SYLLABUS

Cambridge IGCSE®
Islamiyat
0493

For examination in June and November 2017, 2018 and 2019
Changes to syllabus for 2017, 2018 and 2019

This syllabus has been updated, but there are no significant changes.

You are strongly advised to read the whole syllabus before planning your teaching programme.
1. Introduction

1.1 Why choose Cambridge?

Cambridge International Examinations is part of the University of Cambridge. We prepare school students for life, helping them develop an informed curiosity and a lasting passion for learning. Our international qualifications are recognised by the world’s best universities and employers, giving students a wide range of options in their education and career. As a not-for-profit organisation, we devote our resources to delivering high-quality educational programmes that can unlock learners’ potential.

Our programmes set the global standard for international education. They are created by subject experts, are rooted in academic rigour, and provide a strong platform for progression. Over 10,000 schools in 160 countries work with us to prepare nearly a million learners for their future with an international education from Cambridge.

Cambridge learners

Cambridge programmes and qualifications develop not only subject knowledge but also skills. We encourage Cambridge learners to be:

• 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

Cambridge IGCSE is recognised by leading universities and employers worldwide, and is an international passport to progression and success. It provides a solid foundation for moving on to higher level studies. Learn more at www.cie.org.uk/recognition

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.cie.org.uk/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.cie.org.uk/examsofficers

Our systems for managing the provision of international qualifications and education programmes for learners aged 5 to 19 are certified as meeting the internationally recognised standard for quality management, ISO 9001:2008. Learn more at www.cie.org.uk/ISO9001
1.2 Why choose Cambridge IGCSE?

Cambridge IGCSEs are international in outlook, but retain a local relevance. The syllabuses provide opportunities for contextualised learning and the content has been created to suit a wide variety of schools, avoid cultural bias and develop essential lifelong skills, including creative thinking and problem-solving.

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 IGCSEs, we provide the tools to enable teachers to prepare learners to the best of their ability and work with us in the pursuit of excellence in education.

Cambridge IGCSEs are considered to be an excellent preparation for Cambridge International AS and A Levels, the Cambridge AICE (Advanced International Certificate of Education) Group Award, Cambridge Pre-U, and other education programmes, such as the US Advanced Placement program and the International Baccalaureate Diploma programme. Learn more about Cambridge IGCSEs at www.cie.org.uk/cambridgesecondary2

Guided learning hours

Cambridge IGCSE 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 learners’ prior experience of the subject.

1.3 Why choose Cambridge IGCSE Islamiyat?

Cambridge IGCSE Islamiyat is accepted by universities and employers as proof of ability and understanding. The Cambridge IGCSE 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.

Prior learning

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

Progression

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

Candidates who are awarded grades C to A* in Cambridge IGCSE Islamiyat are well prepared to follow courses leading to Cambridge International AS and A Level Islamic Studies, or the equivalent.
1.4 Cambridge ICE (International Certificate of Education)

Cambridge ICE is a group award for Cambridge IGCSE. It gives schools the opportunity to benefit from offering a broad and balanced curriculum by recognising the achievements of learners who pass examinations in a number of different subjects.

Learn more about Cambridge ICE at www.cie.org.uk/cambridgesecondary2

1.5 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@cie.org.uk

If you are not yet a Cambridge school

Learn about the benefits of becoming a Cambridge school at www.cie.org.uk/startcambridge. Email us at info@cie.org.uk to find out how your organisation can register to become a Cambridge school.
2. Teacher support

2.1 Support materials

We send Cambridge syllabuses, past question papers and examiner reports to cover the last examination series to all Cambridge schools.

You can also go to our public website at [www.cie.org.uk/igcse](http://www.cie.org.uk/igcse) to download current and future syllabuses together with specimen papers or past question papers and examiner reports from one series.

For teachers at registered Cambridge schools a range of additional support materials for specific syllabuses is available from Teacher Support, our secure online support for Cambridge teachers. Go to [http://teachers.cie.org.uk](http://teachers.cie.org.uk) (username and password required).

2.2 Endorsed resources

We work with publishers providing a range of resources for our syllabuses including print and digital materials. Resources endorsed by Cambridge go through a detailed quality assurance process to ensure they provide a high level of support for teachers and learners.

We have resource lists which can be filtered to show all resources, or just those which are endorsed by Cambridge. The resource lists include further suggestions for resources to support teaching.

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.cie.org.uk/events](http://www.cie.org.uk/events) for further information.
3. **Assessment at a glance**

All candidates take two written papers and answer in English. Both papers must be taken for the candidate to be awarded a grade.

<table>
<thead>
<tr>
<th>Paper 1</th>
<th>1½ hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper 1 contains 5 questions of which candidates must answer <strong>Question 1, Question 2</strong> and two others.</td>
<td></td>
</tr>
<tr>
<td>1. <em>Major themes of the Qur’an:</em> Three passages will be set from the list in Appendix 1, of which candidates may choose any two. [8 marks]</td>
<td></td>
</tr>
<tr>
<td>2. <em>The history and importance of the Qur’an:</em> This question is usually set in more than one part, and requires an essay length answer. [14 marks]</td>
<td></td>
</tr>
<tr>
<td>3. <em>The life and importance of the Prophet Muhammad (pbuh):</em> One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
<tr>
<td>4. <em>The first Islamic community:</em> One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
<tr>
<td><strong>Total mark = 50.</strong></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Paper 2</th>
<th>1½ hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper 2 contains 5 questions of which candidates must answer <strong>Question 1, Question 2</strong> and two others.</td>
<td></td>
</tr>
<tr>
<td>1. <em>Major teachings of the Hadiths of the Prophet:</em> Four passages are set from the list in Appendix 2, of which candidates may choose any two. [8 marks]</td>
<td></td>
</tr>
<tr>
<td>2. <em>The history and importance of the Hadiths:</em> This question is usually set in more than one part, and requires an essay length answer. [14 marks]</td>
<td></td>
</tr>
<tr>
<td>3. <em>The period of rule of the Rightly Guided Caliphs and their importance as leaders:</em> One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
<tr>
<td>4. <em>The Articles of Faith and the Pillars of Islam:</em> One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
<tr>
<td><strong>Total mark = 50.</strong></td>
<td></td>
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</table>
Availability
This syllabus is examined in the June and November examination series.

This syllabus is available to private candidates.

Detailed timetables are available from www.cie.org.uk/examsofficers

Centres in the UK that receive government funding are advised to consult the Cambridge website www.cie.org.uk for the latest information before beginning to teach this syllabus.

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

- syllabuses with the same title at the same level
- 2056 Cambridge O Level Islamic Religion and Culture
- 2058 Cambridge O Level Islamiyat

Please note that Cambridge IGCSE, Cambridge International Level 1/Level 2 Certificate and Cambridge O Level 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>Level descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
<td>8–10</td>
<td><strong>Very Good/Excellent</strong>: A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur’an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>5–7</td>
<td><strong>Good</strong>: Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur’an verses and Hadiths to support points made.</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>3–4</td>
<td><strong>Satisfactory</strong>: A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1–2</td>
<td><strong>Basic</strong>: An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td><strong>Irrelevant</strong>: No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.</td>
</tr>
</tbody>
</table>
AO2: Understanding – part (b) questions

<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Level descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>4</td>
<td><strong>Very Good/Excellent:</strong> Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td><strong>Good:</strong> Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td><strong>Satisfactory:</strong> Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td><strong>Basic:</strong> Limited understanding of the subject. The candidate’s response is descriptive and immature, with no attempt to discuss or evaluate the material.</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td><strong>Irrelevant:</strong> No response submitted, or clearly lacks any understanding of the subject matter.</td>
</tr>
</tbody>
</table>

4.3 Weighting of the 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. **Curriculum 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 2017, 2018 and 2019. **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 Makka 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 2017, 2018 and 2019. 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 (qiyas)
- 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 in 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 الحَمِيْ الفَتْومُ لا تأخذه سِبْقَة وَلا ثَوْمَة لَهُ مَا في السَّمَاء وَمَا في الأَرْض مِن ذَٰلِكَ الذِي يَنفِع عَدَدًا إلا

إِنْ عِلَمَهُ يُعَظِّمُهُ وَما حَلَقَهُ وَلا يَحِيطُونَ بِهِ مِنْ عِلْمِهِ إلّا بِمَا شَاء وَسُعُّ كَرْسِيَّة السَّمَاءاتِ والأَرْضِ وَلَا

يَؤْوِدَهُ حَفْظُهُمْ وَهُوَ الْعَلِيُّ الْعَظِيمُ

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 to 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**

بَدْعُ السَّمَاءاتِ والأَرْضِ أَنَّىٰ يَكُون لَهُ وَلَدٌ وَلَمْ تَكُن لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بَكْلُ شَيْءٍ عَلِيمُ

ذَٰلِكَ الٰلِّهُ رَبُّكُمْ لَا إِلَهٌ إلّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبَدُوهُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ وَكِيلٌ

لَا تَدْرِكُ الأَنصَارُ وَهُوَ الْأَنصَارُ وَهُوَ الْلَطِيفُ 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**

وَمَنْ أَتَبَعَ اللَّيْلَ وَالْتَّهَارَ وَالْشَّمَسِ وَالْقَمْرِ لَا ضَرَّ بَعْدُهُمْ وَلا لِلْقَمْرِ وَلَا لِلْشَّمَسِ إِنَّ اللَّهَ الَّذِي خَلَقَهُمْ إِنَّ كُلَّ شَيْءٍ إِلَيْهِ

تَعْبِدُونَ

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 السَّمَاءاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاءاتِ يَتْقَطَّعُونَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يَسْبَحُونَ بِحَمَدِ رَبِّهِمْ وَيَسْتَعْفَرُونَ لَمَنْ فِي الأَرْضِ أَلَّا إِنَّ اللَّهَ هوَ

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.
5. Sura 112

قُلْ هُوَ اللَّهُ أَحْدُهُ
اللَّهُ الْصَّمْدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُن لَّهُ كُفُوٌّ أَحْدَهُ

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَانِ الرَّحِيمِ
مَالِكَ يَوْمِ الْذَّيْنِ
إِيَّاكَ نَعْبَدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الْصِّرَاطَ 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 judgment. 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

بِيَّ نَا النَّاسُ اعْبِدُوا رَبَّكُمَ الَّذِي خَلَقَكُمْ وَالْهَيْئَاتُ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَعْلَمُونَ
الَّذِي جَعَلَ لَكُمْ الأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَآءً فَأخْرَجْهُ بِمِنَ النَّهَارِ مَا أُدُراً لَكُمْ أَن تَجْعَلُوا لِلَّهِ أَنْتَادًا وَأَنْتَمْ تَعْلَمُونَ

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.
8. Sura 96.1–5

اقرأ! باسم ربك الذي خلق
خلق الإنسان من علق
اقرأ! وربك الأكرم
الذي علم بالقلم
علم الإنسان ما لم يعلم

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 زلزت الأرض زلزالها
واخرجت الأرض أقالها
وقال الإنسان ما لها
يومئذ يحدث أخبرها
بأن ربك أرحم لها
يومئذ يصدح الناس أشتنا ليرأوا أعمالهم
فمن يعمل مقتال دررًا خيرًا يرده
وممن يعمل مقتال دررًا شراً يرده

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

قَلْ أَعُوْدُ بِرَبِّ الْمَلَائِكَةِ مَلَكَ الْمَلَائِكَةِ إِلَيْهِ الْمَلَائِكَةُ مِنْ شَرِّ الوُسْوَسَ الْخَنَّاسِ

الذي يُوسُوسُ في صَدْورِ الْمَلَائِكَةِ مِنَ الجَحِّمِ وَالْمَلَائِكَةِ


Allah’s Messengers

11. 2.30–37

وَإِذْ قَالَ رَبِّكَ لِلْمَلَائِكَةِ أَيِّ رَبِّيُّ جَعَلْنَا فِي الْأَرْضِ خَلِيفَةً قَالُوا أَنْجِعْلُ فِيهَا مِنْ يَهْدُبُهَا وَيُسْفِكُ الدَّمَا وَيُحْفِظُ نَسْبً

وَعَلِمُ الْأَمْسَأَةَ كُلُّهَا ثُمَّ عَرَضَهَا عَلَى الْمَلَائِكَةِ قَالُوا أَنْبِئُونِي بِسَمَاوَاتِ الْأَرْضِ وَالْأَرْضِ وَأَلْعَمَّ مَا ثُبِّتَنَّ

قَالُوا سُبْحَانَكُ لَا عِلْمُ لَنَا إِلَّا مَا عَلِمْتَنَا إِلَّا ذَٰلِكَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا أَيِّامُ أَنْبِهٰمُ بِسَمَاوَاتِ الْأَرْضِ وَالْأَرْضِ قَالُوا أَلْمَ أَلْمُ لَكُمْ إِلَّا أَلْمُ أَلْمُ لَكُمْ إِلَّا أَلْمُ أَلْمُ لَكُمْ إِلَّا أَلْمُ أَلْمُ لَكُمْ إِلَّا أَلْمُ أَلْمُ لَكُمْ إِلَّا أَلْمُ

وَأَذِ فُلَانًا لِلْمَلَائِكَةِ أُسْجِذُوا لأَلْمَ فَسُجِذُوا إِلَّا إِبْلِيسُ أَيُّهُ أَسْتَيَتْرُ كُلُّ مِنَ الْكَافِرِينَ

وَقَالُوا يَا أَلْمَ أَسْتَيَتْرُ كُلُّ مِنَ الْكَافِرِينَ أَلْمُ فَسُجِذُوا إِلَّا إِبْلِيسُ أَيُّهُ أَسْتَيَتْرُ كُلُّ مِنَ الْكَافِرِينَ

فَأَزْدَيْنَاهُمُ الشَّيْطَانُ عَلَيْهَا فَخَرَجَ هُمُّا بِمَا كَانُوا فِيهِ وَقَالُوا اهْبِطُوا بِغَضَبٍ عَدُوٍّ وَلَكُمْ فِي الْأَرْضِ مُسْتَفِرُونَ مَنْ عَدُوُّ

فَتَلَقَى أَلْمَ مِنْ رَبِّهِ كُلُّمَا تَفَنَّى عَلَىٰ هَٰوِهِ الرَّحِيمُ

30. Behold, your Lord said to the angels: ‘I will create a vicegerent on earth.’ They said: ‘Will You place there one who will make mischief there and shed blood? - whilst we celebrate your praises and glorify your holy (name)?’ He said: ‘I know what you do not know.’ 31. And He taught Adam the names of all things; then He placed them before the angels, and said: ‘Tell me the names of these if you are right.’ 32. They said: ‘Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.’ 33. He said: ‘Adam! Tell them their names.’ When he had told them, Allah said: ‘Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?’ 34. And behold, We said to the angels: ‘Bow down to Adam’. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: ‘Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.’ 36. Then Satan made them slip from there, and got them out of what they had been in. We said: ‘Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.’ 37. Then Adam learnt from his Lord words of inspiration, and His Lord turned towards him; for He is often-returning, most merciful.
12. Sura 6.75–79

And the unbelievers among them said: ‘This is nothing but evident magic.’

But when the Children of Israel were about to be strengthened with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold!

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.’

Appendix 1: Passages from the Qur’an for special study

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

وَالْضُّحَى
وَاللَّيْلِ إِذَا سَحَى
مَا وَدْعَكَ رَبُّكَ وَمَا قَلِي
وَالآخِرَةَ خَيْرٌ لُكَّ مِنَ الْأَوْلِي
وَلَسَأَفَ يُغَطِّيكَ رَبُّكَ فَتَرْضَى
أَلَمْ يَجِدْكَ نَتِيمًا فَأَرَى
وَوَجِدْكَ ضَالًا فَهَدَى
وَوَجِدْكَ عَانِيًا فَأَعَفَّ
فَأَمَّا الْيَتِيمَ فَلَا تَقَهَّرُ
وَأَمَّا السَّاهِلَ فَلَا تَنَأَّرُ
وَأَمَّا بِعَمْهَةِ رَبِّكَ فَحَدَّثْتُ

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

إِنَّا أَعْطَيْنَاهُ الْكَوْثَرَ
فَصَلَّ لِبَرْكَتِكَ وَأَنْحَرَ
إِنَّ شَأْنَكَ هُوَ الأَبْيَضُ

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

1. ‘Religion is sincerity.’ We said: ‘To whom?’ The Prophet 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 prayers 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.
7. قال رسول الله (صلى الله عليه وسلم): ‘من تُهِدَن الشهيد فيهم؟’ قالوا: ‘يا رسول الله من قتل في سبيل الله فهو شهيد.’ قال: ‘إِن شهداء أمتى إذا قُتلوا فَيْنَ مَن في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد."

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.’

8. قال رسول الله (صلى الله عليه وسلم): ‘من تُهِدَن الشهيد فيهم؟’ قالوا: ‘يا رسول الله من قتل في سبيل الله فهو شهيد.’ قال: ‘إِن شهداء أمتى إذا قُتلوا فَيْنَ مَن في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد.’

The Messenger of Allah (may Allah bless him and give him peace) said: ‘Whom do you count to be a martyr among you?’ They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: ‘In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.’

9. ما أكل أحد طعاماً قط خيراً منها أن يأكل من عمل يده.

No one eats better food than that which he eats out of the work of his hand.

10. الساعي على الأرملة والمسكين كالماجاك في سبيل الله، أو القائم في ليل الصائم النهار.

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

11. ‘أنا وكافل اليمي في الحياة هكذا، وقال بأصابعه السبابة والوسطى.

‘I and the man who brings up an orphan will be in paradise like this.’ And he pointed with his two fingers, the index finger and the middle finger.

12. بعث رسول الله (صلى الله عليه وسلم) أبي موسى وعُمْرَان بن جُبَيل إلى اليمن، وَبَعِثَ كُل واحد مَنْ هُمَّا

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.’

13. إنما مثل صاحب القرآن كمثل صاحب الإبل المغفلة: إن عاهِد عليها أمسكهَا، وإن أطلقها دُفِّنَت.

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.
Appendix 2: Hadiths for special study

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. **Textbooks and resources**

For Students


For Teachers


Martin Lings, *Muhammad, his life based on the earliest sources*, Lahore: Suhail Academy, 1997


Fazl Ahmad, *The Four Caliphs of Islam*, Delhi: Taj Company, 1983


M.A. Khan, *Muhammad the Final Messenger*, Muhammed Ashraf, Lahore, Pakistan, 1983


[www.islamonline.net](http://www.islamonline.net)

[www.muslimheritage.com](http://www.muslimheritage.com)
Grade descriptions

The following grade descriptions are intended to give a general indication of the standards of attainment likely to have been achieved by candidates awarded grades A, C and F.

At **Grade A** the candidate will be expected to:

- demonstrate a detailed knowledge and clear understanding of the syllabus content, a balanced coverage of the syllabus and the ability to select appropriate features of the information required; organise and present the information in a consistent and appropriate manner.
- demonstrate a thorough understanding of the areas concerned with the study of Islamiyat, including: a thorough understanding of religious language and concepts; an understanding of the influence of particular individuals, writings etc. on Islamic communities; an understanding of principal beliefs, and the ability to express them clearly and to show the relationship between belief and practice.
- demonstrate the ability to see the significance of specific issues and to express clearly a personal opinion supported with appropriate evidence and argument.

At **Grade C** the candidate will be expected to:

- demonstrate a wide knowledge of the syllabus content and the ability to select appropriate features of the information required; show some ability in organising and presenting the information.
- demonstrate a reasonable understanding of the areas concerned with the study of Islamiyat, including: some understanding of religious language and basic concepts; some understanding of the influence of particular individuals, writings etc. on Islamic communities; an understanding of principal beliefs, and the ability to show the relationship between belief and practice.
- demonstrate the ability to see the significance of a specific issue and to express a personal opinion supported with some evidence and argument.

At **Grade F** the candidate will be expected to:

- demonstrate some knowledge of the syllabus content and the ability to select some features of the information required; attempt some organisation of the information.
- demonstrate some understanding of the areas concerned with the study of Islamiyat, including: a limited understanding of religious language; a simple understanding of the influence of particular individuals, writings etc. on Islamic communities; a limited understanding of some principal beliefs and the relationship between those beliefs and practice.
- express clearly a personal opinion, supported by limited argument.
10. Other information

Equality and inclusion

Cambridge International Examinations has taken great care in the preparation of this syllabus and assessment materials to avoid bias of any kind. To comply with the UK Equality Act (2010), Cambridge has designed this qualification with the aim of avoiding direct and indirect discrimination.

The standard assessment arrangements may present unnecessary barriers for candidates with disabilities or learning difficulties. Arrangements can be put in place for these candidates to enable them to access the assessments and receive recognition of their attainment. Access arrangements will not be agreed if they give candidates an unfair advantage over others or if they compromise the standards being assessed.

Candidates who are unable to access the assessment of any component may be eligible to receive an award based on the parts of the assessment they have taken.

Information on access arrangements is found in the Cambridge Handbook which can be downloaded from the website www.cie.org.uk

Language

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

Grading and reporting

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

Entry codes

To maintain the security of our examinations, we produce question papers for different areas of the world, known as ‘administrative zones’. Where the component entry code has two digits, the first digit is the component number given in the syllabus. The second digit is the location code, specific to an administrative zone. Information about entry codes can be found in the Cambridge Guide to Making Entries.