

Cambridge O Level

ISLAMIYAT**2058/12**

Paper 1

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MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **15** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No creditable content

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	<ul style="list-style-type: none"> • No creditable content

Question	Answer	Marks
1	<p>Choose any <u>two</u> of the following passages from the Qur'an, and:</p> <p>Sura 6.75–79 75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'</p> <p>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.</p> <p>Sura 108 1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.</p>	

Question	Answer	Marks
1(a)	<p>Briefly describe the main theme(s) in each passage.</p> <p>Use the AO1 Levels of Response.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Sura 6.75–79 The main theme is Allah's Messengers. Candidates will develop these themes in their own way, e.g.</p> <ul style="list-style-type: none"> • Power: God's power is shown through His ability to control the sun and the moon, • Signs: His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • Guidance: The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and God uses signs to guide them. • Tawhid: His Oneness is pointed to through these signs and His power and so these verses tell Muslims to worship God alone. <p>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.</p> <ul style="list-style-type: none"> • 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. <p>Sura 108 The main theme is Allah's Messengers. Candidates will develop these themes in their own way, e.g.</p> <ul style="list-style-type: none"> • Consolation: This sura was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • Gifts: God has given the Prophet (pbuh) <i>Kawthar</i>, which has various meanings. • Kawthar: Most common is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers. • Worship: God commands His followers to pray to Him. • Grateful: To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character. 	4

Question	Answer	Marks
1(b)	<p>Briefly explain the importance of these themes in a Muslim's life today</p> <p>Use the AO2 Levels of Response.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Sura 6.75–79</p> <ul style="list-style-type: none"> • The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything/anyone else, to help them in their lives and solve their problems. • It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him only in times of need. <p>Sura 2.21–22</p> <ul style="list-style-type: none"> • 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 and look 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. • They should also abstain from setting rivals with God. <p>Sura 108</p> <ul style="list-style-type: none"> • The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are the future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the <i>Kawthar</i> in Paradise. • God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries they may face. • Even prophets were tested and faced hardships but remained steadfast, so Muslims should not despair of God's mercy when facing hardships. 	4

Question	Answer	Marks
2(a)	<p>Write about how God describes Himself. Refer to <u>three</u> of the following set passages: Suras 2.255, 6.101–103, 41.37, 42.4–5 and 112.</p> <p>Use the AO1 Levels of Response.</p> <p>Candidates should include some of the following points. All other relevant points must be credited.</p> <p>God describes Himself in various passages in the Qur'an so that humans can know Him. Many of the passages have similar themes, especially about God's Oneness, but often they will describe the themes in a particular way.</p> <p>God's Oneness is clearly described in 2.255, 6.101–103 and Sura 112. They all emphasise His Oneness in different ways.</p> <p>In sura Baqara, 2.255 God starts with 'Allah, there is no god but He, the living, the self-subsisting, the eternal.' Here God's oneness and uniqueness is described through the fact that He does not die, there is no end to Him, which is in contrast to everything else in creation.</p> <p>In sura al-An'am, 6.101, God emphasises His Oneness, stating that He has no son and He has no partner because no one can compare to him, then in the next verse stating that there is no god but Him.</p> <p>Sura Ikhlas, 112, is considered to be the main sura in the Qur'an that explains God's oneness and uniqueness. It says that He is eternal and complete in everything, that He does not have any family, partners or children, and that He is completely unique in every way.</p> <p>God describes Himself as the Creator of everything. Sura al-An'am, 6.101–103 says that the origin of everything in the heavens and earth is from Him, being the Creator. He created everything from nothing.</p> <p>Sura Fussilat, 41.37, describes His signs and that He is the creator of the sun and the moon and the order and cycle that they follow.</p> <p>God also describes Himself as the one who sees and knows everything. In sura 6.101–103 He says that although humans and creation cannot see Him, He can see everything and so humans should know that He is aware of what they do, good and bad. This is also mentioned in 2.255 by saying that God knows what has happened and what is to come and so His knowledge of all that happens is complete. What humans know from this knowledge is because He has allowed it to be known.</p> <p>God tells humans that He does not have human attributes, being completely unique. As mentioned in sura Baqara 2.255 – He does not sleep nor gets tired. He also does not have any family, no partners or children, as referenced in sura Ikhlas, 112.</p> <p>Being the most forgiving and merciful is another way God describes Himself, which is referenced in sura 42.4–5.</p>	10

Question	Answer	Marks
2(b)	<p>How can these descriptions of God help Muslims in their daily lives?</p> <p>Use the AO2 Levels of Response.</p> <p>Candidates can give other examples and all relevant answers should be credited.</p> <p>These descriptions can help Muslims by helping them understand what God is and isn't like, so they do not think something about God that is not suited to Him, such as thinking that He has family. This would help Muslims worship Him alone and not think about whether they should be worshipping other beings.</p> <p>It helps them understand that He knows everything about what people are doing or thinking, and that they cannot hide their actions from Him – this helps them know that He will judge them according to what they do, not what others may think of them, and that there will be justice according to their actions.</p> <p>It can also help them understand that if they make mistakes, they can ask God for forgiveness as He loves to forgive, even if others are not forgiving when a person is sorry for what they have done.</p>	4

Question	Answer	Marks
3(a)	<p>Describe the way the Prophet (pbuh) began openly calling the Makkans to Islam and their reaction.</p> <p>Use the AO1 Levels of Response.</p> <p>Candidates should include some of the following points. All other relevant points must be credited.</p> <p>After a few years of secret preaching and keeping Islam hidden, the Prophet (pbuh) was commanded to start preaching openly. 'And admonish thy nearest kinsmen,' sura 26.214.</p> <p>First, he invited his kinsmen together and told them about his belief in one god, and asked them to come to his faith. Abu Lahab rejected him, but Abu Talib offered support.</p> <p>God sent another revelation in which the Prophet (pbuh) was commanded to preach openly; 'Therefore, expound openly what thou art commanded, and turn away from those who join false gods with Allah,' sura 15.94. The Prophet (pbuh) stood on Mount Safa and called the people to Islam.</p> <p>He said: 'If I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?' They said: 'Yes, we have never experienced any lie from you.' He said: 'I am a warner to you before a severe torment.' Abu Lahab promptly replied: 'Perish you all the day! Have you summoned us for such a thing?' The verses from sura Lahab were revealed in response: 'Perish the two hands of Abi Lahab' (sura 111:1).</p> <p>They rejected his call to Islam, and subsequently went on to mock and torture the Prophet (pbuh) as well as the new Muslims such as Bilal. Ammar bin Yasir and his family also faced persecutions at the hands of Makkans. The Prophet (pbuh) was called a mad man, or possessed by <i>jinn</i> (sura 15.6, 68.51).</p> <p>Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum.</p> <p>They laughed and mocked the Prophet (pbuh) after his son's death, calling him '<i>abtar</i>'. Abu Jahl had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima. He had rubbish thrown on him when he walked in the street.</p> <p>They tried to pressure Abu Talib to force the Prophet (pbuh) to renounce his mission, but the Prophet (pbuh) refused, and Abu Talib continued to support and protect him. The Makkans tried to bribe the Prophet (pbuh) with vast riches and marriage to the most beautiful woman in Makka, both of which he refused.</p> <p>The Prophet (pbuh) and Banu Hashim were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water.</p>	10

Question	Answer	Marks
3(b)	<p>What lessons can Muslims learn from the Prophet's response to the Makkans reaction, and apply in their own lives?</p> <p>Use the AO2 Levels of Response.</p> <p>Candidates can give other examples and all relevant answers should be credited.</p> <p>One of the lessons could be that the Prophet (pbuh) showed resilience and patience when the Makkans were taunting him. He did not taunt them in return or cause them harm in return.</p> <p>He stayed steadfast to the faith even though he did not know how long the difficulties and tortures would last.</p> <p>He did not stop preaching Islam and did not hide away or hide his faith.</p> <p>Muslims can apply this in their own lives when they are in difficult situations, whether they are being treated badly at school or work. It may be better not to retaliate or cause harm to others, but they can still continue to have strength in their faith, and they can take measures to protect their faith.</p>	4

Question	Answer	Marks
4(a)	<p>Describe the way the relationship between the Emigrants (<i>Muhajirun</i>) and Helpers (<i>Ansar</i>) developed in Madina.</p> <p>Use the AO1 Levels of Response.</p> <p>Candidates should include some of the following points. All other relevant points must be credited.</p> <p>When the Muslims of Makka first arrived in Madina they had few belongings. The Muslims of Madina (mainly from the Aws and Khazraj tribes), who had invited the Prophet (pbuh) to their city, were happy to welcome the migrating Muslims.</p> <p>To unite the two groups, the Prophet (pbuh) made them brothers, pairing each of the Ansar with one of the Muhajirun. This was to help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food.</p> <p>The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. Sa'd ibn ar-Rabi and Abdur Rahman ibn Awf were made brothers and Sa'd was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying 'direct me to the nearest market place so that I may make my fortune with my own hands.'</p> <p>Other pairings included Ja'far ibn Abi Talib and Mu'adh ibn Jabal, Bilal ibn Rabah and Abu Rawahah, Talha ibn Ubaydullah and Ka'b ibn Malik.</p> <p>The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkan came with their faith to share and spread in Madina.</p> <p>Initially the Ansar and Muhajirun could inherit from one another but later that was abrogated to say that inheritance was mainly to be given to families (sura 33.6).</p> <p>The virtue of these two groups has been mentioned in the Qur'an, e.g. 'Those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful.' (sura 9.20).</p>	10

Question	Answer	Marks
4(b)	<p>To what extent can relationships such as those between the Ansar and Muhajirun be developed by Muslims today?</p> <p>Use the AO2 Levels of Response.</p> <p>Candidates can give other examples and all relevant answers should be credited.</p> <p>It could be said that this kind of relationship can be nurtured in communities because it is easy to be able to share things with those in need. Even when you do not know someone personally, you can contact organisations that may work with those who need support and offer your money/belongings to them.</p> <p>It is also possible to share with neighbours and friends in the community, whether it is food or items you know others may need. Another way to develop this relationship would be to help educate others in the community, either by tutoring children or setting up religious studies classes.</p> <p>However, it may not always be possible to nurture this kind of relationship because not everyone knows the people they live near to, and they may live in areas where they do not see people in need or know if there are people in need.</p> <p>Poor relations between countries, political or technological factors may make it much more difficult for modern Muslims to practice this sort of relationship building. Other factors such as immigration policies or local/international regulations may prevent people from being able to help others in the way the early Muslim community helped each other.</p>	4

Question	Answer	Marks
5(a)	<p>Write about the main roles played by the Scribes of the Prophet (pbuh).</p> <p>Use the AO1 Levels of Response.</p> <p>Candidates should include some of the following points. All other relevant points must be credited.</p> <p>There were a number of Companions who acted as scribes of the Prophet (pbuh) and they each had different tasks, such as writing the revelation, recording public contracts and transactions, and writing letters sent from the Prophet (pbuh) to other leaders.</p> <p>The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. The scribes wrote down verses on a number of materials e.g., parchments, bone, dried leaves, amongst other things.</p> <p>The Prophet (pbuh) used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God.'</p> <p>Zayd ibn Thabit was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive, subsequently having most of the Qur'an in written form. He was also asked by the Prophet (pbuh) to learn Hebrew so he could respond on the Prophet's behalf to the Jews who wrote to the Prophet (pbuh). In addition to this he learned Persian, Roman, Coptic and Ethiopian languages to be able to communicate with people from those areas. Zayd ibn Thabit also used to write letters to the kings on behalf of the Prophet (pbuh).</p> <p>Some of the Companions were official scribes who wrote letters and treaties for the Prophet (pbuh). Ubayy ibn Ka'ab, had memorised the Qur'an and wrote portions of the Qur'an for his own use. He is one of the people the Prophet (pbuh) recited to and told others to learn Qur'an from him. Ubayy also wrote letters to heads of state for the Prophet (pbuh).</p> <p>'Ali was also an important scribe and wrote verses of the revelations, as well as writing treaties for the Prophet (pbuh). He was the main scribe in charge of writing the Treaty of Hudaybiyya on behalf of the Prophet (pbuh).</p> <p>Abdullah ibn Mas'ud was known for his knowledge of the Qur'an and the Prophet (pbuh) said about him, 'Whoever wants to read the Quran as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd.' He was someone who wrote portions of the Qur'an.</p> <p>Candidates might mention other scribes but should say what their roles were.</p>	10

Question	Answer	Marks
5(b)	<p>To what extent is it easier to record Islamic knowledge now than in the time of the Prophet (pbuh)?</p> <p>Use the AO2 Levels of Response.</p> <p>Candidates can give other examples and all relevant answers should be credited.</p> <p>Candidates may argue that it is easier to document knowledge now because literacy rates in the modern world are significantly higher than those in the time of the Prophet (pbuh), meaning that many more people are able to record Islamic knowledge. Writing tools are also more easily available to write information down from scholars and teachers, which means that Islamic knowledge is being preserved and documented more easily.</p> <p>It could also be said that it is easier now because access to technology allows people to scan and store information in a way that could not have been done before, and so important documents can be kept for longer without them being lost or damaged.</p> <p>However, it could be argued that it is not as easy from the point of view that it can become more difficult to verify the Islamic knowledge you want to preserve. This is especially true if it is online, as you do not know if it is authentic and there is a lot of information presented by people who may not be knowledgeable in the Islamic sciences.</p>	4