CAMBRIDGE
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ISLAMIYAT **0493/12**

Paper 1 **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
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.

For **Question 1** all **part (a)** answers are given together in the mark scheme and likewise all **part (b)** answers are also given together. Read both the **part (a)** answers together and give a global mark for this part of the question. Similarly read both the **part (b)** answers and award a global mark.

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Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:** **(1) 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. **(2) 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. **(3) Sura 93** 1 By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9.Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!	

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** Mark according to the marking grid for AO1 – Knowledge on page 6. 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. • ***Samad***: *Samad* is an important description of God as it encompasses many meanings – power, independence, absolute, etc. • **No family**: He has no partners or family, does not have any children, nor anyone to share His authority. • **Unique**: God is unlike anyone or anything in creation. No one can be compared to Him. **Sura 1** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way, e.g. • **Lordship:** The first few verses establish God as Lord of the Worlds, then mercy is established, then guidance is sought. • **Merciful**: His qualities of mercy and forgiveness are highlighted showing His compassionate nature. • **Controller**: It is God who presides over judgment and controls the worlds. • **Guide**: God gives guidance to those who ask for the straight path. • **Worship Him alone**: He is Master of all creations so only He is deserving of worship. • **Seeking help**: He is the one to ask for help, and it is He who can grant it for anything. **Sura 93** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way, e.g.** • **God's help**: God helps those who are in distress, prophets and Muslims. • **Provision**: This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence. God reminds the Prophet (pbuh) of the benefits he has given him. • **Gratitude**: It gives the message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • **Reassurance**: He is always present and with them through the hardships they endure.	**4**

Question	Answer	Marks
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 7. 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 Qur'an 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 it humans communicate with God. • Muslims use this to ask for guidance (given in the Qur'an 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. **Sura 93** • These themes tell humans not to worry when others oppose or hurt you. God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing. • Muslims should feel reassurance that God will provide and help them. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves, and they should make people aware of the ways in which God helps them. • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them.	**4**

Question	Answer	Marks
2(a)	**Using the following set passages, write about God's blessings and control of the created world: 2.21–22, 96.1–5, 99, and 114.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Sura 2.21–22.** This passage mentions a number of blessings and comforts on earth that God provides for His creation. God created humanity and all previous generations. The earth itself is mentioned as a place of comfort from where people are able to build their homes and grow food for their sustenance. God controls the heavens, which provide protection, sunshine and light: all different blessings in their own way. Rain brings a variety of blessings from drinking water to moisture for crops to grow, the biggest blessing being that water is a source of life in many ways. These blessings lead to more blessings in the form of a variety of fruit and vegetables that can be grown for nourishment and sustenance. **Sura 96.1–5.** One of the blessings of this sura is that God gives life, through the clot of congealed blood, and creates humans from it. The repeated reference to 'your Lord' indicates God's complete control and authority over humans. Knowledge is also one of the blessings mentioned in this sura, with the first revealed word being 'Read'. Mentioning of 'pen' shows God bestowing upon humans the means of writing and recording knowledge, an important tool for learning. It could also be considered a reference to scriptures revealed for guidance of humanity. This being the first revelation also gives the blessing of the Qur'an which is the guidance given for Muslims. **Sura 99.** This sura acknowledges the blessings of God's justice and recompense, the knowledge that God sees you and sees your actions and deeds even if others do not. It is a blessing for Muslims to know that God will reward them for their good deeds and hardships. The imagery of a strong earthquake indicates God's complete control over the created world, encompassing both creation and destruction. God's control of the created world allows for the earth, or other created things, to give their account of what has been done to them. God's ultimate authority and His power to judge is also depicted through human's accountability before Him, extended to even the minutest actions.	**10**

Question	Answer	Marks
2(a)	**Sura 114**. The blessings in this sura are mainly related to God's protection, that He has given these verses to protect people from others and from Shaytan's harmful influence. God emphasises His Lordship to show that He has control over those who cause mischief and so He is the best refuge from those who cause trouble.	
2(b)	**In what ways can Muslims today show gratitude for the blessings God has given them in their lives?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Some ways that Muslims can show gratitude are in different forms of worship that God has asked Muslims to do, whether it is *Salah*, dua, or reciting and learning the Qur'an. They can also give in charity to show that they are grateful for what they have and want to benefit those that have less than them. Other ways Muslims may show gratitude is by writing down things that they are grateful for – many people now keep gratitude journals to remind themselves of the blessings that they have. Muslims can also show gratitude is by being conscious of waste and trying to make as little negative impact as possible on the world. This may take the form of wasting less, looking after the environment, or beautifying their community. Muslims may also choose to show gratitude for the world around them by engaging in environmentalism or conservation, thus showing gratitude for the world around them.	**4**

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Question	Answer	Marks
3(a)	**Write about the events of the Battle of Badr.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The battle was fought in 624 (2AH). The Prophet (pbuh) and a group of around 300 men set off to intercept a caravan led by Abu Sufyan. They had two horses and 70 camels. Abu Sufyan sent word to the Quraysh and an army of 1300 men was gathered, with around 1000 marching to war. Abu Sufyan slipped past the ambush and sent word to the Quraysh to go back but Abu Jahl insisted they continue. The Prophet (pbuh) consulted his companions, and they went to meet the Quraysh army at Badr. (Some might also quote the Nakhla incident.) It rained heavily that night. The Muslims camped near water wells and took control of water resources. When the battle started 'Ali, Hamza and 'Ubaydah went out to fight and won their duels. 'Ubaydah became the first martyr after losing his leg. The Makkans grew overconfident due to the size of their army. The Muslims saw the Quraysh as few in number which increased their faith (8.44). The Prophet (pbuh) prayed continuously for the success of the believers. Making dua he said, 'O Allah, if this small band of Muslims is destroyed. You will not be worshipped on this earth.' God sent down angels to help: 'Remember You said to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (specially) sent down?"' (3.124) The Prophet (pbuh) threw some dust which caused a sandstorm (8.17). Eventually the Makkans were defeated. Abu Jahl was killed along with other prominent Quraysh leaders. Bilal is said to have killed his former master. Fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner; the prisoners were treated well, and some paid a ransom for their freedom by either paying money or teaching ten people how to read and write.	**10**

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Question	Answer	Marks
3(b)	**In what ways did the outcome of the battle help the Muslims in Madina?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. This was the first battle that the Muslims had fought, and the first after migration, so winning the battle gave them confidence and increased their belief in themselves. Their victory ensured they remained strong in their faith and renewed their hope in their migration. It also gave them strength in belief that God was with them. It helped them to establish their faith and community in Madina and helped to bring the Muslims from the Ansar and Muhajirun closer together. Muslims had gone from a supressed minority to a group that could face the Quraysh, as they now had influence over the trade routes that passed Madina. Some candidates might also talk about the monetary benefits resulting from the spoils captured in the Battle of Badr.	**4**

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Question	Answer	Marks
4(a)	**Give an account of the letters sent by the Prophet (pbuh) to spread Islam outside Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Following the Treaty of Hudaybiyya the Prophet (pbuh) began to reach out to neighbouring regions to tell them about Islam. He sent envoys with letters to Emperors in Persia, Byzantine and Abyssinia as well as other heads of states and tribes. *The letter to the Persian/Sassanid Emperor Chosroe.* The Prophet (pbuh) sent a letter with Abdullah ibn Hudhafa. On arriving in the Emperor's court, Chosroe signalled to his men to take the letter from Abdullah. Abdullah refused to give it and said that the Prophet (pbuh) had asked him to deliver it himself and he would not go against the Prophet (pbuh). Chosroe allowed him to come near and took the letter. He called a translator to read the letter. It began: 'In the name of Allah, the Beneficent the Merciful. From Muhammad, the Messenger of God, to Chosroe the ruler of Persia. Peace on whoever follows the guidance…' Chosroe did not allow the man to read any more. He became angry and tore the letter up because the Prophet (pbuh) had not honoured Chosroe in the letter. Abdullah was taken away, and as he did not know what would happen to him, he got on his mount and left. In Madina, he told the Prophet (pbuh) what happened, who said, 'May God tear up his kingdom.' *The letter to the Byzantine ruler.* The letter sent to Heraclius was similar to the one sent to Chosroe. Heraclius happened to be in Jerusalem at the time. Instead of tearing the letter up, Heraclius kept the letter and wanted to know more about who sent it and if it contained the truth. Abu Sufyan happened to be trading in the area and he was called to answer questions. Abu Sufyan was not Muslim at that time. Heraclius asked about the lineage of the Prophet (pbuh) to which Abu Sufyan replied that it was a noble one. Heraclius then asked if any of the ancestors of Muhammed (pbuh) were kings, or if Muhammad (pbuh) was prone to lying. Abu Sufyan replied, no. Heraclius then asked if the poor or rich followed Muhammad (pbuh), and Abu Sufyan said that his followers were the poor and powerless. Heraclius asked a few more questions and the replies convinced him that the man being talked about had the hallmarks of a prophet. Heraclius addressed his people who rejected the message of the Prophet (pbuh). Heraclius seemed to acknowledge the coming of a prophet but did not become Muslim.	**10**

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Question	Answer	Marks
4(a)	*The letter to the Abyssinian King.* Najasahi's letter inviting him to Islam summarised the Islamic teachings of Jesus, because Najashi was Christian. This was different from the other letters. It is said that Najashi accepted Islam after this but did not tell his people. When Najashi passed away, the Prophet (pbuh) said, 'your brother has died in Habasha (Abyssinia)' and for the first time the funeral prayer was prayed when the body was not present. *Other letters* that were sent were to the Vicegerent of Egypt, Muqawaqis, who did not become Muslim but sent gifts to the Prophet (pbuh) including two slave girls, Maria and Sirin. The governor of Bahrain was sent a letter through Al-Alaa Al-Hadrami. He, along with some people of his area, accepted Islam while some refused. The King of Damascus, Haris ibn Abi Shamir also received a letter from the Prophet (pbuh). He was arrogant in his response and refused to accept Islam. He even threatened to attack Madina. Oman was ruled by two brothers Jayfar and Abd. Amr bin al As was sent with a letter. They embraced Islam. Some candidates might also mention the letter sent to the ruler of Busra and the Battle of Mu'tah (Shurahbil ibn Amr). The envoy was killed, so the Prophet (pbuh) sent a force to avenge his death.	
4(b)	**Why was it important for the Prophet (pbuh) to send letters to leaders outside Madina inviting them to Islam?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Candidates may argue that it was important because Islam had now established itself in Arabia, and it was important to ensure that the neighbouring tribes and regions were going to have peaceful relations with the Muslims. It was also important to know who was not going to be friendly with the Muslims so that they could be prepared for any possible attacks on them. Ultimately, the Prophet (pbuh) believed in his message of bringing people to Islam and belief in one God, and so it was important for him to send letters to others to invite them to join him in the blessings that he had from being a Muslim.	**4**

Question	Answer	Marks
5(a)	**Give an account of the lives of Salman al-Farsi and Abu Talib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. *Salman al-Farsi*. Salman was from Isfahan in Persia. He was born into a Zoroastrian family and was trained to be a Zoroastrian priest in charge of a fire temple. His father kept him confined in the house and eventually he left his family to join a Christian group and travelled around the Middle East visiting and learning from various priests. One of them told him about the Prophet Muhammad (pbuh) being the final messenger. Salman found a group of Arab leaders to take him to Madina, but halfway there they made him a slave and sold him to a Jew, who eventually took him to Yathrib. He lived as a slave there and then heard the news of the arrival of the Prophet (pbuh) in Madina. He found the signs of the priest to be true when he was looking for the seal of the Prophet (pbuh) and about the Prophet (pbuh) not taking charity and so submitted to Islam. He missed Badr and Uhud due to fulfilling his duties as a slave. Eventually the Prophet (pbuh) told him to draw up an agreement for his freedom. The owner agreed to his freedom for 300 date palms and some money. The Prophet (pbuh) himself planted the date palms and gave a golden egg to cover the money that was owed. At the Battle of Khandaq, Salman had the idea of digging the trench. He was unique, in that he was well versed in Christianity, Zoroastrianism and Islam. He was the first person to translate the Qur'an into a foreign language, translating parts of it into Persian. He is said to have died during the reign of the Caliph 'Uthman, fighting as an army commander. He was also a scribe for the Prophet (pbuh) and was entrusted with the important task of writing letters and other important documents. *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 grandfather of the Prophet (pbuh). He loved the Prophet (pbuh) like his own son, often preferring Muhammad (pbuh) over his own children. 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. 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.	**10**

Question	Answer	Marks
5(a)	When the Makkan leaders demanded Abu Talib to withdraw his protection of the Prophet (pbuh), he was moved by the determination of the Prophet (pbuh) and reaffirmed his support. When there was a boycott on the Prophet (pbuh) and his tribe, Abu Talib faced the difficulties of the boycott with the Prophet (pbuh) in the valley of Abi Talib (Shib i Abi Talib). Abu Talib's support for the Prophet (pbuh) was invaluable. Abu Talib died shortly after the boycott, and the Prophet (pbuh) was very saddened by Abu Talib's death.	
5(b)	**What lessons can be learned from Salman's life experiences with the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said that Muslims should spend their lives seeking knowledge and it is important to question and understand what is going on in the world around to us. Salman found his Muslim faith because of his constant quest for knowledge. It could also be said that, no matter what your position, if asked you should give true counsel to those who have asked for it, as Salman at Khandaq did with the Prophet (pbuh), because you may have wisdom that others can benefit from. Another lesson could be that we should accept help from others when we are in need, as Salman accepted the help of the Prophet (pbuh) in seeking his freedom and he had also sought the help of priests and others when he was seeking the truth for himself.	**4**

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