



**Cambridge Assessment
International Education**

Syllabus

Cambridge O Level Islamic Studies 2068

Use this syllabus for exams in 2025, 2026 and 2027.
Exams are available in the June and November series.



Version 1

Please check the syllabus page at www.cambridgeinternational.org/2068 to see if this syllabus is available in your administrative zone.

For the purposes of screen readers, any mention in this document of Cambridge IGCSE refers to Cambridge International General Certificate of Secondary Education.

**Cambridge
Pathway** 

Why choose Cambridge International?

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

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

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

Our mission is to provide educational benefit through provision of international programmes and qualifications for school education and to be the world leader in this field. Together with schools, we develop Cambridge learners who are confident, responsible, reflective, innovative and engaged – equipped for success in the modern world.

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

School feedback: ‘We think the Cambridge curriculum is superb preparation for university.’

Feedback from: Christoph Guttentag, Dean of Undergraduate Admissions, Duke University, USA

Quality management



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

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Important: Changes to this syllabus

For information about changes to this syllabus for 2025, 2026 and 2027, go to page 23.



1 Why choose this syllabus?

Key benefits

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

Our programmes balance a thorough knowledge and understanding of a subject and help to develop the skills learners need for their next steps in education or employment.

Cambridge O Level Islamic Studies develops a set of transferable skills. These include a reflective understanding of values, opinions and attitudes. It also develops the ability to present and analyse various viewpoints and the concepts and values they are based on.

Our approach in Cambridge O Level Islamic Studies encourages learners to be:

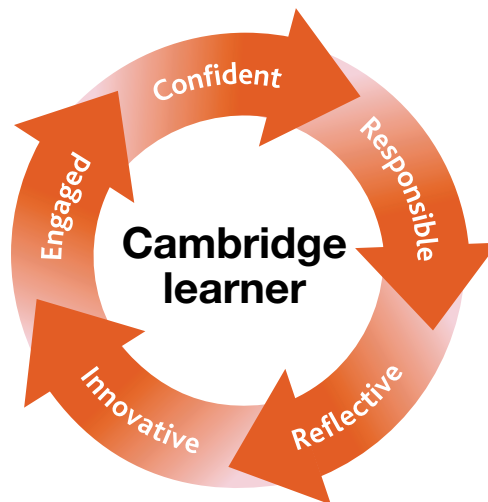
confident, exploring texts and ideas, understanding social, religious and moral concepts and expressing views

responsible, developing approaches to analysis and gaining a better understanding of Islam and Islamic beliefs in today's world

reflective, recognising there are many viewpoints and considering the ways in which they are supported and justified

innovative, exploring the role and significance of Islam in the world today

engaged, by learning about the range and depth of Islamic traditions and Muslims' lives in today's world.



School feedback: 'Cambridge O Level has helped me develop thinking and analytical skills which will go a long way in helping me with advanced studies.'

Feedback from: Kamal Khan Virk, former student at Beaconhouse Garden Town Secondary School, Pakistan, who went on to study Actuarial Science at the London School of Economics

International recognition and acceptance

Our expertise in curriculum, teaching and learning, and assessment is the basis for the recognition of our programmes and qualifications around the world. The combination of knowledge and skills in Cambridge O Level Islamic Studies gives learners a solid foundation for further study. Candidates who achieve grades A* to C are well prepared to follow a wide range of courses including Cambridge International AS & A Level Islamic Studies.

Cambridge O Levels are accepted and valued by leading universities and employers around the world as evidence of academic achievement. Many universities require a combination of Cambridge International AS & A Levels and Cambridge O Levels or equivalent to meet their entry requirements.

Learn more at www.cambridgeinternational.org/recognition

Supporting teachers

We provide a wide range of resources, detailed guidance, innovative training and professional development so that you can give your students the best possible preparation for Cambridge O Level. To find out which resources are available for each syllabus go to our School Support Hub.

The School Support Hub is our secure online site for Cambridge teachers where you can find the resources you need to deliver our programmes. You can also keep up to date with your subject and the global Cambridge community through our online discussion forums.

Find out more at www.cambridgeinternational.org/support

| Support for Cambridge O Level | | | |
|--|--|--|---|
| Planning and preparation <ul style="list-style-type: none"> Schemes of work Specimen papers Syllabuses Teacher guides | Teaching and assessment <ul style="list-style-type: none"> Endorsed resources Online forums Support for coursework | Learning and revision <ul style="list-style-type: none"> Example candidate responses Past papers and mark schemes Specimen paper answers | Results <ul style="list-style-type: none"> Candidate Results Service Principal examiner reports for teachers |

Sign up for email notifications about changes to syllabuses, including new and revised products and services at www.cambridgeinternational.org/syllabusupdates

Professional development

We support teachers through:

- Introductory Training – face-to-face or online
- Extension Training – face-to-face or online
- Enrichment Professional Development – face-to-face or online

Find out more at www.cambridgeinternational.org/events

- Cambridge Professional Development Qualifications

Find out more at www.cambridgeinternational.org/profdev



Supporting exams officers

We provide comprehensive support and guidance for all Cambridge exams officers.

Find out more at: www.cambridgeinternational.org/eoguide


2 Syllabus overview

Aims

The aims describe the purposes of a course based on this syllabus.

The aims are to enable students to:

- develop an enquiring approach and enthusiasm for the study of Islam
- acquire knowledge of the primary sources of Islam, its main beliefs and its early history
- explore the ways in which belief is reflected in practice and application in the lives of Muslims
- explore and respond to the religious, historical and moral questions raised in the material they study
- reflect on and develop their own values, opinions and attitudes informed by their studies
- consider the relevance of Islamic history to modern-day affairs.



Cambridge Assessment International Education is an education organisation and politically neutral. The contents of this syllabus, examination papers and associated materials do not endorse any political view. We endeavour to treat all aspects of the exam process neutrally.

Content overview

In this syllabus, learners will study the history and culture of Islam and key figures in the faith. They will study and reflect upon different extracts of religious texts and have the opportunity to think about the ways texts relate to how Muslims think and act in everyday life today.

The subject content is organised into six sections.

Paper 1 History and Scriptures

- 1 Religions, traditions and practices before the prophethood of Muhammad (pbuh)
 - 1.1 Arabia in the pre-Islamic period
 - 1.2 Prophets before Muhammad (pbuh)
- 2 Prophet Muhammad (pbuh)
 - 2.1 Makkan period
 - 2.2 Madinan period
 - 2.3 From the whole of the Prophet's life
- 3 Texts from the Holy Qur'an and Hadith
 - 3.1 Surahs
 - 3.2 Hadith

Paper 2 Development, Sources, Beliefs and Observances

- 4 The Four Pious Caliphs
- 5 The Qur'an, Hadith and Muslim beliefs and practices
 - 5.1 The Qur'an and the Hadith
 - 5.2 Articles of Faith and the Five Pillars of Islam
- 6 Festivals, rituals and social interactions in the lives of Muslims
 - 6.1 Festivals and occasions
 - 6.2 Rites of passage
 - 6.3 Issues in the lives of Muslims

Assessment overview

All candidates take two components. Candidates will be eligible for grades A* to E.

All candidates take:

Paper 1 1 hour 30 minutes
History and Scriptures 50%
60 marks

- Candidates answer three structured questions.
- The question paper has three sections:
Section A: Religions, traditions and practices before the prophethood of Muhammad (pbuh)
Section B: Prophet Muhammad (pbuh)
Section C: Texts from the Holy Qur'an and Hadith.
- Candidates choose one question from each section.

Externally assessed

and:

Paper 2 1 hour 30 minutes
Development, Sources, Beliefs
and Observances 50%
60 marks

- Candidates answer three structured questions.
- The question paper has three sections:
Section A: The Four Pious Caliphs
Section B: The Qur'an, Hadith and Muslim beliefs and practices
Section C: Festivals, rituals and social interactions in the lives of Muslims.
- Candidates choose one question from each section.

Externally assessed

Information on availability is in the **Before you start** section.

Assessment objectives

The assessment objectives (AOs) are:

AO1 Knowledge and understanding

Demonstrate knowledge and understanding of the beliefs and practices, teachings and historical traditions of Islam.

AO2 Evaluation

Evaluate the significance of Islamic beliefs, teachings and practices, using evidence and a reasoned discussion of different points of view.

Weighting for assessment objectives

The approximate weightings allocated to each of the assessment objectives (AOs) are summarised below.

Assessment objectives as a percentage of the qualification

| Assessment objective | Weighting in O Level % |
|---------------------------------|------------------------|
| AO1 Knowledge and understanding | 67 |
| AO2 Evaluation | 33 |
| Total | 100 |

Assessment objectives as a percentage of each component

| Assessment objective | Weighting in components % | |
|---------------------------------|---------------------------|---------|
| | Paper 1 | Paper 2 |
| AO1 Knowledge and understanding | 67 | 67 |
| AO2 Evaluation | 33 | 33 |
| Total | 100 | 100 |

3 Subject content

This syllabus gives you the flexibility to design a course that will interest, challenge and engage your learners. Where appropriate you are responsible for selecting resources and examples to support your learners' study. These should be appropriate for the learners' age, cultural background and learning context as well as complying with your school policies and local legal requirements.

Paper 1 History and Scriptures

1 Religions, traditions and practices before the prophethood of Muhammad (pbuh)

Learners should demonstrate knowledge of the following areas of pre-Islamic society and show understanding of the strengths and weaknesses of cultural and religious practices. Learners should be able to evaluate the effect on society of the radical changes proposed by the Prophet (pbuh) and the advent of Islam, and which aspects were, in fact, advantageous to the development of Islam.

1.1 Arabia in the pre-Islamic period

- (a) Tribal and political organisations, including the Bedouin (nomadic desert Arabs) and the Quraysh (polytheistic city dwellers and traders).
- (b) Social conditions and economic system including trade at Makkah, the pilgrim trade, slavery and infanticide.
- (c) Religious groups who were present at the time (including polytheists and monotheists), their beliefs and their practices.
- (d) The people of Arabia who followed the religion of Prophet Ibrahim (AS) (hanifs) at the time of Muhammad's early life.
- (e) The significance of the Ka'ba in Makkah as a central point of pilgrimage and worship.

1.2 Prophets before Muhammad (pbuh)

The following stories about the lives of the prophets are to be studied:

- (a) Prophet Adam (AS), including: his creation and time in the Garden of Eden; the reasons for his coming to Earth; his time on Earth and experiences with his family.
- (b) Prophet Musa (AS), including: the circumstances which led to him growing up in Pharaoh's household; events which got Musa (AS) into trouble; his prophethood; the conversation and miracles in front of Pharaoh; the events which followed and the escape from Egypt.
- (c) Prophet Yusuf (AS), including: the jealousy of his brothers; how he came to be separated from his family; how Yusuf (AS) came to Egypt; what happened with Zulaikhah; Yusuf's imprisonment and how he became freed; the reunion with his family.
- (d) Prophet 'Isa (AS), including: the virgin birth; the miracle of his speech; his experience in the Temple and his ministry and miracles.
- (e) Prophet Ibrahim (AS), including: his rejection of idols; his search for truth; the miracle of his escape from the fire; his conversation with the king; how God tested him to sacrifice his son Ishma'il.

2 Prophet Muhammad (pbuh)

Learners should be able to give accounts of the main events of the Prophet's life (after the call to prophethood) and his significance in Muslim beliefs. They should show understanding of the importance of the Prophet's actions and experiences in the history and development of Islam. Learners should know and understand the importance of the example the Prophet (pbuh) provided, as a role model and as a leader, and evaluate what this means for present-day individuals and for communities.

2.1 Makkan period

- (a) The main events of the life of the Prophet (pbuh) including:
 - Muhammad's early life from his birth to the call to prophethood
 - the first revelation in Cave Hira'
 - the Prophet's subsequent preaching
 - opposition to his prophethood and persecution of the Muslims
 - the emigration (*hijrah*) to Madinah.
- (b) The problems the Prophet (pbuh) faced in Makkah and his experiences with his opponents. The reasons for the opposition to his message.
- (c) How Prophet Muhammad (pbuh) dealt with the reaction of his relatives and others in Makkah who opposed and took action against him; Prophet Muhammad's exile to the valley and his escape from Ta'if.

2.2 Madinan period

- (a) Prophet Muhammad's leadership of Madinah, including:
 - the Constitution of Madinah and the Prophet's relationship with other religious groups
 - the Treaty of Hdaybiyyah
 - success and achievements in Madinah.
- (b) Causes, descriptions and consequences of the Battle of Badr, the Battle of Uhud and the Battle of Trench.
- (c) Conquest of Makkah and the farewell address; the farewell Hajj; the message and significance for relationships between Muslims and other groups.

2.3 From the whole of the Prophet's life

- (a) Prophet Muhammad's patience and forgiveness when dealing with opponents, his development of strength and community feeling among his people.
- (b) Prophet Muhammad's relationship with his wives and daughters, his care for them.

3 Texts from the Holy Qur'an and Hadith

Learners should be able to explain the importance of the principles and values contained in these teachings and their application and significance in the lives of Muslims today.

3.1 Surahs

Learners are expected to have knowledge and understanding of the following surahs and the context in which they were revealed:

- 63: 9–11 Importance of charity and accountability to God
- 94 Consolation from God at times of worry and difficulty
- 95 Importance of belief and righteous deeds for God's judgement
- 103 Importance of faith, deeds, rightful teaching and patience
- 107 Importance of being genuine, not superficial
- 110 God's help and support
- 113 Guarding against mischief-making and envy.

Specified text: Abdullah Yusuf Ali, *An English Interpretation of the Holy Qur'an with full Arabic Text*, Muhammad Ashraf Publisher and Bookseller, 1982. <http://tanzil.net>

3.2 Hadith

Learners are expected to have knowledge of the following hadith and their context as teachings of the Prophet (pbuh):

- 5 Rejection of innovation
- 9 About obedience
- 12 Not interfering with others
- 20 About having shame
- 30 About neglecting religious obligations
- 31 About not being attached to worldly possessions
- 32 Not causing or responding to harm.

Specified text: Ezzeddin Ibrahim and Denys Johnson-Davies (translators), *An-Nawawi's Forty Hadith*, Islamic Texts Society, 1997, ISBN 978 0 946621 65 1.

There will be **one** question set on the prescribed surahs and **one** question set on the prescribed hadith. Candidates choose **either** the surah **or** the hadith question. The surah and hadith passages will be printed on the question paper, in translation into English.

The passages printed on the question paper will be taken from the version of the specified texts prescribed in this syllabus. If centres wish to use other versions of the translated texts, they are welcome to do so, but teachers should make candidates aware that there may be differences with the texts that appear on the question papers.

Paper 2 Development, Sources, Beliefs and Observances

4 The Four Pious Caliphs

Learners should know the circumstances of the election of each of the Caliphs and the main events of their rule. They should explore the significance of these events for the early and later history of Islam, and understand why the years of their rule in Madinah are seen as the model for Muslim society.

- (a) Conversion of the four Caliphs (Abu Bakr, 'Umar, 'Uthman and 'Ali) to Islam and how they responded to the message of Prophet Muhammad (pbuh).
- (b) The way in which the Caliphs were elected, the role of consultation in each case, and the circumstances in which each became Caliph.
- (c) The character of the Caliphs, with examples to show:
 - piety
 - humility
 - bravery
 - strength
 - kindness.
- (d) Ways in which the Caliphs followed the sunnah of Prophet Muhammad (pbuh).
- (e) How each Caliph organised and administered their caliphate.
- (f) How the Caliphs provided social and religious facilities for their people.
- (g) How the Caliphs responded to difficulties.
- (h) The personal significance of the four Caliphs as examples for individual Muslims today.
Ways in which the Caliphs, their characters and their families can be inspirational for Muslims today.
Each Caliph and their effect upon the early Muslim community should be considered individually and together with the others.

5 The Qur'an, Hadith and Muslim beliefs and practices

5.1 The Qur'an and the Hadith

Learners should study the importance of the Qur'an and Hadith as sources of authority for Muslims. They should consider how the Qur'an and Hadith are used together, forming the basis of all Islamic beliefs and practices, including their importance in the lives of Muslims.

- (a) The status of the Qur'an as revealed word of God and its significance as the basis of all thought and action in Islam.
- (b) The Qur'an's revelation, including the ways the Prophet (pbuh) received the revelations, starting with the Night of Power (Laylat al-Qadr).
- (c) The Qur'an's transmission, collection, preservation and compilation, including the particular role of Zayd ibn Thabit.
- (d) The use of the Qur'an in the lives and worship of Muslims.
- (e) The status of the Hadith as the teachings, deeds and sayings of the Prophet (pbuh).
- (f) The collection and authority of the Hadith, including the test applied to assess its authenticity and the classification into *sahih* (sound), *hasan* (good), *da'if* (weak) and *mawdu'* (fabricated) hadith.
- (g) The meaning of the Hadith and its significance and implications for Muslims in their lives today.

5.2 Articles of Faith and the Five Pillars of Islam

Learners should study each of the following beliefs and observances, and their basis from the Qur'an and Hadith. They should be aware of their significance in the faith and action of individual Muslims, including the benefits and the contribution they make to Muslim communities today.

- (a) An overview of the Articles of Faith and how they are based on the Qur'an and sunnah.
- (b) The following three Articles of Faith should be studied in detail:
 - the oneness of God (*tawhid*)
 - prophethood (*risalah*)
 - beliefs about the afterlife (*akhirah*).
- (c) The Five Pillars of Islam, including observances and significance for each:
 - the statement of faith (*shahadah*)
 - daily prayer (*salah*)
 - alms tax (*zakah*)
 - fasting (*sawm*) in Ramadan
 - pilgrimage (Hajj) to Makkah.

6 Festivals, rituals and social interactions in the lives of Muslims

Learners should study the following festivals, special occasions, rites of passage and social interactions. Learners should be aware of the significance of these in the faith and action of individual Muslims and understand the benefits of these occasions for Muslim individuals and communities today, and responsibilities which arise for the common good.

6.1 Festivals and occasions

- (a) 'Id al-Fitr – the sighting of the moon and announcement of 'Id; religious sunnah and traditions on 'Id day; detail of 'Id prayer; social traditions; importance of charity.
- (b) 'Id al-Adha – the corresponding events of Hajj; the performance of 'Id prayer; importance of the *ummah*; making a fresh commitment.

6.2 Rites of passage

- (a) Birth and upbringing – the *aqiqah* ceremony; the importance of family life; learning about Islam during the upbringing of a child.
- (b) Marriage – the selection of partners; the *nikah*; the importance of family life.
- (c) Death – beliefs about the moment of death and afterwards; the preparations for burial; the funeral service (*janazah*); traditions for mourning and remembering the dead.

6.3 Social interactions in the lives of Muslims

- (a) The importance of the family; caring for the elderly; respect for parents.
- (b) Roles in local communities; how Muslims might support their local mosques and those in need; how Muslims might develop good relations with people who have different views.
- (c) Issues of environmental responsibility; traditions regarding care for crops and trees; how Muslims might respond to environmental issues.

4 Details of the assessment

Paper 1 and Paper 2 have the same format.

Candidates will **not** be penalised for using a different version of the spelling to the one used in the syllabus, so long as it is clear which word they are referring to.

Paper 1 – History and Scriptures

Written paper, 1 hour 30 minutes, 60 marks

Paper 1 has three sections:

Section A Religions, traditions and practices before the prophethood of Muhammad (pbuh)

Section B Prophet Muhammad (pbuh)

Section C Texts from the Holy Qur'an and Hadith.

There are two questions in each section.

Candidate answer **three** questions, **one** question from each section.

Sections A and B

In Sections A and B, each question has three parts:

- Part (a) questions assess knowledge and understanding of the syllabus content (4 marks).
- Part (b) questions assess knowledge and understanding of the syllabus content (10 marks).
- Part (c) questions require candidates to evaluate and discuss. Candidates are required to provide reasons to support their arguments (6 marks).

Parts (b) and (c) are marked using levels of response marking grids.

Section C

In Section C there are two questions: **one** question is on one of the prescribed surahs and one question is on one of the prescribed hadiths. Candidates choose **either** the surah **or** the hadith question.

Each question has two parts:

- Part (a) questions assess knowledge and understanding of the syllabus content (12 marks).
- Part (b) questions require candidates to evaluate and discuss. Candidates are required to provide reasons to support their arguments (8 marks).

Parts (a) and (b) are marked using levels of response marking grids.

Paper 2 – Development, Sources, Beliefs and Observances

Written paper, 1 hour 30 minutes, 60 marks

Paper 2 has three sections:

Section A The Four Pious Caliphs

Section B The Qur'an, Hadith and Muslim beliefs and practices

Section C Festivals, rituals and social interactions in the lives of Muslims.

There are two questions in each section.

Candidate answer **three** questions, **one** question from each section.

Sections A and B

In Sections A and B, each question has three parts:

- Part (a) questions assess knowledge and understanding of the syllabus content (4 marks).
- Part (b) questions assess knowledge and understanding of the syllabus content (10 marks).
- Part (c) questions require candidates to evaluate and discuss. Candidates are required to provide reasons to support their arguments (6 marks).

Parts (b) and (c) are marked using levels of response marking grids.

Section C

In Section C, each question has two parts:

- Part (a) questions assess knowledge and understanding of the syllabus content (12 marks).
- Part (b) questions require candidates to evaluate and discuss. Candidates are required to provide reasons to support their arguments (8 marks).

Parts (a) and (b) are marked using levels of response marking grids.

Command words

Command words and their meanings help candidates know what is expected from them in the exam. The table below includes command words used in the assessment for this syllabus. The use of the command word will relate to the subject context.

| Command word | What it means |
|-----------------|--|
| Assess | make an informed judgement |
| Comment | give an informed opinion |
| Compare | identify/comment on similarities and/or differences |
| Describe | state the points of a topic / give characteristics and main features |
| Discuss | write about issue(s) or topic(s) in depth in a structured way |
| Evaluate | judge or calculate the quality, importance, amount, or value of something |
| Explain | set out purposes or reasons / make the relationships between things clear / say why and/or how and support with relevant evidence |
| Give | produce an answer from a given source or recall/memory |
| Identify | name/select/recognise |
| Outline | set out the main points |
| State | express in clear terms |
| Suggest | apply knowledge and understanding to situations where there are a range of valid responses in order to make proposals / put forward considerations |

In addition, phrases such as 'To what extent...?', 'How far...?' and 'Discuss the significance of... ' may also be seen in the assessment for this syllabus.

5 What else you need to know

This section is an overview of other information you need to know about this syllabus. It will help to share the administrative information with your exams officer so they know when you will need their support. Find more information about our administrative processes at www.cambridgeinternational.org/eoguide

Before you start

Previous study

We do not expect learners starting this course to have previously studied Islamic Studies.

Guided learning hours

We design Cambridge O Level syllabuses to require about 130 guided learning hours for each subject. This is for guidance only. The number of hours a learner needs to achieve the qualification may vary according to each school and the learners' previous experience of the subject.

Availability and timetables

All Cambridge schools are allocated to one of six administrative zones. Each zone has a specific timetable. This syllabus is **not** available in all administrative zones. To find out about availability check the syllabus page at www.cambridgeinternational.org/2068

You can enter candidates in the June and November exam series. You can view the timetable for your administrative zone at www.cambridgeinternational.org/timetables

Check you are using the syllabus for the year the candidate is taking the exam.

Private candidates can enter for this syllabus. For more information, please refer to the *Cambridge Guide to Making Entries*.

Combining with other syllabuses

Candidates can take this syllabus alongside other Cambridge International syllabuses in a single exam series. The only exceptions are:

- Cambridge IGCSE Religious Studies (0490)
- Cambridge IGCSE Islamiyat (0493)
- Cambridge O Level Islamiyat (2058)
- syllabuses with the same title at the same level (include coversheets of IGCSE A* to G and 9 to 1).

Cambridge O Level, Cambridge IGCSE™ and Cambridge IGCSE (9–1) syllabuses are at the same level.

Making entries

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

Exam administration

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

Support for exams officers

We know how important exams officers are to the successful running of exams. We provide them with the support they need to make your entries on time. Your exams officer will find this support, and guidance for all other phases of the Cambridge Exams Cycle, at www.cambridgeinternational.org/eoguide

Retakes

Candidates can retake the whole qualification as many times as they want to. Information on retake entries is at www.cambridgeinternational.org/retakes

Language

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

Accessibility and equality

Syllabus and assessment design

Cambridge International works to avoid direct or indirect discrimination. We develop and design syllabuses and assessment materials to maximise inclusivity for candidates of all national, cultural or social backgrounds and candidates with protected characteristics; these protected characteristics include special educational needs and disability, religion and belief, and characteristics related to gender and identity. In addition, the language and layout used are designed to make our materials as accessible as possible. This gives all candidates the fairest possible opportunity to demonstrate their knowledge, skills and understanding and helps to minimise the requirement to make reasonable adjustments during the assessment process.

Access arrangements

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

Important:

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

After the exam

Grading and reporting

Grades A*, A, B, C, D or E indicate the standard a candidate achieved at Cambridge O Level.

A* is the highest and E is the lowest. 'Ungraded' means that the candidate's performance did not meet the standard required for grade E. 'Ungraded' is reported on the statement of results but not on the certificate.

In specific circumstances your candidates may see one of the following letters on their statement of results:

- Q (PENDING)
- X (NO RESULT).

These letters do not appear on the certificate.

On the statement of results and certificates, Cambridge O Level is shown as GENERAL CERTIFICATE OF EDUCATION (GCE O LEVEL).

How students and teachers can use the grades

Assessment at Cambridge O Level has two purposes:

- 1 to measure learning and achievement

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

- 2 to show likely future success

The outcomes help predict which students are well prepared for a particular course or career and/or which students are more likely to be successful.

The outcomes help students choose the most suitable course or career.

Grade descriptions

Grade descriptions are provided to give an indication of the standards of achievement candidates awarded particular grades are likely to show. Weakness in one aspect of the examination may be balanced by a better performance in some other aspect.

Grade descriptions for Cambridge O Level Islamic Studies will be published after the first assessment of the syllabus in 2025.

Changes to this syllabus for 2025, 2026 and 2027

The syllabus has been reviewed and revised for first examination in 2025.

You must read the whole syllabus before planning your teaching programme.

| | |
|---|---|
| Changes to syllabus content | <ul style="list-style-type: none"> • The subject content has been updated and some content has been removed. • Some subject content has moved from Paper 2 to Paper 1 or moved from one section to another. • The names of some subject content sections have changed. • More detail has been included in the description of subject content. • The set texts have been replaced with new texts. The syllabus now specifies seven surahs and seven hadiths. • A description of how the syllabus supports students to develop as Cambridge Learners has been added to the syllabus. • A list of command words has been added to the syllabus. |
| Changes to assessment (including changes to specimen papers) | <ul style="list-style-type: none"> • The aims have been updated. • The assessment objectives have been updated. • The command words and question phrases have been revised. • The mark schemes for both papers have been revised. |

In addition to reading the syllabus, you should refer to the updated specimen assessment materials. The specimen papers will help your students become familiar with exam requirements and command words in questions. The specimen mark schemes explain how students should answer questions to meet the assessment objectives.

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Cambridge Assessment International Education, The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA, United Kingdom
t: +44 (0)1223 553554 email: info@cambridgeinternational.org www.cambridgeinternational.org

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