



UNIVERSITY *of* CAMBRIDGE
International Examinations

Cambridge
O Level

SYLLABUS

Cambridge O Level

Islamiyat

2058

For examination in June and November 2014

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1. Introduction

1.1 Why choose Cambridge?

University of Cambridge International Examinations is the world's largest provider of international education programmes and qualifications for 5 to 19 year olds. We are part of the University of Cambridge, trusted for excellence in education. Our qualifications are recognised by the world's universities and employers.

Developed for an international audience

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.

Recognition

Every year, thousands of learners gain the Cambridge qualifications they need to enter the world's universities.

Cambridge O Level is internationally recognised by schools, universities and employers as equivalent to UK GCSE. Learn more at www.cie.org.uk/recognition

Excellence in education

We understand education. We work with over 9000 schools in over 160 countries who offer our programmes and qualifications. Understanding learners' needs around the world means listening carefully to our community of schools, and we are pleased that 98% of Cambridge schools say they would recommend us to other schools.

Our mission is to provide excellence in education, and our vision is that Cambridge learners become confident, responsible, innovative and engaged.

Cambridge programmes and qualifications help Cambridge learners to become:

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

Support in the classroom

We provide a world-class support service for Cambridge teachers and exams officers. We offer a wide range of teacher materials to Cambridge schools, plus teacher training (online and face-to-face), expert advice and learner-support materials. Exams officers can trust in reliable, efficient administration of exams entry and excellent, personal support from our customer services. Learn more at www.cie.org.uk/teachers

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

We are a part of Cambridge Assessment, a department of the University of Cambridge and a not-for-profit organisation.

We invest constantly in research and development to improve our programmes and qualifications.

1.2 Why choose Cambridge O Level?

Cambridge helps your school improve learners' performance. Learners develop not only knowledge and understanding, but also skills in creative thinking, enquiry and problem solving, helping them to perform well and prepare for the next stage of their education.

Schools worldwide have helped develop Cambridge O Levels, which provide an excellent preparation for Cambridge International AS and A Levels.

Cambridge O Level incorporates the best in international education for learners at this level. It develops in line with changing needs, and we update and extend it regularly.

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.

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 international@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 international@cie.org.uk to find out how your organisation can become a Cambridge school.

2. 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.

Paper 1

1½ hours

Paper 1 contains **5 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*: **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 **5 questions** of which candidates must answer **Question 1, Question 2** and **two** others.

1. *Major teachings of 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 May/June examination series and the October/November examination series.

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 International Level 1/Level 2 Certificates and Cambridge IGCSE syllabuses are at the same level.

3. Syllabus aims and objectives

3.1 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.

3.2 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.

Level	Mark Question 1	Mark Questions 2–5	Level descriptor
4	4	8–10	Very Good/Excellent: 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.
3	3	5–7	Good: 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.
2	2	3–4	Satisfactory: 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.
1	1	1–2	Basic: 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.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

AO2: Understanding – part (b) questions

Level	Mark	Level descriptor
4	4	Very Good/Excellent: 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.
3	3	Good: 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.
2	2	Satisfactory: 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.
1	1	Basic: Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant: No response submitted, or clearly lacks any understanding of the subject matter.

4. Syllabus content

Candidates should study the whole of the syllabus.

4.1 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 2014. **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 (*qiyas*)
- 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.

4.2 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 2014. **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.

5. Appendix 1: Passages from the Qur'an for special study

Allah in himself

1. Sura 2.255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا 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 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

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ
لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ 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 آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ 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 السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ 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.

5. Sura 112

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ 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

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

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

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا
وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا
وَقَالَ الْإِنْسَانُ مَا لَهَا
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا
يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيرَوُا أَعْمَالَهُمْ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

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 أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوسَّوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

Allah's Messengers

11. 2.30-37

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ 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

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُوقِنِينَ
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لئن لم يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ 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 اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
 وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
 بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ نُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
 فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

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

وَالضُّحَى
 وَاللَّيْلِ إِذَا سَجَى
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
 وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
 وَوَجَدَكَ ضَالًّا فَهَدَى
 وَوَجَدَكَ عَائِلًا فَأَغْنَى
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

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 أَنْعَمْنَاكَ الْكُوفِرَ
 فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

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.

6. 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. 'الدِّينُ النَّصِيحَةُ.' فُلْنَا: لِمَنْ؟ قَالَ: 'لِلَّهِ وَكِتَابِهِ، وَلِرَسُولِهِ، وَلِأئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.'

'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. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

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

3. مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

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.

4. أَنْ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أُرِدْ عَلَى ذَلِكَ شَيْئًا، أَذْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

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. كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ؛ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ؛ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ؛ وَيَكُلُّ خَطْوَةَ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ؛ وَتَمْيُطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

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. مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَوْضَعُ الْإِيمَانِ.

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. قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

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. قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مَا تَعُدُّهُنَّ الشَّهِيدَ فِيكُمْ؟' قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: 'إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيلُوا! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ.'

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. مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِمَّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ.

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

10. السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ.

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. 'أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.' وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوَسْطَى.

'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. بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِّنْهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: 'يَسْرًا وَلَا تُعْسرًا وَبَشِيرًا وَلَا تُنْفِرًا.'

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. إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

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. رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

15. لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

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

16. الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اِسْتَنَكَ عَيْنَهُ اِسْتَنَكَ كُلُّهُ، وَإِنْ اِسْتَنَكَ رَأْسَهُ اِسْتَنَكَ كُلُّهُ.

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. الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

Modesty produces nothing but good.

18. لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ.

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. الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

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

20. إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

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

7. Textbooks and resources

For Students

David R. Thomas and Mustafa Draper, *Islamiyat, a core text for Cambridge O Level*, Karachi: Oxford University Press, 2004, ISBN 0-19-597783-1, a textbook intended for candidates, until revised is based on the 2003–2008 syllabus but with much material useful for the revised syllabus

For Teachers

Al-Nawawi's Forty Hadith, ed. and trans. Ezzeddin Ibrahim and Denys Johnson-Davies, Damascus: The Holy Koran Publishing House, 1976

Mishkat al-masabih, Khatib al-Tibrizi, Beirut: Al-Maktab al-Islami, 1985; trans. J. Robson, Lahore: Sh. Muhammad Ashraf, 1960

David R. Thomas and Mustafa Draper, *Islamiyat, a core text for Cambridge O Level, Teacher's Guide*, Karachi: Oxford University Press, 2004, ISBN 0-19-597784-X, a handbook intended for teachers who use the textbook written by the same authors

Yasmin Malik, *Islam Beliefs and Practices*, Rawalpindi: The Army Press (Regd), 46-A, Bank Road, 2003, ISBN 969-8676-00-7, based on the old syllabus and useful for teachers

Mirza Muhammad Yousaf, *A-One Islamiyat, Comprehensive Study of Islamic Tenets and Teachings*, Lahore: Shaharyar Publishers, Al-Fazal Market, Urdu Bazar, 1997–8, intended for “all types of competitive examinations” and adaptable as a teacher’s resource

Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*, London: Harper Collins 2002

Khurshid Ahmad, *Islam: its Meaning and Message*, Leicester: The Islamic Foundation, 1997

Harun Yahya, *The Basic Concepts in the Qur'an*, New Delhi: Goodword Books, 2003

Harun Yahya, *The Moral Values of the Qur'an*, New Delhi: Goodword Books, 2003

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

Tariq Ramadan, *The Messenger, the meanings of the life of Muhammad*, London: Allen Lane, 2007

Seyyed Hossein Nasr, *A Young Muslim's Guide to the Modern World*, Lahore: Suhail Academy, 1998

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

S.A. Ashraf, *Islam*, Nelson Thornes Ltd, Delta Place, 27 Bath Road, Cheltenham, Gloucestershire, GL53 7TH, United Kingdom, 1991, ISBN 1871402107, www.nelsonthornes.com

J. Green, *Islam*, Hodder & Stoughton, (part of the Hodder Headline Group), Hodder Headline, 338 Euston Road, London, NW1 3BH, United Kingdom, 2001, ISBN: 0340789638, www.hodderheadline.co.uk

R. Kendrick, *Islam*, Heinemann, Harcourt Education Ltd, Halley Court, Jordan Hill, Oxford, OX2 8EJ, United Kingdom, 1989, ISBN: 0435303147, www.heinemann.co.uk/

M.A. Khan, *The Pious Caliphs*, Muhammed Ashraf, Lahore, Pakistan, ISBN: 9698108002

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

G. Sarwar, *Islam – Beliefs and Teachings*, Markazi Maktaba Islami, Delhi, India, 1997, also Muslim Educational Trust, 130 Stroud Green Road, London, N4 3RZ, United Kingdom, 2000, ISBN: 0907261361, www.muslim-ed-trust.org.uk/

A.R.I. Doi, *Introduction to the Qur'an*, Arewa Books, Ibadan, Nigeria, 1981, ISBN: 0340267054

N. Robinson, *Islam, a Concise Introduction*, Routledge Curzon, Taylor and Francis Books, 11 New Fetter Lane, London, EC4P 4EE, United Kingdom, 1988, ISBN: 0700711007, www.routledge.com

H.U.W. Stanton, *The Teaching of the Qur'an*, Darf Publishers Limited, 277 West End Lane, London, NW6 1QS, United Kingdom, 1987, ISBN: 185077157X, www.darfpublishers.co.uk/

V.W. Watton, *Islam*, Hodder & Stoughton, (part of the Hodder Headline Group), Hodder Headline, 338 Euston Road, London, NW1 3BH, United Kingdom, 1993, ISBN: 0340587954, www.hodderheadline.co.uk

www.islamonline.net

www.muslimheritage.com

Resources are also listed on Cambridge's public website at 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>. This website is available to teachers at registered Cambridge Centres.

8. Additional information

8.1 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. ('Guided learning hours' include direct teaching and any other supervised or directed study time. They do not include private study by the candidate.)

However, this figure is for guidance only, and the number of hours required may vary according to local curricular practice and the candidates' prior experience of the subject.

8.2 Recommended prior learning

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

8.3 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.

8.4 Component codes

Because of local variations, in some cases component codes will be different in instructions about making entries for examinations and timetables from those printed in this syllabus, but the component names will be unchanged to make identification straightforward.

8.5 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, Grade A* being the highest and Grade 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.

Percentage uniform marks are also provided on each candidate's statement of results to supplement their grade for a syllabus. They are determined in this way:

- A candidate who obtains...
 - ... the minimum mark necessary for a Grade A* obtains a percentage uniform mark of 90%.
 - ... the minimum mark necessary for a Grade A obtains a percentage uniform mark of 80%.
 - ... the minimum mark necessary for a Grade B obtains a percentage uniform mark of 70%.
 - ... the minimum mark necessary for a Grade C obtains a percentage uniform mark of 60%.
 - ... the minimum mark necessary for a Grade D obtains a percentage uniform mark of 50%.

- ... the minimum mark necessary for a Grade E obtains a percentage uniform mark of 40%.
- ... no marks receives a percentage uniform mark of 0%.

Candidates whose mark is none of the above receive a percentage mark in between those stated according to the position of their mark in relation to the grade 'thresholds' (i.e. the minimum mark for obtaining a grade). For example, a candidate whose mark is halfway between the minimum for a Grade C and the minimum for a Grade D (and whose grade is therefore D) receives a percentage uniform mark of 55%.

The percentage uniform mark is stated at syllabus level only. It is not the same as the 'raw' mark obtained by the candidate, since it depends on the position of the grade thresholds (which may vary from one series to another and from one subject to another) and it has been turned into a percentage.

8.6 Access

Reasonable adjustments are made for disabled candidates in order to enable them to access the assessments and to demonstrate what they know and what they can do. For this reason, very few candidates will have a complete barrier to the assessment. Information on reasonable adjustments is found in the *Cambridge Handbook* which can be downloaded from the website **www.cie.org.uk**

Candidates who are unable to access part of the assessment, even after exploring all possibilities through reasonable adjustments, may still be able to receive an award based on the parts of the assessment they have taken.

8.7 Support and resources

Copies of syllabuses, the most recent question papers and Principal Examiners' reports for teachers are on the Syllabus and Support Materials CD-ROM, which we send to all Cambridge International Schools. They are also on our public website – go to **www.cie.org.uk/olevel**. Click the **Subjects** tab and choose your subject. For resources, click 'Resource List'.

You can use the 'Filter by' list to show all resources or only resources categorised as 'Endorsed by Cambridge'. Endorsed resources are written to align closely with the syllabus they support. They have been through a detailed quality-assurance process. As new resources are published, we review them against the syllabus and publish their details on the relevant resource list section of the website.

Additional syllabus-specific support is available from our secure Teacher Support website **http://teachers.cie.org.uk** which is available to teachers at registered Cambridge schools. It provides past question papers and examiner reports on previous examinations, as well as any extra resources such as schemes of work or examples of candidate responses. You can also find a range of subject communities on the Teacher Support website, where Cambridge teachers can share their own materials and join discussion groups.

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