SYLLABUS
Cambridge O Level
Islamiyat
2058
For examination in June and November 2015
Changes to syllabus for 2015

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

1.1 Why choose Cambridge?

Recognition
Cambridge International Examinations is the world’s largest provider of international education programmes and qualifications for learners aged 5 to 19. We are part of Cambridge Assessment, a department of the University of Cambridge, trusted for excellence in education. Our qualifications are recognised by the world’s universities and employers.

Cambridge O Level is internationally recognised by schools, universities and employers as equivalent in demand to Cambridge IGCSE® (International General Certificate of Secondary Education). Learn more at www.cie.org.uk/recognition

Excellence in education
Our mission is to deliver world-class international education through the provision of high-quality curricula, assessment and services.

More than 9000 schools are part of our Cambridge learning community. We support teachers in over 160 countries who offer their learners an international education based on our curricula and leading to our qualifications. Every year, thousands of learners use Cambridge qualifications to gain places at universities around the world.

Our syllabuses are reviewed and updated regularly so that they reflect the latest thinking of international experts and practitioners and take account of the different national contexts which they are taught.

Cambridge programmes and qualifications are designed to support learners in becoming:

• 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.

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
Introduction

Not-for-profit, part of the University of Cambridge

We are a not-for-profit organisation where the needs of the teachers and learners are at the core of what we do. We continually invest in educational research and respond to feedback from our customers in order to improve our qualifications, products and services.

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 O Level?

Cambridge O Levels have been designed for an international audience and are sensitive to the needs of different countries. These qualifications are designed for students whose first language may not be English and this is acknowledged throughout the examination process. The Cambridge O Level syllabus also allows teaching to be placed in a localised context, making it relevant in varying regions.

Our aim is to balance knowledge, understanding and skills in our programmes and qualifications to enable candidates 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 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 O Levels at www.cie.org.uk/cambridgesecondary2

Guided learning hours

Cambridge O Level syllabuses are designed on the assumption that candidates 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 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 also offers Cambridge IGCSE and Cambridge International AS & A Levels for further study. See www.cie.org.uk for a full list of the qualifications you can take.

Prior learning
Candidates beginning this course are not expected to have studied Islamiyat previously.

Progression
Cambridge O Level 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 O Level Islamiyat are well prepared to follow courses leading to Cambridge International AS and 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@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
Cambridge syllabuses, past question papers and examiner reports to cover the last examination series are on the Syllabus and Support Materials DVD, which we send to all Cambridge schools.

You can also go to our public website at www.cie.org.uk/olevel 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 online. For Teacher Support go to http://teachers.cie.org.uk (username and password required).

2.2 Resource lists
We work with publishers providing a range of resources for our syllabuses including textbooks, websites, CDs etc. Any endorsed, recommended and suggested resources are listed on both our public website and on Teacher Support.

The resource lists can be filtered to show all resources or just those which are endorsed or recommended by Cambridge. Resources endorsed by Cambridge go through a detailed quality assurance process and are written to align closely with the Cambridge syllabus they support.

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 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 and two</strong> others.</td>
<td></td>
</tr>
<tr>
<td>1. <strong>Major themes of the Qur’an</strong>: 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. <strong>The history and importance of the Qur’an</strong>: 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. <strong>The life and importance of the Prophet Muhammad</strong>: 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. <strong>The first Islamic community</strong>: One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
</tbody>
</table>

**Total mark = 50.**

<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 and two</strong> others.</td>
<td></td>
</tr>
<tr>
<td>1. <strong>Major teachings of the Hadiths of the Prophet</strong>: 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. <strong>The history and importance of the Hadiths</strong>: 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. <strong>The period of rule of the Rightly Guided Caliphs and their importance as leaders</strong>: 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. <strong>The Articles of Faith and the Pillars of Islam</strong>: One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]</td>
<td></td>
</tr>
</tbody>
</table>

**Total mark = 50.**
Availability
This syllabus is examined in the May/June examination series and the October/November examination series.

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

This syllabus is available to private candidates.

Cambridge O levels are available to Centres in Administrative Zones 3, 4 and 5. Centres in Administrative Zones 1, 2 or 6 wishing to enter candidates for Cambridge O Level examinations should contact Cambridge Customer Services.

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
• 0493 Cambridge IGCSE Islamiyat
• 2056 Cambridge O Level Islamic Religion and Culture

Please note that Cambridge O Level, Cambridge IGCSE and Cambridge International Level 1/Level 2 Certificate syllabuses are at the same level.
4. Syllabus aims and assessment objectives

4.1 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 Question 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>
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 way each passage presents its theme(s) in its own particular way.

   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 2015. **These are reviewed each year and may change.**

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

   Candidates should study:
   - the revelation of the Qur’an to the Prophet 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 (qiyaṣ)
   - its significance as the basis of all thought and action in Islam.
3. The life and importance of the Prophet Muhammad

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 is included in the Syllabus under Paper 2.)

Candidates should know the names of the main characters who lived with and near the Prophet, 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 2015. These are reviewed each year 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 الحَيُّ الْقَيِّمُ لا تَأْخُذُهُ سُبْحَانَةُ وَلَا يَنْتَفَعُ عَنْهُ إلاُّ بِأَيْضَاتِهِ يَعْلَمُ مَا بَيْنَ آيِمِيهِ وَمَا خُلْقُهُ وَلا يُحيِطُونَ بِشَيْءٍ مِّنْ عَلْمِهِ إِلاَّ بِمَا شَاء وَسَعَ كُرْسِيَّةَ السَّمَاءَاتِ وَالأَرْضِ وَلَوْ يُؤْدِيَ حَكْمَهُ وَهُوَ العَلِيُّ 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 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

بَيْنجَ السَّمَاءَاتِ وَالأَرْضِ أَنَّى يُكْونُ لَهُ وَلَدُ وَلَمْ تَكْنُ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكَ الْلَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ وَلَا شَرِيكَ لِهِ كَانَ شَيْئًا فَاعْلَدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ كُبْرُهُ

لَا تَنُكْرِهَا الأَكْبَارُ وَهُوَ الْعَلِيمُ الْعَلِيمِ

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 أَيَاتِهِ الْلِّيْلُ وَالْخَمْرُ وَالْقَمْرُ وَلَوْ تَسَجَّدُوا لِلنَّهَارِ وَالْقَمْرِ لَا تَسَجَّدُوا لِلنَّهَارِ وَلَا لِالْقَمْرِ وَلَمْ يَنْسَجُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إنَّ كُلَّ إِيَّاهَا مَعْتَبِثُونَ

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**

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**

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**

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**

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**

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 زلزلت الأرض زلزالها
وأخرجت الأرض أثقالها
 وقال الإنسان ما لها
يومئذ تحدث أخبارها
بأن ربك أوحى لها
يومئذ يصدرون الناس أشئناً ليروا أعمالهم
فمن يعمل متقال دره جزءاً يره
ومن يعمل متقال دره شرًا يره

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

قل أعوذ برب الناس، ملك الناس، إله الناس،
من شر الوسواس الخناس
الذي يوسوس في صدور الناس
من الجنة واللأس

Allah’s Messengers

11. 2.30–37

And 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 taught Adam what He had taught the angels. 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.
Appendix 1: Passages from the Qur’an for special study

12. Sura 6.75–79

وَكَذَّلِكْ نُورُ يَوْمَ الْيَلِدُ كُلُّ لَهُ مِنَ السَّمَاوَاتِ وَالأَرْضِ وَلَا يُكَونُ مِنَ المُوْقِينِ

فَلَمْ يَجِبَ عَلَيْهِ اللّٰهُ رَبُّكَمْ قَالَ هَذَا رَبُّي فَلَمَا أُفْلِحَ قَالَ لَا أَجِبَ الْأَفْلَحِينَ

فَلَمَا رَأَى الْقَمْرُ بَارَاغًا قَالَ هَذَا رَبُّي هَذَا أَكْبَرُ فَلَمَا أُفْلِحَ قَالَ قَالَ يَا قُوُّمِ إِنِّي بَرَيُّ مَعَ مَا نُشِرَكُونَ

إِنِّي وَجِئْتُ وَجِئْتُ لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

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.’

13. Sura 5.110

إِذْ قَالَ اللّٰهُ قَالَ اللّٰهُ إِنْ يَبْعَثَنِي عَلَيْهِمْ نَزْلًا تَأْكُلُهُمْ وَعَلَى وَالْدِّي إِنْ يَأْتِكُمْ بِرُوحِ الْقُدُّسِ لَكُلُّ الْمَأْمُّ النَّاسِ فِي المِّهِدِ وَكَهْلاً وَإِذْ أَعْمِلُ مَكَّةَ الْكِتَابَ وَالْحِكْمَةَ وَالْبَيِّنَاتُ وَالْإِلَيْهَايِ وَإِذْ كَلَّمْ مِنِّي الْمَلَائِكَةَ إِنَّكُمْ تَفْتَحُّوَ فَتَفْكَرُونَ طَيْرًا بَيْنَهُ وَتَخْرُجُ الْأَكْمَةَ وَالأَرْضَانَ بَيْنَهُ وَإِذْ كَلَّمْتُ بَني إِسْرَائِيلَ فَكَلَّمَتُ بَني إِسْرَائِيلَ فَكَلَّمَتُهمْ بِالْبَيِّنَاتِ

فَقَالُ الْمُؤْمِنُ كَفَّرَهُ مِنْهُمْ إِنَّ هٰذَا إِلَّا سَحْرٌ مَّيْنٌ

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

١٤. سورة ٩٣

والضَّحِيَّةُ

والليل إذا سبى

ما وذَكَرْتُ رَبَّكَ وَمَا فَلَيْتَ

ولِلأخرةِ خَيرُكَ مِنَ الْأُولِيَاءِ

ولسوَفْ يُغْطِيعِكَ رَبُّكَ فَتُرْضِى

إِلمَ يَجْدِكَ بَيِّنًا فَاوَتَى

وَوَجِدْكَ ضَالًا فَهَدِئِ

وَوَجِدْكَ غَافِلًا فَأَغْفِئِ

فَأَمَّا الَّذِيَّمُ فَأَقْهَرْ

وَأَمَّا السَّانِدُ فَأَتْهِرْ

وَأَمَّا بَنَغْمَةً رَبِّكَ فِحْدَتْ

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

١٥. سورة ١٠٨

إِنَّا أُغْطِيْنَاكَ الْكَوْتُرَ

فَصَّلْ لِرَبَّكَ وَالْحَرَّ

إِنْ شَأْنَاكَ فَهُوَ الْأَلْبَرُ

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. “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.’

لا يؤمن أحدكم حتى يحب أحبه ما يحب لنفسه.

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

2. من كان يؤمن بالله واليوم الآخر فليقل حبب او ليصمت، ومن كان يؤمن بالله واليوم الآخر فليكرم جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه.

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 neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

3. أن رجلا سأل رسول الله (صلى الله عليه وسلم) فقال: أرأيت إذا صلبت المكتوبات، وصمتت رمضان، وأحيلت الحلال، وحمرت الحرام، ولم أرد على ذلك شيئا، أدخل الجنان؟ فقال: نعم.

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.

4. كل سلامة من الناس عليه صدقة كل يوم تطلع فيه الشمس، تعدل بين الدين صدقة، وتعين الرجل في ذاته فتحمله علابها أو يرفع له عليها مناعة صدقة، وكلمة الطيبة صدقة، و بكل حدوة تمشيها إلى الصلاة صدقة، وتمييز الأذى عن الطريق صدقة.

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.

5. من رأى منكم منكروا فليقع عبده، فإن لم يستطع فيلسانيه، فإن لم يستطع فينفه، وذلك أضعف.

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. قيل: يا رسول الله أي الناس أفضل؟ فقال رسول الله (صلى الله عليه وسلم): ‘مؤمن يجاهد في سبيل الله بنفسه ومماليك.

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): ‘ما تغذى من الشهداء فكيف!’ قالوا: يا رسول الله من قتل في سبيل الله فهو شهيد. قال: ‘إن شهداء أمتي إذا تقلين من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البلطان 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. وما أكل أحد طعاما قط خيرا من 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 كالمجاهد في سبيل الله، أو القائم الليل الصائم الثائر.

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 اليتيم في الجنة هكذا، وقال بأصبعيه 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) أبا موسى وعمران بن جبير إلى اليمن، وبعث كل واحد منهم على مخلوف. ثم قال: ‘يسرء ولا تصرء وبصرء ولا تصرء.’

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 المغعلة: إن عاهد عليه أمسكتها، وإن أطلقها ذهب.

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. رحم الله رجلا سمحاؤا إذا باع، وإذا اشتري، وإذا اقتصى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.
Appendix 2: Hadiths for special study

15. لا يُرَحِمُ اللهُ مَنْ لا يَرَحِمُ النَّاسُ.

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

16. المؤمنون كرجل واحد، إن وُضعت غيظه استنكره كله، وإن وُضعت رأسه استنكره كله.

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. الحياء لا يأتي إلا بخير.

Modesty produces nothing but good.

18. لا يدخل الدار أحد في قلبه مثقال حبب من خردل من إيمان، ولا يدخل الجنة أحد في قلبه مثقال حبب من خردل من كبر.

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. الذئب سيجٌن المؤمن وجنَّة الكافر.

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

20. إن الله لا ينظر إلى صوَركم ولا أموالكم، ولكن ينظر إلى قلوبكم وأعمالكم.

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


Textbooks and resources


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)

Resources are also listed on Cambridge’s public website at [www.cie.org.uk](http://www.cie.org.uk). Please visit this site on a regular basis as the Resource lists are updated throughout the year.

Access to teachers’ email discussion groups, suggested schemes of work and regularly updated resource lists may be found on the Cambridge Teacher Support website at [http://teachers.cie.org.uk](http://teachers.cie.org.uk). This website is available to teachers at registered Cambridge Centres.
9. 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 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 (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, examination timetables and administrative instructions can be found in the Cambridge Guide to Making Entries.