition extends beyond wine (*khamr*) to any substance that intoxicates the mind • The operative principle, established by hadith, is: *'whatever intoxicates in large quantities, a small quantity of it is also forbidden'* This consensus is grounded in Qurʾan (5:90–91) and strongly reinforced by hadith, making it one of the more robust examples of ijmaʿ in Islamic jurisprudence. The only area of historical disagreement — and therefore where strict ijmaʿ breaks down — was whether the Hanafi position on *nabidh* (date/grain-based drinks in small quantities) constituted a genuine exception. The majority rejected this as a valid dissent sufficient to fracture consensus.

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Question	Answer	Marks	Guidance
2(a)	*Qiyas* is **analogy**, when one Islamic ruling is compared with another to derive a new ruling for a new issue, by scholars who are experts in Islamic sciences. The original ruling is the ***asl***, and the new ruling is the ***far***ʿ. The experts should look at what the linking cause is between the two (ʿ*illah*), before making a new ruling (*hukm*). Examples of this could be the use of **cocaine** being prohibited on the basis that intoxicants are prohibited. ʿillah can be taken from Qurʾanic injunction, the Hadith, or *ijma*ʿ. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.		On modern drugs (cannabis, opiates, synthetic substances) specifically, contemporary scholars have extended the prohibition by qiyas on the intoxication ʿillah, and this extension now commands something close to ijmaʿ across all major schools and jurisdictions.

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Question	Answer	Marks	Guidance
2(b)	**To what extent does using all the sources make practising Islam easy for Muslims today? Give reasons to support your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Using these sources can **make it easy** for Muslims to practise Islam as they know they have **authentic** rulings that follow the Qurʾan and Hadith. It also makes it easy for Muslims to follow Islamic rulings as scholars are required to make the **new rulings** based on these sources, so Muslims do not have to worry that they have to make decisions themselves. Using all the sources also makes it easy because **issues** not encountered before are able to be resolved using *ijmaʿ* and *qiyas*. Having these different sources make Islam more **dynamic** as it means being able to engage with new issues without deviating from the original sources. Using all four sources helps guide Muslims to cope with **modern issues** e.g. IVF, smoking, etc. and how to practise Islam in new situations. In some cases, it may feel like it is **not as easy** to interpret laws of Islam in light of the four sources as some Muslims may not have **access** to learning/scholars. Muslims now are more reliant on scholars as they do not have as much **knowledge** themselves. Therefore, it would be difficult to for Muslims to determine whether a new ruling is acceptable or not as it would not be easy to interpret and use the sources by themselves to come up with a solution.	**4**	**The response must cover:** • Extent to which it is easy • Reasons why • Examples

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Question	Answer	Marks	Guidance
3(a)	**Choose <u>two</u> qualities of the Prophet's character and describe how he showed them in his life.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Honesty** is being truthful in all circumstances even when it is not to your benefit. Examples of the Prophet's honesty are that even before prophethood he was **known for** being honest and trustworthy. Khadija **married** him due to his honesty in trade. The Quryash would keep their **belongings** with him, even after they rejected his message. When the Prophet (pbuh) was leaving Makka to migrate to Madina, he left the belongings entrusted to him with ʿ**Ali to return** to the people, to ensure that they did not feel cheated, and to fulfil his promise to them. When Abu Sufyan met the **Byzantine Emperor,** he spoke highly of the Prophet (pbuh) saying he never lies or betrays others. Also, at the Treaty of Hudaibiyya, **Abu Jandal** was sent back to Makka because the new terms of the treaty had already been signed and the Prophet (pbuh) did not want to go back on his word. **Simplicity** is living with few things and not being extravagant even when you have the chance. Examples could be that the Prophet (pbuh) lived his life with very little **worldly comforts**. He would do things with his **own hands**, rather than asking others to do it for him, such as milking his goats, patching his clothes, mending his shoes. The Prophet (pbuh) worked on the **construction** of the mosque and digging the **trench** at battle. He did not like the companions to **stand up** for him when he entered. The Prophet (pbuh) would eat as others **ate** and sit on the floor as others sat. He would take his meals with slaves and people from any class of society. The Prophet (pbuh) would also **eat very little** and sleep on a simple mattress on the floor without home comforts or decorations. Every day, before he went to sleep, he would **give away** any surplus that he had.	**10**	*'And you (stand) on an exalted standard of character.'* (Al-Qalam 68: 4) *'You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.'* (Al-Ahzab 33:21) **For higher marks:** • Several examples, 4 to 5 for one quality • Details of each incident • Specific events If one detailed, other very brief L3/7 Two relatively detailed, per quality, L3/7 Candidates can offer other examples of forgiveness, especially for development of the answer, such as the Prophet's forgiveness of Ikrimah ibn Abi Jahl, Sufwan ibn Umayyah, Habbar ibn al-Aswad, etc.

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Question	Answer	Marks	Guidance
3(a)	**Trustworthiness** is when you can trust someone because they are honest, reliable and dependable. The Prophet (pbuh) had always been trusted by the Quraysh even before prophethood, being called **al-Amin**. The Quraysh continued to keep their belongings with him even after prophethood. When the Quraysh were disputing which tribe should insert the **black stone** into the Kaʿba, the Quraysh were happy when the Prophet (pbuh) entered saying al-Amin had arrived to resolve the dispute. When **Khadija** heard about the Prophet's integrity and honesty when he was trading on her behalf, she knew he (pbuh) was reliable and she sent a marriage proposal to him. He kept his promises, e.g. as part of the Treaty of Hudaybiyya, the Prophet sent back Muslims to Makka who had not sought consent to leave. **Forgiveness** is to give up being angry with someone or to not seek to punish someone when they have wronged you, nor to seek revenge. Examples of the Prophet's forgiveness could be, Aisha said that the Prophet (pbuh) never took revenge on anyone for himself. At the time of his visit to **Taʾif**, the Angel Jibril came to say that he can crush the people between the two mountains, but the Prophet (pbuh) refused, and instead prayed for their guidance. When returning to **Makka,** the Prophet (pbuh) forgave many people who had been prominent in persecuting him and his companions, e.g. Abu Sufyan. He also gave a general pardon to the Makkans, despite their actions against him. Despite **Wahshi** killing his uncle Hamza, and Hind chewing on Hamza's liver, he forgave them both. **Abdullah ibn Ubayy** was one of the hypocrites who opposed the Prophet (pbuh) whilst outwardly saying he supported him. Despite this the Prophet (pbuh) seemed to show no animosity for Abdullah when he died, attending his funeral and praying at his grave. **Generosity** is giving freely without expecting anything in return. Examples of the Prophet's generosity are that he would **never refuse** the beggar, would **feed** the poor and hungry, going hungry himself. He would give away his possessions and money. He never turned down anyone who asked him for something. Once a person asked for the **cloak** he was wearing, the		

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Question	Answer	Marks	Guidance
3(a)	Prophet (pbuh) took off his cloak and handed it to the man. Once, **70 000** dirhams were brought to him and he laid them on the floor and gave them out until they were all finished. The Prophet (pbuh) was most generous in **Ramadan**. When he returned a debt, he gave more than what he owed. Even when he asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food. The Prophet (pbuh) was generous with his prayers, **praying** for those who hurt him rather than asking for their destruction, e.g. at Ta'if and Uhud, and he was generous with his time, ensuring he gave his undivided attention to people when they needed it.		

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Question	Answer	Marks	Guidance
3(b)	**To what extent can Muslims today develop these qualities in their own lives? Give reasons to support your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Muslims today **could develop** these qualities in their own lives as they should always **strive** to have the best character, as the Prophet (pbuh) said, 'I have been sent to perfect **good character**.' Even when Muslims face difficult or challenging times, they should strive to be generous or forgiving, etc., just as the Prophet (pbuh) would **not change** his character in difficult times. Learning and understanding the **Seerah** of the Prophet (pbuh) would help Muslims understand the qualities of the Prophet (pbuh) and then they can find ways to develop those qualities in their own lives. The basic moral values of societies do not change but the way people can develop these values can be **different**. The world is changing at a faster pace and has become more complicated, and the focus of many people is on their individual needs, so it may be **more difficult** to develop traits of generosity or simplicity. Daily life and work are now also **different** compared to when the Prophet (pbuh) was alive, and so being humble or trustworthy may not be as easy depending on the circumstances. The Prophet (pbuh) was the best of creation and so even if Muslims cannot achieve his level of perfection of character they will be rewarded for their intention. Therefore, Muslims can still aim to be as simple, generous, honest and trustworthy, etc., in whatever way they can and it will be beneficial for them.	**4**	**The response must cover:** • Extent • Reasoning • Examples • Other side of the argument

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Question	Answer	Marks	Guidance
4(a)	**Describe the events of the Battle of the Trench (*Khandaq*).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Banu Nadir** had broken their treaty agreements and planned to kill the Prophet (pbuh). They planned an attack with the Makkans and other **Arab tribes** and gathered an army of **10 000**. The Muslims gathered **3000** men, so were outnumbered. The Prophet (pbuh) consulted the Companions and **Salman al-Farsi** suggested the Muslims dig trenches, wide enough and deep enough so they could not be crossed which would keep the allied army out of Madina. The **hypocrites** in Madina withdrew their support, making excuses. Banu Qurayza did not initially want to break their agreements with the Prophet (pbuh) but later were convinced to help the Quraysh. There was little food and water, and the companions were **hungry**. They complained to the Prophet (pbuh) who lifted his top and showed that he had **tied stones** to his stomach showing he was also facing hunger just as they were. It was reported miracles were witnessed during this period. The Quraysh tried to **cross** the trench and a couple of riders managed to cross a part that was narrower; ʿ**Ali fought** them off. The siege ran into weeks. The Prophet (pbuh) used **strategic skills** to create mistrust between the alliances, sending **Nuaym ibn Masʾud** to sow seeds of mistrust between the allies. The Makkans eventually gave up after a **three-day storm** which prevented them from lighting fires, cooking food and keeping warm; **Banu Qurayza** were punished for their treachery by their own laws.	**10**	Candidates may mention one or two miracles: **1** Feeding the army with one slaughtered goat prepared by Jabir. **2** The Prophet (pbuh) broke a large piece of rock that the Companions failed to.

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Question	Answer	Marks	Guidance
4(b)	**What lessons can Muslims learn from the Prophet's conduct in this battle?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Muslims can learn that if you are in a position of authority or power, you can still **take advice** and learn from others. There will often be people who know more than you, or have more experience or wisdom about a subject. Therefore, when you are in need, or have a dilemma, it is good to ask others who know, just as the Prophet (pbuh) would also consult and take advice from his companions such as when he listened to Salman al-Farsi. It is not necessary to always follow the advice, but people should be open to it. It is also good to be open to other perspectives when taking advice. The Prophet's conduct can teach Muslims that good leaders get **involved in the work** that they are expecting others to do, whether they can show they have done something similar in the past or they are doing it now. It will be difficult to respect someone that tells you to do things that they are not willing or able to do themselves. Muslims can also learn that if you have an idea then you should present it and **not be shy**, nor think that it will not be accepted so there is no point in saying it. Salman did not know if his idea would be taken on board, but he still presented it in the hope it would be something that would benefit the community.	**4**	**The response should cover:** • Two or more lessons • Explanation/evidence • How they can guide Muslims now

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Question	Answer	Marks	Guidance
5(a)	**Give an account of the lives of Abu Talib and Abu Sufyan during the life of the Prophet (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Abu Talib**: Abu Talib was the leader of one of the **clans** of Quraysh and became the **guardian** of the Prophet (pbuh) after the death of the Prophet's grandfather. He loved the Prophet (pbuh) like his own son, often **preferring** Muhammad (pbuh) over his own children. When in financial difficulty, Abu Talib's son ʿAli went to live with the Prophet (pbuh). Abu Talib took the Prophet (pbuh) on **trade journeys** with him, and on one particular journey the monk, **Bahira**, told Abu Talib that his nephew would be the final prophet. Abu Talib quickly sold his goods and returned to Makka to protect Muhammad (pbuh), knowing that if he was discovered as the final prophet, he would face danger. The Prophet (pbuh) collected arrows and gave them to his uncle during *Harb al Fajar.* Abu Talib also approved Khadija's **marriage proposal** and is claimed to have delivered the marriage sermon. Abu Talib not did become Muslim when the Prophet (pbuh) openly announced Islam, but he did promise to **protect** the Prophet (pbuh). It was his protection that prevented the Prophet (pbuh) from being persecuted more severely. When there was a **boycott** on the Prophet (pbuh) and his family, Abu Talib faced the difficulties of the boycott with the Prophet (pbuh) in the Valley of Abi Talib (Shib i Abi Talib). His support for the Prophet (pbuh) was invaluable. Abu Talib died shortly after the boycott, and the Prophet (pbuh) was very **saddened** by his death.	**10**	

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Question	Answer	Marks	Guidance
5(a)	**Abu Sufyan**: he was a **prominent and powerful** figure among the Quraysh, from the Bani **Umayya**, and a **staunch opponent** of the Prophet (pbuh) and the Muslims. It was his **caravan** returning from Syria that was the basis for the Battle of Badr, where despite reaching Makka safely the Quraysh still decided to fight. After the loss at Badr, revenge was sought and Abu Sufyan **led** the Quraysh army to Uhud. His wife Hind also went seeking revenge for the death of her father at Badr. At Uhud, when the Prophet (pbuh) retreated to the mountain, Abu Sufyan called out to the Muslims asking if the Prophet (pbuh) was still alive, then saying 'this is retaliation for Badr.' He vowed to fight again and the next time they met was at the **Battle of the Trench**. He **testified** to the Prophet's honesty when he met with the Byzantine emperor even though he was not Muslim. After the Quraysh broke the Treaty of Hudaybiyya, Abu Sufyan **went to Madina** to attempt to restore the treaty, but without success. He tried to meet with the Prophet (pbuh), but he wasn't successful, and he was even rebuked by his daughter Ramla/Umm Habiba, who was the wife of the Prophet (pbuh). He subsequently converted to Islam at the time of the Conquest of Makka, and the Prophet (pbuh) **honoured** him by making his house a safe place, despite his fierce opposition for many years. He died aged 90 in Madina.		

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Question	Answer	Marks	Guidance
5(b)	**What lessons can Muslims learn from the lives of Abu Talib and Abu Sufyan about relationships with non-Muslims?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. The lives of Abu Talib and Abu Sufyan can teach Muslims that a person does not have to be Muslim for them to be able to have a **kind and loving relationship** with them, especially if they are family members such as the Prophet's relationship with Abu Talib. It can help Muslims understand that even when non-Muslims are not kind to you, you can have **patience** with them as the Prophet (pbuh) was patient with Abu Sufyan even though he showed animosity towards the Muslims. It also shows that anyone can become Muslim in the future so you should **not give up hope** of them changing their ways even if they are against you. Another lesson could be that, like **Umm Habiba,** Muslims should put their faith in God before their relationships. Also, it is important to **honour family members** whether they are Muslim or non-Muslim, when they are not oppressing or opposing you. The Prophet's relationship with Abu Talib was so deep that the year of his passing, was called the year of grief, as the Prophet (pbuh) was deeply saddened by Abu Talib's (and Khadija's) loss.	**4**	**The response:** • Must be linked to the two personalities • At least two lessons and why • What Muslims can learn today

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