Syllabus

Cambridge O Level
Islamiyat 2058

Use this syllabus for exams in 2024 and 2025.
Exams are available in the June and November series.

Version 1
Please check the syllabus page at www.cambridgeinternational.org/olevel
to see if this syllabus is available in your administrative zone.

For the purposes of screen readers, any mention in this document of Cambridge IGCSE
refers to Cambridge International General Certification of Secondary Education.
Changes to the syllabus for 2024 and 2025

The latest syllabus is version 1, published September 2021.

There are no significant changes which affect teaching.

You are strongly advised to read the whole syllabus before planning your teaching programme.
## Contents

1. **Introduction** .......................................................................................................................... 4  
   1.1 Why choose Cambridge International?  
   1.2 Why choose Cambridge O Level?  
   1.3 Why choose Cambridge O Level Islamiyat?  
   1.4 How can I find out more?  

2. **Teacher support** .................................................................................................................. 7  
   2.1 Support materials  
   2.2 Endorsed resources  
   2.3 Training  

3. **Syllabus overview** ............................................................................................................. 8  

4. **Syllabus aims and assessment objectives** ......................................................................... 10  
   4.1 Syllabus aims  
   4.2 Assessment objectives  
   4.3 Weighting for assessment objectives  

5. **Syllabus content** ............................................................................................................... 13  
   5.1 Paper 1  
   5.2 Paper 2  

6. **Appendix 1: Passages from the Qur’an for special study** .............................................. 17  

7. **Appendix 2: Hadiths for special study** ............................................................................ 23  

8. **Other information** ............................................................................................................. 26  
   Accessibility and equality  
   Additional information
1. Introduction

1.1 Why choose Cambridge International?

Cambridge International prepares school students for life, helping them develop an informed curiosity and a lasting passion for learning. We are part of the University of Cambridge.

Our Cambridge Pathway gives students a clear path for educational success from age 5 to 19. Schools can shape the curriculum around how they want students to learn – with a wide range of subjects and flexible ways to offer them. It helps students discover new abilities and a wider world, and gives them the skills they need for life, so they can achieve at school, university and work.

Our programmes and qualifications set the global standard for international education. They are created by subject experts, rooted in academic rigour and reflect the latest educational research. They provide a strong platform for students to progress from one stage to the next, and are well supported by teaching and learning resources.

Every year, nearly a million Cambridge learners from 10,000 schools in 160 countries prepare for their future with the Cambridge Pathway.

Cambridge learners

Our mission is to provide educational benefit through provision of international programmes and qualifications for school education and to be the world leader in this field. Together with schools, we develop Cambridge learners who are:

- **confident** in working with information and ideas – their own and those of others
- **responsible** for themselves, responsive to and respectful of others
- **reflective** as learners, developing their ability to learn
- **innovative** and equipped for new and future challenges
- **engaged** intellectually and socially, ready to make a difference.

Recognition

Our expertise in curriculum, teaching and learning, and assessment is the basis for the recognition of our programmes and qualifications around the world.

Cambridge O Level is internationally recognised by schools, universities and employers as equivalent in demand to Cambridge IGCSE™ (International General Certificate of Secondary Education). There are over 600,000 entries a year in over 50 countries. Learn more at [www.cambridgeinternational.org/recognition](http://www.cambridgeinternational.org/recognition)

Cambridge Assessment International Education is an education organisation and politically neutral. The contents of this syllabus, examination papers and associated materials do not endorse any political view. We endeavour to treat all aspects of the exam process neutrally.
Support for teachers
A wide range of materials and resources is available to support teachers and learners in Cambridge schools. Resources suit a variety of teaching methods in different international contexts. Through subject discussion forums and training, teachers can access the expert advice they need for teaching our qualifications. More details can be found in Section 2 of this syllabus and at www.cambridgeinternational.org/teachers

Support for exams officers
Exams officers can trust in reliable, efficient administration of exams entries and excellent personal support from our customer services. Learn more at www.cambridgeinternational.org/eoguide

Quality management
Cambridge International is committed to providing exceptional quality. In line with this commitment, our quality management system for the provision of international qualifications and education programmes for students aged 5 to 19 is independently certified as meeting the internationally recognised standard, ISO 9001:2015. Learn more at www.cambridgeinternational.org/ISO9001

1.2 Why choose Cambridge O Level?
Cambridge O Level is typically for 14 to 16 year olds and is an internationally recognised qualification. It has been designed especially for an international market and is sensitive to the needs of different countries. Cambridge O Level is designed for learners whose first language may not be English, and this is acknowledged throughout the examination process.

Our aim is to balance knowledge, understanding and skills in our programmes and qualifications to enable students to become effective learners and to provide a solid foundation for their continuing educational journey.

Through our professional development courses and our support materials for Cambridge O Levels, we provide the tools to enable teachers to prepare students to the best of their ability and work with us in the pursuit of excellence in education.

Cambridge O Levels are considered to be an excellent preparation for Cambridge International AS & A Levels, the Cambridge AICE (Advanced International Certificate of Education) Diploma, and other education programmes, such as the US Advanced Placement program and the International Baccalaureate Diploma programme. Learn more about Cambridge O Levels at www.cambridgeinternational.org/olevel

Guided learning hours
Cambridge O Level syllabuses are designed on the assumption that learners have about 130 guided learning hours per subject over the duration of the course, but this is for guidance only. The number of hours required to gain the qualification may vary according to local curricular practice and the students’ prior experience of the subject.
1.3 Why choose Cambridge O Level Islamiyat?

Cambridge O Levels are established qualifications that keep pace with educational developments and trends. The Cambridge O Level curriculum places emphasis on broad and balanced study across a wide range of subject areas. The curriculum is structured so that students attain both practical skills and theoretical knowledge.

Cambridge O Level Islamiyat is accepted by universities and employers as proof of ability and understanding. The Cambridge O Level Islamiyat syllabus encourages students to develop lifelong skills and knowledge, including:

- an understanding of the importance of the major beliefs of Islam and of the early history of the Islamic community
- evaluation skills to understand how these beliefs impact on the daily lives and thoughts of Muslims around the world
- familiarity with the Qur’an and Hadith in Arabic.

In addition to Cambridge O Levels, Cambridge International also offers Cambridge IGCSE and Cambridge International AS & A Levels for further study. See [www.cambridgeinternational.org](http://www.cambridgeinternational.org) for a full list of the qualifications you can take.

Prior learning

Candidates beginning this course are not expected to have studied Islamiyat, Islamic Studies or Religious Studies previously.

Progression

Cambridge O Levels are general qualifications that enable candidates to progress either directly to employment, or to proceed to further qualifications.

Candidates who are awarded grades A* to C in Cambridge O Level Islamiyat are well prepared to follow courses leading to Cambridge International AS & A Level Islamic Studies, or the equivalent.

1.4 How can I find out more?

If you are already a Cambridge school

You can make entries for this qualification through your usual channels. If you have any questions, please contact us at info@cambridgeinternational.org

If you are not yet a Cambridge school

Learn about the benefits of becoming a Cambridge school at [www.cambridgeinternational.org/join](http://www.cambridgeinternational.org/join)

Email us at info@cambridgeinternational.org to find out how your organisation can register to become a Cambridge school.
2. Teacher support

2.1 Support materials

You can go to our public website at www.cambridgeinternational.org/olevel to download current and future syllabuses together with specimen papers or past question papers, examiner reports and grade threshold tables from one series.

For teachers at registered Cambridge schools a range of additional support materials for specific syllabuses is available online from the School Support Hub. Go to www.cambridgeinternational.org/support (username and password required). If you do not have access, speak to the School Support coordinator at your school.

2.2 Endorsed resources

We work with a range of publishers to provide a choice of high-quality resources to help teachers plan and deliver Cambridge programmes and qualifications. All Cambridge endorsed resources have been through a detailed quality assurance process to make sure they closely reflect the syllabus and provide a high level of support for teachers and learners.

You can find resources to support this syllabus by clicking the Published resources link on the syllabus page www.cambridgeinternational.org/2058

2.3 Training

We offer a range of support activities for teachers to ensure they have the relevant knowledge and skills to deliver our qualifications. See www.cambridgeinternational.org/events for further information.
3. Syllabus overview

All candidates take two written papers and answer in English. Both papers must be taken for the candidate to be awarded a grade. Candidates are eligible for grades A* to E.

### Paper 1  
1½ hours

Paper 1 contains five questions of which candidates must answer Question 1, Question 2 and two others.

1. **Major themes of the Qur’an:** Three passages will be set from the list in Appendix 1, of which candidates may choose any two. [8 marks]

2. **The history and importance of the Qur’an:** This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3. **The life and importance of the Prophet Muhammad (pbuh):** One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

4. **The first Islamic community:** One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

**Total mark = 50**

### Paper 2  
1½ hours

Paper 2 contains five questions of which candidates must answer Question 1, Question 2 and two others.

1. **Major teachings in the Hadiths of the Prophet:** Four passages are set from the list in Appendix 2, of which candidates may choose any two. [8 marks]

2. **The history and importance of the Hadiths:** This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3. **The period of rule of the Rightly Guided Caliphs and their importance as leaders:** One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

4. **The Articles of Faith and the Pillars of Islam:** One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

**Total mark = 50**
Availability
This syllabus is examined in the June and November examination series. This syllabus is available to private candidates.

All Cambridge schools are allocated to one of six administrative zones. Each zone has a specific timetable. This syllabus is not available in all administrative zones. To find out about the availability visit the syllabus page at www.cambridgeinternational.org/olevel

Detailed timetables are available from www.cambridgeinternational.org/timetables

Combining this with other syllabuses
Candidates can combine this syllabus in an examination series with any other Cambridge International syllabus, except:

• Cambridge O Level Islamic Studies (2068)
• Cambridge IGCSE Islamiyat (0493)
• syllabuses with the same title at the same level.

Please note that Cambridge O Level, Cambridge IGCSE and Cambridge IGCSE (9–1) syllabuses are at the same level.
4. Syllabus aims and assessment objectives

4.1 Syllabus aims

The aims of the syllabus are to enable candidates to:

- acquire a knowledge of the major sources of Islam, its main beliefs and its early history
- develop an enquiring approach to the study of Islam
- identify and explore the religious, historical and moral questions raised in the material they study.

4.2 Assessment objectives

Candidates should be able to demonstrate that they have closely studied the topics set. They should be able to:

AO1: Recall, select and present relevant facts from the main elements of the faith and history of Islam
AO2: Demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims.

The following two grids give descriptions of the expected levels of response in the examination, and the marks allocated in the parts of Questions 1 (8 marks) and Questions 2–5 (14 marks).
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.

<table>
<thead>
<tr>
<th>Level</th>
<th>Mark Question 1</th>
<th>Mark Questions 2–5</th>
<th>Description</th>
</tr>
</thead>
</table>
| 4     | 4               | 8–10                | • A well-structured, clear and comprehensive response  
|       |                 |                     | • Demonstrates extensive and accurate knowledge relevant to the question  
|       |                 |                     | • Points are detailed, well-developed and relevant  
|       |                 |                     | • Likely to quote Qur’an verses and Hadiths to support points made or other relevant quotations |
| 3     | 3               | 5–7                 | • A well-structured and clear response  
|       |                 |                     | • Demonstrates sound accurate knowledge which is relevant to the question  
|       |                 |                     | • Points are elaborated upon and generally accurate  
|       |                 |                     | • May quote Qur’an verses and Hadiths to support points made or other relevant quotations |
| 2     | 2               | 3–4                 | • An attempt to present a structured response to the question  
|       |                 |                     | • Response lacks cohesion or is undeveloped  
|       |                 |                     | • Demonstrates some knowledge of the subject covering some of the main points but without detail  
|       |                 |                     | • Points made are sometimes relevant and accurate but limited |
| 1     | 1               | 1–2                 | • Some attempt to answer the question  
|       |                 |                     | • Lacks cohesion and structure  
|       |                 |                     | • Demonstrates limited knowledge of the subject  
|       |                 |                     | • Responses made are limited with little connection to the question |
| 0     | 0               | 0                   | No creditable content |
AO2: Understanding – part (b) questions

<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Description</th>
</tr>
</thead>
</table>
| 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 |

4.3 Weighting for assessment objectives

<table>
<thead>
<tr>
<th>Assessment objectives</th>
<th>Weighting %</th>
</tr>
</thead>
<tbody>
<tr>
<td>AO1 Recall, select and present</td>
<td>68</td>
</tr>
<tr>
<td>AO2 Understanding</td>
<td>32</td>
</tr>
</tbody>
</table>
5. **Syllabus content**

Candidates should study the whole of the syllabus.

5.1 **Paper 1**

1. **Major themes of the Qur’an**

Three groups of passages are set for close study. These relate to the themes of:

God in himself

God’s relationship with the created world

God’s Messengers

Candidates should explore:

- the major theme or themes of the Qur’an that appear in each passage, and
- the importance of these themes in the lives of Muslims today.

Candidates should study the passages in a recognised English translation, but with reference to the original Arabic text. In the examination passages will be set in both Arabic and English. Candidates should demonstrate knowledge of the original as well as the translation.

Appendix 1 lists the passages for examination in 2022 and 2023. These are reviewed periodically and may change.

2. **The history and importance of the Qur’an**

Candidates should study:

- the revelation of the Qur’an to the Prophet (pbuh) between the years 610 and 632
- the account of the compilation of the Qur’an under the Rightly Guided Caliphs
- the major themes of the Qur’an as contained both in the passages set for special study and in other similar passages
- the use of the Qur’an in legal thinking, and its relationship with the Hadiths, consensus (ijma’) and analogy (qiyas)
- its significance as the basis of all thought and action in Islam.
3. The life and importance of the Prophet Muhammad (pbuh)

Candidates should study:

- the main events of the Prophet’s life from his birth to his call to prophethood
- the main events of his activities in Makkah and his experiences with his opponents
- the main events of his activities in Madina, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as examples for Muslim individuals in their personal conduct and relations with others including women and non-Muslims
- the importance of his actions as examples for Muslim communities in their relations with other states
- his significance as Seal of the Prophets and last Messenger of God.

Candidates should be able to give accounts of the main events of the Prophet’s life, and his significance in Muslim beliefs. They should also be able to explain the importance of his actions and experiences in the history and beliefs of Islam, particularly in the way they provide examples for present day Muslim individuals and communities.

In the examination, there will be either one or two questions on this topic.

4. The first Islamic community

Candidates should study:

- the Prophet’s wives
- his descendants, including his children, grandchildren and the direct line recognised among Shi’a Muslims as Imams
- his leading Companions, including the Ten Blessed Companions, his Scribes, the major characters who surrounded him in his ministry, the Emigrants and Helpers, and the four Rightly Guided Caliphs during his lifetime. (Note that the period of the Rightly Guided Caliphs’ rules after the time of the Prophet (pbuh) is included in the syllabus under Paper 2.)

Candidates should know the names of the main characters who lived with and near the Prophet (pbuh), and the significant facts of their lives. They should also be able to explain the importance of their actions and experiences in the history and beliefs of Islam.

In the examination, there will be either one or two questions on this topic.
5.2 Paper 2

1. Major teachings in the Hadiths of the Prophet

Two groups of passages are set for close study. These relate to:

- individual conduct
- life in the community.

Candidates should study the teachings contained in each passage about what Muslims should believe and how they should act.

Candidates should study the passages with reference to the original Arabic text as well as the English translation. In the examination, passages will be set in both Arabic and English.

Appendix 2 contains the passages for examination in 2022 and 2023. These are reviewed periodically and may change.

2. The history and importance of the Hadiths

Candidates should study:

- the history of the compilation of the Hadiths
- the earliest collections
- the main musnad and musannaf collections
- the main compilers and their activities
- the methods based on examination of the chain of transmitters (isnad) and the text (matn) of a Hadith to test the reliability of the Hadith
- the main features of the six collections of Sunni Hadiths and the four collections of Shi'a Hadiths
- the major themes of the Hadiths as these are contained both in the passages set for special study and in other similar passages
- their use in legal thinking, and their relationship with the Qur'an, consensus (ijma') and analogy (qiya)
- their significance in thought and action in Islam.
3. The period of rule of the Rightly Guided Caliphs and their importance as leaders

Candidates should study:

- the main events of the rules of the four Caliphs
- their policies in maintaining and expanding the state
- their approaches to leading the community
- their main achievements
- the main difficulties they encountered
- their significance as examples of leadership
- the importance of their rules as models for government today
- their importance as examples for Muslim communities in their relations with other states.

(Note that the lives and activities of the Caliphs during the Prophet’s lifetime are included in the syllabus under Paper 1.)

Candidates should know the main events of the rules of the four Caliphs, and should explore the significance of these events for the early and later history of Islam. They should also understand the importance of their rules as examples for later times.

In the examination, there will be either one or two questions on this topic.

4. The Articles of Faith and the Pillars of Islam

Candidates should study:

- the Six Articles of Faith:
  - God, including what Muslims believe about him
  - angels, their nature and duties
  - books, their contents and purpose
  - prophets, their character and function
  - God’s predestination and decree, its meaning and significance
  - Resurrection and the last day, the main events and its significance.
- Jihad in its range of meanings, physical, mental and spiritual.
- the Five Pillars of Islam:
  - the declaration of faith, shahada, including the significance of what it contains
  - prayer, salat, including preparations, its performance and importance, congregational prayers on Fridays and festivals, times of prayer, the place of prayer, private prayer, delayed prayer
  - alms-giving, zakat, how it is performed and its significance in the community
  - fasting, sawm, including the way it is observed, its significance and those exempted
  - pilgrimage, hajj, including the main observances involved and their significance.

Candidates should know about each of these beliefs and observances, and should also understand their significance in the faith and action of individual Muslims and of Muslim communities.

In the examination, there will be either one or two questions on this topic.
6. Appendix 1: Passages from the Qur’an for special study

Allah in himself

1 Sura 2.255

الله لا إله إلا هو الحَيُّ الْقَيُومُ لا تَأْخَذَهُ سَبْتَةٌ وَلا تَنَبِّئُهُ بها في السَّمَّاءَاتِ وَما في الأرض من ذى الذي يَتَّقِعُ عَنْهُ إلا بإذن يَعْلَمُ ما بين أيديهم وما خلقهم ولا يَحْيِطُون بِهِ مِنْ عِلْمِهِ إلا بما شَاءَ وَسَعَ كُرْسَيْهَا السَّمَّاءَاَتِ والأرْضَ وَلا يُؤْوَدُ حُفْظُهُ وَهُوَ العَلِيمُ العَظِيمُ

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there that can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

2 Sura 6.101-103

بِذِبَعِ السَّمَّاءَاَتِ والأرْضِ أَلَّا يَكُونُ لَهُ وَلَدٌ وَلَا نَكْنُ لَهُ صَانِعًا وَخَلَقَ كُلُّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمُ

ذِكْرِهِ رَبُّكَ لا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبَدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلُ

لا تَذْرِكَهُ الأَبْصَارُ وَهُوَ الَّذِي أَنْعَمَهُ الْأَبْصَارُ وَهُوَ الْعَلِيمُ الْخَبِيرُ

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

3 Sura 41.37

وَمِنْ آيَاتِ الْلَّيْلِ والمَيْهِرِ وَالشَّمَّاسِ وَالْقَمْرِ لَا نَسْجُدُ لِلْخَلَقِ وَلَا لِلْقَمْرِ وَلَا لِلشَّمَّاسِ إِنَّ اللَّهَ الَّذِي خَلَقَهُنَّ إِنَّ كُلَّ أَيَاةٍ تَعْبُدُونَ

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

4 Sura 42.4-5

لَهُ مَا فِي السَّمَّاءَاَتِ وَمَا فِي الأرْضِ وَهُوَ الْعَلِيمُ العَظِيمُ

تَكَادُ السَّمََّاءَاَتُ يَنْفَضُّونَ مِنْ فُوقِهَا وَالْمَيْهِرَةُ يَنْفَضُّونَ بِحَمَّامٍ رَبِّهِمَ وَيَنْفَضُوْنَ لَمَّا فِي الأرْضِ لَآ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.
Appendix 1: Passages from the Qur'an for special study


5 Sura 112

قل هُوَ اللّهُ أَحَدَ
اللّهُ الصَّمَدَ
لَمْ يُولِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنَّ لَهُ كَفَآءٌ أَحَدٌ

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.

Allah’s relationship with the created world

6 Sura 1

بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ
الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَٰنِ الرَّحِيمِ
مَالِكِ يَوْمِ الْقِيَمَةِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتِعْنِ
اَهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ

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.

7 Sura 2.21–22

بِأَيِّهَا النَّاسُ اعْبَدُوا رَبَّكُمَّ الَّذِينَ رَسَلُونَا وَأَلَّا تَكُونَ مِنْ فِئَاتٍ نَّفَقُونَ
الذِّي جَعَلَ لَهُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَناءً وَأَنْزَلَ مِنَ السَّمَاءِ مَآءً فَأَخْرَجَهُ مِنَ الثَّلَاثَاتِ رَزَقًا لَّكُمْ فَلاَ تَجَلَّعُوا لَهُ

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.
1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

9 Sura 99

إذا زُلزَتّ الأرضُ زلزالًا
وأخرجت الأرض أثقالها
وقال الإنسان ما له
يؤمن تحدث أخبارها
بأن ربك أوحى لها
يؤمن بصدد الناس أشتنا ليروا أعمالهم
فمن يعلم مثل ذره خيرًا يبره
ومن يعلم مثل ذره شرًا يبره

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: ‘What is the matter with her?’, 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom’s weight of good see it! 8. And anyone who has done an atom’s weight of evil shall see it.
10 Sura 114

قُلْ أَعْوَدْ يَزْرَبَ الْنَّاسَ، مَلِكَ الْنَّاسِ، إِلَهَ الْنَّاسِ،
من شَرِّ الْوُسْوَسَ الْخَنَّاسِ
الذِّي يُوسُوسُ في صُدُورِ الْنَّاسِ
منَ الجَنَّةِ وَالْلَّاهِ


Allah’s Messengers

11 Sura 2.30–37

وَإِذْ قَالَ رَبُّكَ لِلملائِكَةِ إِنَّ يَجْعَلُ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَنْجِعُ فِيهَا مِنْ بَيْنِهَا وَيَسْلُكُ الْدُّمَاءَ وَتَحْنَّ نَسْبُحَ
وَعَلِمَ أَنَّ الْأَسْمَاءَ كَثِيرَةً مَا عَرَضَنِّهُمْ عَلَى الْمِلَائِكَةِ قَالُوا أَنَبَوُّي بِأَسْمَاءِ هَؤُلَاءِ إِنَّكَ تَنْتَهِيكُمْ صَادِقِينَ
قالُوا سَبِحَانَكَ لَا عَلِمُ لَّنَا إِلَّا مَا عَلَمْتَنَا إِلَّآ أَنتَ الْعَلِيمُ الْحَكِيمُ
قَالَ نَيَّآ أَنَّ الْأَسْمَاءَ كَثِيرَةٌ مَا عَرَضَنِّهُمْ عَلَى الْمِلَائِكَةِ قَالُوا أَنَبَوُّي بِأَسْمَاءِ هَؤُلَاءِ إِنَّكَ تَنْتَهِيكُمْ صَادِقِينَ
وَمَا كَتَبْنَ كُتَبَنَ
وَإِذْ قَلَّنَا لِلملائِكَةِ أَسْتَجِدُوا لَا إِيلَيْنَا إِلَّآ إِبْلِيْسَ أَبِي وَاسْتَكْبَرُ وَكَانَ مِنَ الْكَافِرِينَ
وَقَلَّنَا لَأَنَّهُمْ أَسْتَجِدُوا لَا إِلَيْنَا إِلَّآ إِبْلِيْسَ أَبِي وَاسْتَكْبَرُ وَكَانَ مِنَ الْكَافِرِينَ
فَأَرْجَعُوهُمَا السَّيْطَانُ عَلَى هَٰذَا الْخَبَرُ عَلَى هَٰذَا الْخَبَرُ فَأَسْتَغْلَبَوْا لِغَيْبَ أَنَا وَلَمْ يَنْصُرُوْا وَلَكَ مَعَكَ الْأَرْضَ مُسْتَقِرًا وَمُلُمَّاعٌ
إِلَيْهِ
فَتَلْقَأَ أَنَّ مِنْ رَبِّهِ كَلِمَتَ فَتَابَ عَلَى أَنَّهُ مَيْلُ الْخَلْقِ الرَّحْمِينَ
12 Sura 6.75–79

...and also We showed Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 75. When the night covered him over, he saw a star: He said: 'This is my Lord; this is the greatest.' But when it set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 76. When he saw the sun rising in splendour, he said: 'This is my Lord.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' 78. When the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 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.'

13 Sura 5.110

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'
14 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!

15 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.
7. Appendix 2: Hadiths for special study

These Hadiths are all recorded by al-Bukhari or by Muslim in their Sahih collections, many of them by both.

1. ‘The Prophet said: ‘To whom?’ We said: ‘To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.’

2. None of you believes until he wants for his brother what he wants for himself.

3. Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his guest.

4. A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

5. Every person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prays is a charity; and removing a harmful thing from the road is a charity.

6. Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.
It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: ‘The believer who strives hard in the way of Allah with his person and his property.’

The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu‘adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: ‘Be gentle and do not be hard, and cause rejoicing and do not alienate.’

He who studies the Qur’an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.
14 May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

15 God will not show mercy to him who does not show mercy to others.

16 The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

17 Modesty produces nothing but good.

18 He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

19 The world is the believer’s prison and the unbeliever’s paradise.

20 God does not look at your forms and your possessions, but he looks at your hearts and your deeds.
8. Other information

Accessibility and equality

Syllabus and assessment design
Cambridge International works to avoid direct or indirect discrimination in our syllabuses and assessment materials. We aim to maximise inclusivity for candidates of all national, cultural or social backgrounds and with other protected characteristics. In addition, the language and layout used are designed to make our materials as accessible as possible. This gives all learners the opportunity, as fairly as possible, to demonstrate their knowledge, skills and understanding and helps to minimise the requirement to make reasonable adjustments during the assessment process.

Access arrangements
Access arrangements (including modified papers) are the principal way in which Cambridge International complies with our duty, as guided by the UK Equality Act (2010), to make ‘reasonable adjustments’ for candidates with special educational needs (SEN), disability, illness or injury. Where a candidate would otherwise be at a substantial disadvantage in comparison to a candidate with no SEN, disability, illness or injury, we may be able to agree pre-examination access arrangements. These arrangements help a candidate by minimising accessibility barriers and maximising their opportunity to demonstrate their knowledge, skills and understanding in an assessment.

Important:

- Requested access arrangements should be based on evidence of the candidate's barrier to assessment and should also reflect their normal way of working at school; this is in line with The Cambridge Handbook www.cambridgeinternational.org/eoguide
- For Cambridge International to approve an access arrangement, we will need to agree that it constitutes a reasonable adjustment, involves reasonable cost and timeframe and does not affect the security and integrity of the assessment.
- Availability of access arrangements should be checked by centres at the start of the course. Details of our standard access arrangements and modified question papers are available in The Cambridge Handbook www.cambridgeinternational.org/eoguide
- Please contact us at the start of the course to find out if we are able to approve an arrangement that is not included in the list of standard access arrangements.
- Candidates who cannot access parts of the assessment may be able to receive an award based on the parts they have completed.
Additional information

Language
This syllabus and the associated assessment materials are available in English only.

Making entries
Exams officers are responsible for submitting entries to Cambridge International. We encourage them to work closely with you to make sure they enter the right number of candidates for the right combination of syllabus components. Entry option codes and instructions for submitting entries are in the Cambridge Guide to Making Entries. Your exams officer has a copy of this guide.

Exam administration
To keep our exams secure, we produce question papers for different areas of the world, known as administrative zones. We allocate all Cambridge schools to one administrative zone determined by their location. Each zone has a specific timetable. Some of our syllabuses offer candidates different assessment options. An entry option code is used to identify the components the candidate will take relevant to the administrative zone and the available assessment options.

Retakes
Candidates can retake the whole qualification as many times as they want to. This is a linear qualification so candidates cannot re-sit individual components.

Grading and reporting
Cambridge O Level results are shown by one of the grades A*, A, B, C, D or E, indicating the standard achieved, A* being the highest and E the lowest. ‘Ungraded’ indicates that the candidate’s performance fell short of the standard required for grade E. ‘Ungraded’ will be reported on the statement of results but not on the certificate. The letters Q (pending) and X (no result) may also appear on the statement of results but not on the certificate.

How students and teachers can use the grades
Assessment at Cambridge O Level has two purposes:

• to measure learning and achievement
  The assessment:
  – confirms achievement and performance in relation to the knowledge, understanding and skills specified in the syllabus, to the levels described in the grade descriptions.

• to show likely future success
  The outcomes:
  – help predict which students are well prepared for a particular course or career and/or which students are more likely to be successful
  – help students choose the most suitable course or career.