



آغا خان یونیورسٹی ایگزامینیشن بورڈ
AGA KHAN UNIVERSITY EXAMINATION BOARD

Secondary School Certificate
Examination Syllabus

Islamiyat

Grades IX - X

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**Secondary School Certificate
Examination Syllabus**

**ISLAMİYAT
CLASSES IX-X**

**This syllabus will be examined in
Annual Examination sessions only from
2023 for Grade IX and 2024 for Grade X**

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Preface

Established in 2002 through the Pakistan government's ordinance, the Aga Khan University Examination Board (AKU-EB) is country's first private autonomous qualification awarding body for secondary (SSC) and higher secondary (HSSC) school certifications. Its vision is to be a model of excellence and innovation in education in Pakistan and the developing world.

AKU-EB achieves its vision by developing examination syllabi which inculcate conceptual thinking and higher order learning and are aligned with National/ trans-provincial curricula and international standards. AKU-EB revises its syllabi periodically to support the needs of students, teachers and examiners.

The aims of the syllabus review of SSC and HSSC are to:

- Ensure continued compatibility with the goals of the trans-provincial curricula of Pakistan.
- Review the content for inclusion of new knowledge and deletion of obsolete knowledge.
- Review the content for clarity and relevance as per the changing needs of students, teachers and examiners.
- Enhance and strengthen continuation and progression of content both within and across grades IX - XII (SSC and HSSC).
- Ensure the readiness of students for higher education.

During the syllabus review, the needs of all the stakeholders were identified through a needs-assessment survey. Students and teachers of AKU-EB affiliated schools from across Pakistan participated in the survey. Thereafter, a revision panel, which consisted of examiners, teachers of affiliated and non-affiliated schools, teacher trainers and university academicians, reviewed and revised the syllabus following a planned, meticulous and standardised syllabi review process.

The syllabus is organised into topics and subtopics. Each subtopic is further divided into achievable student learning outcomes (SLOs). The SLOs of the cognitive domain are each assigned a cognitive level on which they have to be achieved. These cognitive levels are 'knowledge', 'understanding' and 'application', the latter also including other higher order skills. This is followed by the Exam Specification which gives clear guidance about the weightage of each topic and how the syllabus will be assessed.

The development of the revised syllabus has been made possible by the creativity and relentless hard work of Curriculum and Examination Development unit and the constant support provided by all the other units of AKU-EB. We are particularly thankful to Dr Sohail Qureshi for his very useful feedback on revising the syllabus review process, to Dr Naveed Yousuf for his continued guidance and support throughout the syllabus revision process and to Raabia Hirani for leading the syllabi revision. We are also thankful to all the students and teachers who took part in the needs-assessment survey and to the principals of AKU-EB affiliated schools who made this endeavour possible by facilitating and encouraging their teachers to be a part of the survey and the syllabus revision panel.

With your support and collective hard work, AKU-EB has been able to take the necessary steps to ensure effective implementation of the best international and trans-provincial standards through this syllabus. We are confident that this syllabus will continue to provide the support that is needed by students to progress to the next level of education and we wish the very best to our students and teachers in implementing this syllabus.



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Understanding of AKU-EB Syllabi

1. The AKU-EB syllabi guide the students, teachers, parents and other stakeholders regarding the topics that will be taught and examined in each grade (IX, X, XI and XII). In each syllabus document, the content progresses from simple to complex, thereby, facilitating a gradual, conceptual learning of the content.
2. The topics of the syllabi are divided into subtopics and **student learning outcomes (SLOs)**. The subtopics and the SLOs define the depth and the breadth at which each topic will be taught, learnt and examined. The syllabi also provide enabling SLOs where needed to scaffold student learning.
3. Each SLO starts with an achievable and assessable **command word** such as describe, relate, evaluate, etc. The purpose of the command words is to direct the attention of teachers and students to specific tasks that the students are expected to undertake in the course of their studies. The examination questions are framed using the same command words or their connotations to elicit evidence of these competencies in students' responses.
4. The SLOs are classified under three **cognitive levels**: knowledge (K), understanding (U) and application and other higher order skills (A) for effective planning during teaching and learning. Furthermore, it will help to derive multiple choice questions (MCQs), constructed response questions (CRQs) and extended response questions (ERQs) on a rational basis from the subject syllabi.
5. By focusing on the achievement of the SLOs, these syllabi aim to counter the culture of rote memorisation as the preferred method of examination preparation. While suggesting relevant, locally available textbooks for achieving these outcomes, AKU-EB recommends that teachers and students use multiple teaching and learning resources for achieving these outcomes.
6. The syllabi follow a uniform layout for all subjects to make them easier for students and teachers to follow. They act as a bridge between students, teachers and assessment specialists by providing a common framework of student learning outcomes and **exam specifications**.
7. On the whole, the AKU-EB syllabi for Secondary School Certificate (SSC) provide a framework that helps students to acquire conceptual understanding and learn to critically engage with it. This lays a solid foundation for HSSC and beyond.

Subject Rationale of AKU-EB Islamiyat

There is, perhaps, a greater need today for Muslims to be deeply inspired with their faith, its history and its ethics to better meet the challenges of the contemporary world. The spirit of the objectives of the trans-provincial curricula documents for Islamiyat revolves around these areas and this examination syllabus of AKU-EB follows this in letter and spirit.

Islamiyat is a compulsory subject for all the students of SSC, as per the National/ trans-provincial curricula, except for non-Muslim candidates who may opt for 'Ethics'. The objectives of the trans-provincial syllabi emphasise that students should be able to know and understand their faith with firm beliefs in the basic concepts of *Tawheed* (oneness of Allah) and finality of prophethood; obey and love Allah and the Holy Prophet (P.B.U.H.) and learn to live by the ethics of their faith in the light of the teachings of the Qur'an and *Sira* of the Holy Prophet (P.B.U.H.). This examination syllabus considers all the content areas as given in the trans-provincial curricula documents; these are *Al-Qur'an*, *Al-Hadith*, *Mauzu'ati Mutalia*, which cover the basic beliefs, religious obligations, biography (*Sira*) and prophetic model (*Uswah Hasanah*) of the Holy Prophet (P.B.U.H.) and ethics. It derives its students learning outcomes from these content areas.

The syllabus emphasises on the meaning and understanding of the Qur'anic text and the *Hadith* (traditions) of the Holy Prophet (P.B.U.H.), as meaning is significant to know and reflect how guidance and inspiration can be sought from these two sources by Muslim students in living their lives today.

Another important objective of this syllabus is to introduce the sources of guidance/ famous personalities of Islam. In this topic, the great personalities who dedicated their lives for Islam and its elevation have been mentioned. At the same time, the students will also feel the need of how they can bring changes in the practical life from the life and character of these great personalities in today's context. These students will also develop attitudes that were characteristic of these personalities, for example, tolerance, diversity, respect for pluralism, courage and persistence, pursuit of intellectual, spiritual and moral values, etc.

The AKU-EB SSC Islamiyat examinations in both Classes IX and X will be confined to the contents of Islamiyat textbooks published by the provincial textbook boards. However, for further information and extensive study on these topics, teachers and students are expected to make use of the suggested reference books and resource guides.

How to approach the syllabus?

The topics and the student learning outcomes (SLOs) guide regarding the details about what has to be achieved. And finally, the exam specification guides regarding what will be expected in the examination.

Student Learning Outcomes of AKU-EB SSC Islamiyat Syllabus

Part I (Grade IX)

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
1. <i>Qur'an-e-Majeed</i>	Students should be able to:				
1.1 Introduction and Significance (Virtues)	1.1.1	state the literal and terminological meaning of the word 'Qur'an';	*		
	1.1.2	describe the attributes (<i>Al Kitab, Al Qur'an, Al Zikr, Al Furqan, Al Tanzeel, Al Noor, Al Shifa, Al Ilm, Al Bayn, Al Muhaimin</i> and <i>Al Musaddique</i>) of the Holy Qur'an;		*	
	1.1.3	describe the division of the Holy Qur'an (<i>Ayah, Ruku, Manzil, Surah</i>);		*	
	1.1.4	explain the concept of completion of <i>Deen</i> in the light of the Holy Qur'an;		*	
	1.1.5	justify that the Holy Qur'an is a book of guidance in spiritual as well as worldly matters;			*
	1.1.6	explain that the Holy Qur'an is a miracle from different aspects (such as in term of words, preservation, and predictions);		*	
	1.1.7	discuss that the recitation of the Holy Qur'an sparks spiritual development and peace of heart in the believers;		*	
	1.1.8	analyse the Holy Qur'an and <i>Sunnah</i> as a source of guidance in different aspects of life.			*
1.2 Selected Ayaat (1 to 10) See Annex A	1.2.1	describe the context and historical background of the revelation of the selected Ayaat mentioned in sub-topic 1.2;		*	
	1.2.2	give the meaning of the selected words mentioned in sub-topic 1.2;	*		
	1.2.3	explain with reference to the context meaning of the selected words and Ayaat mentioned in sub-topic 1.2;		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	Students should be able to:				
	1.2.4	explain the main teachings covered in the selected <i>Ayaat</i> mentioned in sub-topic 1.2;		*	
	1.2.5	apply the moral teachings and values of the selected <i>Ayaat</i> in individual and collective lives mentioned in sub-topic 1.2;			*
Al-Qur'an (Selected <i>Surahs</i>) Note: Selected <i>Surahs</i> have been included to develop understanding as well as love for the Holy Qur'an, however, these <i>surahs</i> should be restricted to class activities.	1.2.6	recite and translate <i>Surah Maryam</i> to <i>Surah Al-Hajj</i> , <i>Surah Al-Furqan</i> to <i>Surah Al-Sajda</i> ; (Note: The recitation with translation of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)	CA ¹	CA	
	1.2.7	recite <i>Surah Saba</i> to <i>Surah Saad</i> and <i>Surah Al-Ahqaf</i> and discuss the important topics mentioned in these <i>Surahs</i> . (Note: The recitation with discussion of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)			

¹ CA = Classroom Activity, not to be assessed under examination conditions

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
2. Hadith Shareef	Students should be able to:				
2.1 Introduction to Hadith	2.1.1	state the literal and terminological meaning of the word ‘Hadith’;	*		
	2.1.2	explain with examples the difference among <i>Hadith-e-Qauli</i> , <i>Hadith-e-Fa’li</i> , and <i>Hadith-e-Taqriri</i> ;		*	
2.2 Selected <i>Ahadith</i> (1 to 12) See Annex C	2.2.1	state meanings of words from the selected <i>Ahadith</i> mentioned in sub-topic 2.2;	*		
	2.2.2	explain the key messages of the <i>Ahadith</i> mentioned in sub-topic 2.2;		*	
	2.2.3	explain the interrelationship of the teachings in the selected <i>Ahadith</i> mentioned in sub-topic 2.2;		*	
	2.2.4	apply the understandings and applications of the <i>Ahadith</i> mentioned in sub-topic 2.2 in the individual and collective life;			*
	2.2.5	analyse the lessons that we can take from these <i>Ahadith</i> for social and moral aspects of our lives.			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
3. Mauzu‘ati Mutala‘a	Students should be able to:				
(A) Belief 3.1 <i>Tawhid</i>	3.1.1	state the literal and terminological meaning of the word ‘ <i>Aqeedah</i> ’;	*		
	3.1.2	define ‘ <i>Tawhid</i> ’ as a word and as a term;	*		
	3.1.3	explain the concept of <i>Tawhid</i> in the light of the Holy Qur’an and Hadith;		*	
	3.1.4	justify the attributes of Allah <i>Ta’ala</i> (<i>Qudrat, Ilm, Sama’a, Basar, Kalam, Mashiyat, Rahman, Raziq, Khaliq, Qaabidh, Baasit, Aalimul ghaib</i>) through rational and logical arguments;			*
3.2 Belief in Prophethood	3.2.1	state the literal and terminological meaning of the word ‘Nabi and Rasool’;	*		
	3.2.2	explain the importance of belief in prophethood in the light of Holy Qur’an and Hadith;		*	
	3.2.3	explain the importance and necessity of the prophethood in the light of Holy Qur’an and Hadith;		*	
	3.2.4	analyse the impact of obedience to the Holy Prophet (PBUH) on society;			*
3.3 Worships (<i>Ibadaat</i>)	3.3.1	state the literal and terminological meaning of the word ‘ <i>Ibadat</i> ’;	*		
	3.3.2	describe the concept of <i>Ibadat</i> in Islam in the light of the Holy Qur’an and Hadith;		*	
	3.3.3	explain the concept of <i>Ibadat</i> and its objectives;		*	
	3.3.4	analyse the impact of worships (<i>Ibadaat</i>) on an individual and collective life;			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
3. Mauzu‘ati Mutala‘a	Students should be able to:				
(B) 3.4 (Seerat-e-Tayyaba) Uswa-e-Hasanah [Life of Prophet (PBUH)]	3.4.1	describe the conditions of Arabs (economic, social, religious and political) before prophethood;		CA	
	3.4.2	explain the life of the Holy Prophet (PBUH) from birth till the marriage with Hazrat Khadija (RA);		*	
	3.4.3	state account of Prophet’s experience of receiving the first revelation;	*		
	3.4.4	explain the objectives behind the sending of the Holy Prophet (PBUH) into the world.		*	
	3.4.5	suggest ways to follow Seerat-e-Tayyaba (SAW) in practical life;			*
3.5 Propagation of Islam	3.5.1	describe the importance of preaching in the light of the Holy Qur’an and Hadith;		*	
	3.5.2	exemplify in the light of Seerat-un-Nabi (SAW) the ways of preaching by the Holy Prophet (PBUH);		*	
	3.5.3	describe the objectives of invitation and preaching of Islam;		*	
	3.5.4	suggest the ways, how can invitation and preaching bring changes (humbleness, equality, patience and preservice and forgiveness) in the society;			*
3.6 Migration (Hijrat)	3.6.1	state literal and terminological meaning of the word ‘Hijrat’;	*		
	3.6.2	describe the concept of Hijrat in the light of the Holy Qur’an and Hadith;		*	
	3.6.3	discuss the Qur’anic concept of Hijrat, its need and principles;		*	
	3.6.4	describe the background of migration to Abyssinia (1st and 2nd);		*	
	3.6.5	explain the events and causes that forced the Holy Prophet (PBUH) and other Muslims to migrate to Madina;		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	Students should be able to:				
3.7 <i>Jihad</i>	3.7.1	state literal and terminological meaning of the word ' <i>Jihad</i> ';	*		
	3.7.2	describe the concept of <i>Jihad</i> in the light of the Holy Quran;		*	
	3.7.3	explain the Quranic concept of <i>Jihad</i> and its types;		*	
	3.7.4	analyse the importance of <i>Jihad bil-Nafs</i> and <i>Jihad bil-Maal</i> in individual and social lives;		*	
	3.7.5	explain the role of Pakistan army (national defence, national conditions, general welfare and establishing peace);		CA	
	3.7.6	justify the need for and importance of <i>Jihad bil-Ilm</i> against ignorance/ illiteracy;			*
3.8 Attributes of the family of the Holy Prophet (PBUH) (<i>Manaqib-e-Ahl-e-bait</i>)	3.8.1	state the literal and terminological meaning of words <i>Ahl-e-bait</i> ;		CA	
	3.8.2	describe the attributes and virtues of the family of the Holy Prophet (<i>Ahl-e-bait</i>) in the light of Hadith;		CA	
	3.8.3	describe the services of <i>Ahl-e-bait</i> for Islam;		CA	
	3.8.4	justify that the character and teachings of <i>Ahl-e-bait</i> bring positive changes in our life;			CA
(C) 3.9 <i>Akhlaq-o-Adaab</i> Importance of Knowledge (<i>Ilm</i>)	3.9.1	explain the reason for the importance and obligation of seeking knowledge (<i>Ilm</i>) in the light of the Holy Quran and Hadith.		*	
	3.9.2	describe the efforts made for the promotion of knowledge during the time of the Holy Prophet (PBUH);		*	
	3.9.3	analyse the importance of seeking knowledge (<i>Ilm</i>) in the present era;			*
	3.9.4	analyse the application of 'knowledge' (<i>Ilm</i>) in individual and collective lives;			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	Students should be able to:				
3.10 Respect for Humanity	3.10.1	describe the meaning of respect for humanity;		CA	
	3.10.2	describe the concept of respect for humanity in the light of the Holy Qur'an and Hadith;		CA	
	3.10.3	analyse the importance and impact of respect for humanity in the present era;			CA
3.11 Etiquettes of <i>Salam</i>	3.11.1	describe the importance of <i>Salam</i> in the light of the Holy Qur'an and Hadith;		*	
	3.11.2	analyse the impact of greeting (<i>Salam</i>) one another in individual and collective life;			*
3.12 Social Justice (<i>Adal-e-Ijtimaee</i>)	3.12.1	state the literal and terminological meaning of the word ' <i>Adal</i> ';	*		
	3.12.2	describe social justice in the light of the Holy Qur'an and Hadith;		*	
	3.12.3	explain the positive impact of social justice on society;		*	
	3.12.4	evaluate the need and possible impact of social justice in the present day.			*

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
4. (Hidayat kay Serchashmay/ Mashaheer-e-Islam)	Students should be able to:			
4.1 Introduction of Muslim Personalities	4.1.1	state the life events (birth, childhood, teenage/ adolescence, youth/ adulthood, marriage and children) of Hazrat Imam Hussain (RA);	*	
	4.1.2	describe the contribution of Hazrat Imam Hussain (RA) for the stability of Islam;		*
	4.1.3	describe the sacrifice of Hazrat Imam Hussain (RA) [resistance against tyranny of Yazid and martyrdom] for Islam;		*
	4.1.4	analyse the contribution of his life and character as guidance for the modern youth;		*
	4.1.5	describe the introduction and the contribution of Muslim scientist Jabir Bin Hayyan;		*
	4.1.6	suggest the role that students can play in the field of science;		*
	4.1.7	describe the life events (birth, childhood, teenage and youth) of Hazrat Rashid Roza Dhani (RA);	CA	
	4.1.8	describe the services of Hazrat Rashid Roza Dhani (RA) (religious, spiritual and as a fighter);	CA	
	4.1.9	illustrate with examples way through which lifestyle of Hazrat Rashid Roza Dhani (RA) can be implemented in our life as students.		CA

Student Learning Outcomes of AKU-EB SSC Islamiyat Syllabus

Part II (Grade X)

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
5. <i>Qur'an-e-Majeed</i>	Students should be able to:				
5.1 Introduction	5.1.1	describe the features of ' <i>Makki</i> ' and ' <i>Madani Surahs</i> ';		*	
	5.1.2	describe what is meant by ' <i>tartib e- tauqifi</i> ' of the Holy Qur'an;		*	
	5.1.3	prove that the Holy Qur'an is the last book of Allah Ta'ala;			*
	5.1.4	explain the preservation of the Holy Qur'an with reference to its verses;		*	
5.2 Selected <i>Ayaat</i> (11 to 20) See Annex B	5.2.1	describe the context and historical background of the revelation of the selected <i>ayaat</i> mentioned in sub-topic 5.2;		*	
	5.2.2	state the meaning of the selected words mentioned in sub-topic 5.2;	*		
	5.2.3	explain with reference to the context meaning of the selected words and <i>ayaat</i> mentioned in sub-topic 5.2;		*	
	5.2.4	explain the main teachings covered in the selected <i>ayaat</i> mentioned in sub-topic 5.2;		*	
	5.2.5	illustrate the moral teachings and values in selected verses mentioned in sub-topic 5.2;		*	
	5.2.6	discuss the application of these moral teachings and values in their individual as well as collective lives mentioned in sub-topic 5.2;			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
Al-Qur'an (Selected <i>Surahs</i>) Note: Selected <i>Surahs</i> have been included to develop understanding as well as love for the Holy Qur'an, however, these <i>surahs</i> should be restricted to class activities.	5.2.7	translate and understand <i>Surah Al-Ana'am</i> , <i>Surah Al-A'raf</i> , <i>Surah Hood</i> , <i>Surah Ra'ad</i> and <i>Surah Al-Hijr</i> ; (Note: The recitation with translation of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)	CA ²		
	5.2.8	recite <i>Surah Al-Nahal</i> , <i>Surah Bani Israel</i> , <i>Surah Al-Mominon</i> , <i>Surah Al-Zumur</i> and <i>Surah Al-Momin</i> ; (Note: The recitation with discussion of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)		CA	
	5.2.9	discuss the important topics of <i>Surah Ha Mim As-Sajdah</i> and <i>Surah Al-Shura</i> , (Note: The recitation with discussion of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)		CA	

² CA = Classroom Activity, not to be assessed under examination conditions

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
6. Hadith Shareef	Students should be able to:				
6.1 Importance of Hadith	6.1.1	explain the difference between ‘Hadith’ and ‘Sunnah’ with examples;		*	
	6.1.2	explain the importance of Hadith for understanding the Holy Qur’an;		*	
	6.1.3	analyse the impact of <i>Ahadith</i> in our daily life;			*
6.2 Selected <i>Ahadith</i> (13 to 25) See Annex D	6.2.1	state meanings of words from the selected <i>Ahadith</i> mentioned in sub-topic 6.2;	*		
	6.2.2	explain key messages of the <i>Ahadith</i> mentioned in sub-topic 6.2;		*	
	6.2.3	explain the interrelationship of the teachings in the selected <i>Ahadith</i> mentioned in sub-topic 6.2;		*	
	6.2.4	apply the understandings of the <i>Ahadith</i> mentioned in sub-topic 6.2 for the moral and social lives;			*
	6.2.5	analyse the understandings and applications of selected <i>Ahadith</i> mentioned in sub-topic 6.2 to lead a moral life in the society.			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
7. Mauzu‘ati Mutala‘a	Students should be able to:				
(a) Belief 7.1 <i>Tawhid</i>	7.1.1	explain an overview of the impact of belief (Tawhid) in the unity of God on human lives (purity of heart and mind, thoughts and beliefs);		*	
	7.1.2	explain the concept of <i>Tawhid</i> with examples (sincerity towards religion and worships, courage, and steadfastness);		*	
7.2 Belief in Prophethood	7.2.1	define the finality of Prophethood;	*		
	7.2.2	explain the importance of the concept of finality of Prophethood in light of the Qur’ānic teachings;		*	
	7.2.3	describe the basic responsibilities of the Holy Prophet (PBUH) [recitation of the verses, purification, teaching of the Book and wisdom (<i>hikmah</i>)] as ordained by Allah;		*	
	7.2.4	explain the mutual relationship between the concepts of the finality of Prophethood and the completion of <i>Dīn</i> (religion);		*	
	7.2.5	prove with examples of how Muslims can benefit by following the teachings drawn from the life of the Holy Prophet (PBUH);			*
(b) 7.3 <i>Seerat-e-Tayyaba (Uswa-e-Hasana)</i> [<i>Ghazawat-Un-Nabi</i> (SAW)]	7.3.1	define <i>Ghazwa</i> (غَزْوَة) and <i>Sariya</i> (سَرِيَّة);		*	
	7.3.2	analyse the principles (do not step forward for fighting, fight with only those who are using swords against Islam, do not harm female, old people and children, do not burn trees, etc.) of <i>ghazwaat</i> introduced by the Holy Prophet (PBUH);			*
	7.3.3	explain the causes and events of important battles which took place during the lifetime of the Holy Prophet (PBUH), (Battle of Badar, Uhud, Ahzab, and Khayber);		*	
	7.3.4	describe the results and consequences of important battles which took place as mentioned in 7.3.3;		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
7. Mauzu‘ati Mutala‘a	Students should be able to:				
7.4 <i>Khasail and Shumail-e-Nabavi</i> [The Prominent Features of the Life of the Holy Prophet (PBUH)]	7.4.1	define the words ‘ <i>Khasail</i> ’ and ‘ <i>Shumail-e-Nabavi</i> ’ (SAW);	*		
	7.4.2	describe the noble features and attributes of the Holy Prophet (PBUH) [behaviour, style of conversation, behaviour towards children, neighbours and people in society, noble features, eating habits, daily activities, routine of worships, travelling and meetings];		*	
	7.4.3	Illustrate your opinion that emulating the noble attributes of the Holy Prophet (PBUH) can bring positive changes in society;			*
7.5 Companions (<i>Sahabas</i>) and ten blessed companions (<i>RA</i>)	7.5.1	define the word, ‘ <i>Sahabi</i> ’;	*		
	7.5.2	describe the attributes of <i>Sahabas</i> (<i>RA</i>) in light of the Holy Qur’an and Hadith;		*	
	7.5.3	define ten blessed companions;	CA		
	7.5.4	state the name of the ten blessed companions;	CA		
	7.5.5	describe the religious and political services of the ten blessed companions;		CA	
	7.5.6	suggest how can we implement the <i>Seerah</i> of ten blessed companions in our individual and collective lives;			CA
(c)	7.6.1	state the meaning of family life (عائلی زندگی);	*		
7.6 <i>Akhlaq o Adaab</i>	7.6.2	explain the concept of family life in Islam;		*	
Importance of Family Life	7.6.3	explain the rights and duties of husband and wife according to the teachings of the Holy Qur’an;		*	
	7.6.4	suggest how good relations between members of the family can be strengthened;			*

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
7. Mauzu‘ati Mutala‘a	Students should be able to:			
7.7 Modesty (عفت و حیا)	7.7.1 describe the meaning of modesty;		*	
	7.7.2 explain the concept of modesty in the light of the Holy Qur’ān and Hadith;		*	
	7.7.3 apply modesty in our individual and collective life;			*
	7.7.4 analyse the applications of modesty in our individual and collective life;			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
8. Introduction of Muslim Personalities <i>Hidayat ke Serchashmay/ Mashaheer-e-Islam</i>	Students should be able to:				
8.1 Famous Personalities	8.1.1	state the lifestyle of Hazrat Abu Ubaidah bin Jarrah (RA);	CA		
	8.1.2	describe the contributions of Hazrat Abu Ubaidah bin Jarrah (RA) for Islam;		CA	
	8.1.3	analyse with examples how the life and character of Hazrat Abu Ubaidah bin Jarrah (RA) can provide guidance for present day Muslims;			CA
	8.1.4	state the lifestyle of Musa bin Nusair;	CA		
	8.1.5	explain Musa bin Nusair as chief of Army conquered Spain;		CA	
	8.1.6	suggest the ways that students can use to implement the leadership qualities of Musa bin Nusair;			CA
	8.1.7	state the lifestyle of Hazrat Abu Usman Marwandi [Lal Shahbaz Qalander (RA)];	*		
	8.1.8	Describe the contribution of Hazrat Usman Marwandi (RA) for Islam;		*	
	8.1.9	Analyse as a student, lessons learned from the mystical life of Hazrat Usman Marwandi (RA) and suggest ways for it implementation in practical life.			*

Scheme of Assessment

Grade IX

Table 1: Number of Student Learning Outcomes by Cognitive Levels

Topic No.	Topics	No. of Sub-Topics	SLOs			Total SLOs
			K	U	A	
1.	<i>Qur'an-e-Majeed</i>	2	2	9	2	13
2.	Hadith <i>Shareef</i>	2	2	3	2	7
3.	<i>Mauzu'ati Mutala'a</i>	4	8	20	10	38
4.	<i>Hidayat ke Sar Chashmay/ Mashaheer-e-Islam</i>	1	1	3	2	6
Total		9	13	35	16	64
Percentage		-	19	56	25	100

Table 2: Allocation of Marks for the Multiple Choice Questions

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
1.	<i>Qur'an-e-Majeed</i>	11	Total 5 Marks (1 CRQ)		16
2.	Hadith	6	Total 4 Marks (1 CRQ)		10
3.	<i>Mauzu'ati Mutala'a</i>	10	Total 5 Marks (1 CRQ)	6 Marks Choose any ONE from TWO	21
4.	<i>Hidayat ke Sar Chashmay/ Mashaheer-e-Islam</i>	3			3
Total		30	14	6	50

- Multiple Choice Question (MCQ) requires candidates to choose one best/ correct answer from four options for each question. Each MCQ carries ONE mark.
- Constructed Response Question (CRQ) requires students to respond with a short text (few phrases/ sentences), calculations or diagrams.
- Extended Response Question (ERQ) requires students to answer in a more descriptive form. The answer should be in paragraph form, with diagrams where needed, and address all parts of the question.

Grade X

Table 3: Number of Student Learning Outcomes by Cognitive Levels

Topic No.	Topics	No. of Sub-Topics	SLOs			Total SLOs
			K	U	A	
1.	<i>Qur'an-e-Majeed</i>	2	1	7	2	10
2.	<i>Hadith Shareef</i>	2	1	4	3	08
3.	<i>Mauzu'ati Mutala'a</i>	7	6	15	07	28
4.	<i>Hidayat ke Sar Chashmay/ Mashaheer-e-Islam</i>	1	3	3	3	09
Total		12	11	29	15	56
Percentage		-	19	55	26	100

Table 4: Allocation of Marks for the Multiple Choice Questions

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
1.	<i>Qur'an-e-Majeed</i>	11	Total 5 Marks (1 CRQ)		16
2.	<i>Hadith Shareef</i>	6	Total 4 Marks (1 CRQ)		10
3.	<i>Mauzu'ati Mutala'a</i>	10	Total 5 Marks (1 CRQ)	6 Marks Choose any ONE from TWO	21
4.	<i>Hidayat ke Sar Chashmay/ Mashaheer-e-Islam</i>	3			3
Total		30	14	6	50

- Multiple Choice Question (MCQ) requires candidates to choose one best/ correct answer from four options for each question. Each MCQ carries ONE mark.
- Constructed Response Question (CRQ) requires students to respond with a short text (few phrases/ sentences), calculations or diagrams.
- Extended Response Question (ERQ) requires students to answer in a more descriptive form. The answer should be in paragraph form, with diagrams where needed, and address all parts of the question.

- Tables 1 summarise the nature of the SLOs in each topic. This will serve as a guide in the construction of the examination paper. The percentage of the number of SLOs in class IX at Understanding level is 56% and at Application level is 25%. This indicates the need for both teachers and learners to develop a deeper understanding of topics including Muslim cultures and ethical values as to better meet the challenges of the contemporary world
- There will be two examinations, one at the end of Class IX and one at the end of Class X
- In each class, the theory paper will be in two parts: paper I and paper II. Both papers will be of duration of 2 hours.
- Paper I theory will consist of 30 compulsory, multiple choice items. These questions will involve four response options. Paper II theory will carry 20 marks and consist of a number of compulsory, structured questions and extended response questions.
- All constructed and extended response questions will be in a booklet which will also serve as an answer script.

Selected Ayaat

1- لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ.

(Al Baqarah: 177)

2- يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

(Al Nisa: 1)

3- وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا.

(Al Nisa: 2)

4- وَآتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيًا.

(Al Nisa: 4)

5- وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَكَسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا.

(Al Nisa: 5)

6- وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا.

(Al Nisa: 6)

7- لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا.

(Al Nisa: 7)

8- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا.

(Al Nisa: 8)

9- وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا.

(Al Nisa: 9)

10- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَهُمْ سَیِّئُونَ سَعِيرًا.

(Al Nisa: 10)

Annex B

11- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا
(Al Nisa: 29)

12- وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُخُورًا.

(Al Nisa: 36)

13- مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَآئِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ.

(Al Maidah: 32)

14- إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ جزىٰ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

(Al Maidah:33)

15- إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمُ ۖ فَاغْلُظْ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ.

(Al Maidah:34)

16- قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ ۖ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

(Al Taubah: 24)

17- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُ

Al)

(Taubah: 33)

18- أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ.

(Al

Haji: 39)

19- الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

(Al Haji: 40)

20- الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

Al)

(Haji: 41)

Annex C

1. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (Sahi Bukhari, Hadith: 5027)

The best among you is he who learns and teaches the Qur'an.

2. أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ: الْحَمْدُ لِلَّهِ (Sunan al Tirmizi, Hadith: 3383)

The best remembrance is: 'there is none worthy of worship except Allah (Lā ilāha illallāh)' and the best supplication is: 'All praise is due to Allah (Al-ḥamdulillāh).

3. مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكَمَلَ الْإِيمَانَ.

(Sunan abi Dawood, Hadith: 4681)

If anyone loves for God's sake, hates for God's sake, gives for God's sake and withholds for God's sake, he will have perfected faith.

4. أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُكُمْ عَلَى صَلَاةٍ (Sunan al Tirmizi, Hadith: 484)

The person closest to me on the Day of Judgement is the one who sent the most Salat (Durood) upon me.

5. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.

(Sahi al Bukhari, Hadith: 15)

The Prophet (PBUH) said "None of you will have faith till he loves me more than his father, his children and all mankind."

6. طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. (Sunan ibn-e-Majah, Hadith: 224)

Seeking knowledge is a duty upon every Muslim-

7. الصَّلَاةُ عِمَادُ الدِّينِ.

(Al Durul Muntashira fil ahadith almushtahira lil Sayuti, Hadith: 280)

Salah (prayer) is the pillar of Islam.

8. مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(Sahi Bukhari, Hadith: 38)

He who fasts during Ramadan with faith and seeking his reward from God will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from God will have his past sins forgiven.

9. رَبَّاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِّنْ صِيَامِ شَهْرٍ وَ قِيَامِهِ۔ (Sahi Muslim, Hadith: 1913)

Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night.

10. كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ۔ (Sahi Bukhari, Hadith: 893)

Each of you is a shepherd and each of you is responsible for his flock.

11. أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا۔ (Sunan abi Dawood, Hadith: 4682)

The most perfect believer in respect of faith is he who is best of them in manners.x

12. خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ۔ (Al Jamiul Kabir lilsayuti, Hadith: 11760)

The best person is the one who benefits all human beings.

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Annex D

13. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِرْ كَبِيرَنَا۔ (Sunan Al Tirmizi, Hadith: 1919)
He is not one of us who does not have mercy on our young and does not respect our elders.
14. لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ۔ (Sunan Abi Dawood, Hadith: 3580)
Allah cursed the one who bribes and the one who takes bribe.
15. أَلَيْدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى۔ (Sunan Abi Dawood, Hadith: 1645)
The upper hand is better than the lower one.
16. مَنْ حَجَّ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ۔ (Sahi Bukhari, Hadith: 1521)
Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.
17. لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ ، يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهِ ، وَيُجِيبُهُ إِذَا دَعَاهُ ، وَيُسَمِّتُهُ إِذَا عَطَسَ ۔ (Sunan Tirmizi: 2736)
There are six courtesies due from a Muslim to another Muslim: To give Salam to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself.
18. اُطْلُبُوا الْعِلْمَ وَلَوْ بِالصِّينِ۔ (Kanzul Umma: 28697)
Get knowledge even if you have to go to China-
19. إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ۔ (Sahi Muslim, Hadith: 2564)
Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.
20. الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ۔ (Sahi Muslim, Hadith: 35)
Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.
21. مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ۔ (Sahi Muslim, Hadith: 1893)
One who guides to something good has a reward similar to that of its doer.
22. مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ۔ (Sahi Muslim, Hadith: 2699)
Whoever eases a difficulty for a believer from the difficulties of the world, Allah eases for him a difficulty from the difficulties of the Day of Resurrection, and whoever facilitates for a straitened person, Allah facilitates for him in the world and the hereafter.

He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter.

23. وَاللّٰهُ لَا يُؤْمِنُ ، وَاللّٰهُ لَا يُؤْمِنُ ، وَاللّٰهُ لَا يُؤْمِنُ ، قِيلَ: وَمَنْ يَارَسُوْلَ اللّٰهِ ؟ قَالَ: الَّذِى لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ.

(Sahi Bukhari, Hadith 6016)

By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger (ﷺ)?" He said, "That person whose neighbor does not feel safe from his evil.

24. مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

(Sahi Bukhari, Hadith:

6138)

Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet.

25. إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ. (Sahi Bukhari, Hadith: 6066)

Beware of suspicion, for suspicion is the worst of false tales.

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