



آغا خان یونیورسٹی ایگزامینیشن بورڈ
AGA KHAN UNIVERSITY EXAMINATION BOARD

Higher Secondary School Certificate
Examination Syllabus

Islamiyat

Grades XI - XII

(Based on New National Curriculum 2022-2023 and Sindh Curriculum 2017)

FOR ANNUAL EXAMINATION 2026 AND ONWARDS

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**Higher Secondary School Certificate
Examination Syllabus**

**ISLAMIYAT
GRADES XI-XII**

**This syllabus will be examined in both
Annual and September Examination sessions from
Annual Examinations 2026 for Grade XII**

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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 is aligned with the National Curriculum and mapped with provincial curricula and international standards. AKU-EB revises its syllabi periodically to support the needs of students, teachers and society.

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

- Ensure continued compatibility with the goals of the National Curriculum 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 society.
- 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 development of the revised syllabus has been made possible by the creativity and relentless hard work of Curriculum and Examination Development department and the constant support provided by all the other department of AKU-EB. We are particularly thankful to our Principal Syllabus Reviewers, Syllabus Revision Panellists and all other reviewers for their contribution. 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 and students 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 National Curriculum of Pakistan 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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FOR ANNUAL EXAMINATION 2026 AND ONWARDS

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 SLOs define the depth and the breadth at which each topic or subtopic 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.
4. The SLOs are classified under the following **cognitive levels** of Bloom's Taxonomy: Remember (R), Understand (U), Apply and beyond [Apply (A), Analyse (An), Evaluate (E), Create (C)]. This is to facilitate effective planning for teaching, learning and assessment. In addition, some SLOs are identified as Formative Assessments (FA), where applicable.
5. The **Examination Specification** is provided which elucidates the weightage of each topic in the examinations determined on the basis of the content as well as the relevance of the topic.
6. To implement this syllabus, students and teachers can take support from additional material provided by the board to its affiliated schools including **Learning Resource Guides, Pacing Guides and Model Papers**.
7. The AKU-EB syllabi for Secondary School Certificate (SSC) and Higher Secondary School Certificate (HSSC) are designed to foster not only conceptual understanding but also critical thinking and problem-solving skills. These syllabi ensure students develop the cognitive, affective and psychomotor skills essential for success at the university and beyond.

Subject Rationale of AKU-EB Islamiyat

Why study Islamiyat?

One of the primary aims of studying Islamiyat is to enable Muslim students to know and understand their faith. This understanding deepens their passion for the Holy Qur'an and *Sunnah*, guiding them to follow the teachings found within. It fosters a love and submission to Allah *Ta'ala*, as well as devotion, loyalty, and obedience to the Messenger of Allah *Ta'ala* (PBUH). Ultimately, the goal is to cultivate a spirit of following these teachings wholeheartedly.

What will you learn in AKU-EB Islamiyat?

In AKU-EB Islamiyat (compulsory) students will gain a comprehensive understanding of key Islamic concepts and teachings. The topics this syllabus typically covers include:

Al-Qur'an-ul-Karim: To interpret Quranic verses focusing on their meanings and application in daily life.

Al-Hadith: To understand, interpret and apply the blessed *Ahadith* in practical life.

Mauzu'ati Mutala'a: To understand beliefs and implement them in practical life. To understand Oneness of God, to love the Messenger of Allah (PBUH), and to follow the teachings given by him. Having firm faith in the basic beliefs such as the Holy Prophet (PBUH) as last Prophet. Adhering to the basic elements of Islam and understanding them in their true spirit.

Seerat-un-Nabi (SAW): To study the life of the Holy Prophet (PBUH), including his participation in battles, and doing good to all creatures and fulfilling their rights. To have love, devotion, and obedience to the Holy Prophet (PBUH). To understand Islamophobia and review remedies to counter Islamophobia.

Mashaheer-e-Islam: Knowing the life of great personalities and adopting their character in practical life. Additionally, developing attitudes that were characteristic of these personalities, for example, tolerance, diversity, respect for pluralism, courage and perseverance, pursuit of intellectual, spiritual and moral values.

Where will it take you?

Studying Islamiyat can open numerous pathways for students, both personally and professionally. Here are some potential directions:

1. **Personal Growth**: A deep understanding of Islamic teachings can enhance one's spirituality, guiding personal values, ethics, and decision-making in daily life.
2. **Community Engagement**: Knowledge of Islamiyat fosters a sense of responsibility to contribute positively to the community, promoting social justice and interfaith dialogue.
3. **Higher Education**: This foundational knowledge can lead to further studies in Islamic theology, law, or history, preparing students for advanced academic pursuits.
4. **Career Opportunities**: Graduates may pursue careers in education, Islamic scholarship, social work, community development where they can share their knowledge and values.

How to approach the syllabus?

The AKU-EB syllabi is carefully designed with a reader-friendly approach to ensure that students and teachers can easily comprehend it, making it functional for teaching, learning and assessment purposes. The syllabus includes following parts:

Subject Rationale	It is an introductory document for students of Islamiyat Compulsory.
Student Learning Outcomes (SLOs)	These guide in detail about what has to be achieved.
Exam Specification	It guides regarding what is expected in the examination.
Additional Resources:	
Pacing Guide	It ensures smooth transition and curricular continuity in a school's academic year. It also predicts the time and pace of syllabi implementation.
Resource Guide	It includes teaching and learning resources for students and teachers.
Model Paper	It guides regarding exam pattern, types of questions and marking scheme.
Command Word Guide	It clarifies expectations regarding the cognitive levels and skills that should be acquired by the students and which are assessed in its examinations.

Student Learning Outcomes of AKU-EB HSSC Syllabus of Islamiyat

(Grade XI and XII)

Topics and Sub-topics	Student Learning Outcomes		Cognitive level ¹		
			R	U	A and beyond
1. Al-Qur'an-ul-Karim	Students will be able to				
1.1 Introduction of the Holy Qur'an	1.1.1	state the literal and terminological meaning of the word 'Wahi';	*		
	1.1.2	describe the different ways of the revelations revealed on the Prophets (AS) in light of The Holy Qur'an;		*	
	1.1.3	describe 'Wahi-e-Matlu (جلى)' and 'Wahi Ghair Matlu (خفى)' with examples;		*	
	1.1.4	explain revelation as a source of guidance for the whole humanity;		*	
	1.1.5	describe the condition of the Holy Prophet (PBUH) during the revelation of the Holy Qur'an;	FA ²		

¹R = Remember, U = Understand, A = Apply and beyond [Apply (A), Analyse (An), Evaluate (E), Create (C)]

²FA= Formative Assessment, not to be assessed under examination conditions

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
		1.1.6	justify that the Holy Qur'an is the source of guidance for the humanity;			E
		1.1.7	analyse the significance of the Holy Qur'an over the other previous revealed books;			An
		1.1.8	justify that the miraculous style of the Holy Qur'an;			E
		1.1.9	explain with examples that the modern science acknowledges the Quranic miracles;		*	
1.2	Preservation, collection and Compilation of the Holy Qur'an. (Period of the Holy Prophet (PBUH) and Period of Rightly Guided Calips (Khilafat-e- Rashida))	1.2.1	state the ways of the preservation (memorisation and written) of the Holy Qur'an during the time of the Holy Prophet (PBUH);	*		
		1.2.2	explain the compilation of the Holy Qur'an during the period of the rightly guided Caliphs [Period of Hazrat Abu Bakar Siddique (RA) and Hazrat Usman Ghani (RA)];		*	
		1.2.3	analyse the three periods of the compilation of Holy Qura'n [period of the Holy Prophet (PBUH), period of Hazrat Abu Bakar Siddique (RA) and period of Hazrat Usman Ghani (RA)];			An
1.3	Surah Al-Baqarah (translation and explanation) (1 to 39) See Annexure A	1.3.1	state the meaning of the word 'Baqarah' and the reason for its name;	*		
		1.3.2	explain the selected ayaat of the surah;		*	
		1.3.3	explain the moral teachings and values covered in the selected ayaat;		*	
		1.3.4	explain the main teachings of the selected ayaat;		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive level		
			R	U	A and beyond
	Students should be able to:				
	1.3.5	apply the main teachings of the selected <i>ayāt</i> in practical life (individual and collective);			Ap
1.4 <i>Surah Al-Anfal</i> (Complete) (Translation and explanation)	1.4.1	state the meaning of the word ' <i>anfāl</i> ' and the reason for its name;	FA		FA
	1.4.2	describe the context and historical background (<i>Shan-e-Nuzool</i>) of its revelation;		FA	
	1.4.3	explain the commandments given for spoils of war booty in the <i>surah</i> ;		FA	
	1.4.4	describe the teachings in this <i>surah</i> ;		FA	
	1.4.5	apply the commandments mentioned in this <i>surah</i> on our practical (individual and collective) life;			
1.5 Study of the Holy Qur'an (selected <i>Surahs</i>)	1.5.1	recite and translate <i>Surah Al-Baqarah, Surah Al-e-Imran, Surah Taubah and Surah Maidah</i> ;		FA	FA
	1.5.2	explain the important topics mentioned in <i>Surah Noor and Surah Ahzaab</i> ;		FA	
	1.5.3	summarise <i>Surah Hadeed</i> till <i>Surah Tehreem</i> .			

(Note: The given *surahs* in SLO no. 1.5 have been included for the understanding and attachment to the Holy Qur'an among the students, however, these *surahs* have been restricted to formative assessment.)

Topics and Sub-topics	Student Learning Outcomes		Cognitive level		
			R	U	A and beyond
2. Al-Hadith	Students will be able to;				
2.1 Preservation of Hadith, Hadith as source of <i>Deen</i> and its types	2.1.1	state the literal and terminological meaning of the word ‘Hadith’;	FA		
	2.1.2	differentiate between ‘Hadith’ and ‘ <i>Sunnah</i> ’;		FA	
	2.1.3	describe the famous types of Hadith [(<i>Mutawatir</i> , <i>Mashur</i> , <i>Azeez</i> , <i>Ghareeb</i> , <i>Sahih</i> (Authentic or Reliable), <i>Hasan</i> , <i>Zaeef</i> (Weak) <i>Mawzu</i> (Fabricated)];		*	
	2.1.4	state the names of the famous books of Hadith (<i>Mawatta Imam Malik</i> , <i>Sahah Sitta</i> and <i>Usool-e-Arba’a</i>) along their compiler;	*		
	2.1.5	explain on the religious authentication of Hadith (حجیت حدیث) in light of the teachings of the Holy Qur’an;		*	
	2.1.6	explain the features of the three periods of compilation of Hadith;		*	
	2.1.7	analyse the features of the three periods of compilation of Hadith;			E
2.2 Selected <i>Ahadith</i> (1 to 20) See Annexure B	2.2.1	describe the main teaching of the selected <i>Ahadith</i> ;		*	
	2.2.2	discuss the interrelationship of the teachings of the selected <i>Ahadith</i> ;			E
	2.2.3	explain with examples the significance of Islamic values in light of the selected <i>Ahadith</i> ;		*	
	2.2.4	apply these <i>Ahadith</i> in individual and collective life along with examples.			A

Topics and Sub-topics	Student Learning Outcomes		Cognitive level		
			R	U	A and beyond
3. Mauzu 'ati Mutala'a	Students should be able to:				
3.1 (A) Beliefs <i>Tawhid</i> : Introduction of the Existence of Allah <i>Ta'ala</i> . Proof of <i>Tawhid</i> (with reference to the Holy Qur'an and Hadith)	3.1.1	state the literal and terminological meaning of the word ' <i>Iman</i> /faith';	FA		
	3.1.2	state the basic articles of faith in Islam;	FA		
	3.1.3	describe the word ' <i>Waahid</i> ' and ' <i>Ahad</i> ' with reference to the concept of <i>Tawhid</i> ;		*	
	3.1.4	explain the importance of <i>Tawhid</i> in the light of the Holy Qur'an and Hadith;		*	
	3.1.5	justify <i>Tawhid</i> in light of the Holy Qur'an, <i>Sunnah</i> , science and nature;			E
	3.1.6	explain <i>Shirk</i> and its types (<i>Shirk</i> in the existence, worship and attributes) in light of the Holy Qur'an and Hadith;		*	
	3.1.7	justify the existence of Allah through logical reasoning;			E
	3.1.8	explain the impact of <i>Tawhid</i> on individual and collective life (relationship with Allah <i>Ta'ala</i> , freedom, self-respect, humbleness, piety, fulfillment of laws, sincerity towards religion and worships, courage and steadfastness);		*	
	3.1.9	analyse the impact of <i>Tawhid</i> on human life (individual and collective);			An

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
3.2	Belief in Prophecy (<i>Risalat</i>): Introduction: The Attributes of Prophecy (<i>Risalat</i>), Humanness (<i>bashariyat</i>), Bestowed (<i>wahabah</i>), Immaculateness (<i>ismat</i>) and Revelation (<i>wahi</i>); The Characteristics of the Prophet Muhammad (صلى الله عليه وعلى آله واصحابه وسلم); Comprehensiveness (<i>jami'iyat</i>) Eternity (<i>abdiyat</i>), Universality (<i>alamgiriyyat</i>) and Finality (<i>Khatm-e-nubuwwat</i>)	3.2.1	state the literal and terminological meaning of the word ‘ <i>Nabi</i> and <i>Rasool</i> ’;	FA		
		3.2.2	describe the attributes of Prophecy (<i>Risalat</i>), humanness (<i>bashariyat</i>), bestowed (<i>wahabah</i>), immaculateness (<i>ismat</i>), purity of thoughts, truthfulness, validity of action and revelation (<i>wahi</i>);		*	
		3.2.3	justify the characteristics of the Holy Prophet (Universality, Comprehensiveness, Eternity, Completion and Finality of prophethood);			E
		3.2.4	suggest ways for practicing <i>Sunnah</i> in individual and collective life;			E
3.3	Belief in Angels: Introduction to and Responsibilities of the Four Great Angels Hazrat Jibraeel (AS), Hazrat Mikaeel (AS), Hazrat Israfeel (AS) and Hazrat Izraeel (AS)	3.3.1	state the literal and terminological meaning of the word ‘ <i>Malaika</i> ’;	FA		
		3.3.2	explain the importance of belief in Angels in light of the Holy Qur'an and Hadith;		*	
		3.3.3	describe the responsibilities of the four Angels; Hazrat Jibraeel (AS), Hazrat Mikaeel (AS), Hazrat Israfeel and Hazrat Izraeel (AS);		*	
3.4	Belief in Revealed Books	3.4.1	state the name of the revealed books and the prophets on whom these books were revealed;	*		
		3.4.2	describe the importance of the revealed books in light of the Holy Qur'an;		*	

Topics and Sub-topics		Student Learning Outcomes	Cognitive level		
			R	U	A and beyond
		Students should be able to:			
		3.4.3	explain that the Holy Qur'an testifies the previous revealed books;	*	
		3.4.4	analyse a few common ethical values of the previous revealed books as mentioned in the Holy Qur'an;		An
		3.4.5	justify superiority of the Holy Qur'an in comparison to other revealed books (preservation and miracles);		E
3.5	Belief in Hereafter	3.5.1	state the literal and terminological meaning of the word "aakhirah";	*	
		3.5.2	differentiate between 'dunya' and 'aakhirah';	*	
		3.5.3	describe the concept of 'aakhirah' in light of the Holy Qur'an and Hadith (<i>Qiyamah</i> , life after death, rewards and punishment);	*	
		3.5.4	justify the concept of <i>aakhirah</i> with logical reasoning (in light of the Holy Qur'an, Hadith, science and nature);		E
		3.5.5	analyse the impacts of having strong belief in <i>aakhirah</i> on our individual and collective life (self-purification, attraction towards good deeds and hatred towards evils, preparation of eternal life, courage and bravery, patience and perseverance, passion to spend in the way of Allah <i>Ta'ala</i> and sense of responsibility);		An

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
3.6	(B) Practices: [<i>Salah</i> (prayer); importance and virtues in the light of the Holy Qur'an and Hadith]	3.6.1	state the literal and terminological meaning of the word ' <i>Salah</i> ';	*		
		3.6.2	describe the importance of <i>Salah</i> (prayer) in light of the Holy Qur'an and Hadith;		*	
		3.6.3	explain the importance of <i>Salah</i> (prayer) over other <i>ibadaat</i> ;		*	
		3.6.4	justify that <i>Salah</i> (prayer) prevents from evils and immodesty;			E
		3.6.5	analyse the impact of <i>Salah</i> (prayer) on individual and collective life;			An
		3.6.6	explain the importance of congregational <i>Salah</i> (prayer);		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive level		
			R	U	A and beyond
Students should be able to:					
3.7 Zakat: (Importance and virtue of Zakat in light of the Holy Qur'an and Hadith, Nisab and recipient of Zakat)	3.7.1	state the literal and terminological meaning of the word 'Zakat';	*		
	3.7.2	explain the significance of Zakat in light of the Holy Qur'an and Hadith;		*	
	3.7.3	describe the Nisab of Zakat (gold, silver and Ushr);		*	
	3.7.4	discuss the recipient of Zakat in light of the Holy Qur'an and Hadith;			E
	3.7.5	discuss the economic benefits of Zakat;			E
	3.7.6	analyse the implementation of Zakat and its impact in present era;			An
3.8 Saum (fasting): Introduction: Importance and virtue of Saum (fasting) in light of the Holy Qur'an and Hadith. Virtues of Ramadan and importance of Shab-e-Qadar	3.8.1	state the literal and terminological meaning of the word 'Saum';	*		
	3.8.2	explain the significance of fasting in light of the Holy Qur'an and Hadith;		*	
	3.8.3	describe the purpose and manners of fasting in light of the Holy Qur'an and Hadith;		*	
	3.8.4	analyse the physical and spiritual benefits of fasting;			An
	3.8.5	explain the virtues of the month of Ramadan;		*	
	3.8.6	describe the masnoon (مسنون) act of Ramadan (prayers at night, abundance of charity, recitation of the Holy Qur'an, supplications, Aitekaf and Sadqat-ul-fitr);		FA	
	3.8.7	explain the excellence and virtues of the 'night of power';		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive level		
			R	U	A and beyond
		Students should be able to:			
3.9 <i>Hajj</i> : Introduction: Importance and virtue of <i>Hajj</i> in light of the Holy Qur'an and Hadith. Rites of <i>Hajj</i> , Umrah, Virtues of Ramadan and importance of <i>Shab-e-Qadar</i>	3.9.1	state the literal and terminological meaning of the word ' <i>Hajj</i> ';	*		
	3.9.2	explain the historical background of <i>Hajj</i> in light of the Qur'an;		*	
	3.9.3	explain the obligation of <i>Hajj</i> in light of the Holy Qur'an and Hadith;		*	
	3.9.4	differentiate between the <i>Hajj</i> and <i>Umrah</i> ;		*	
	3.9.5	describe the rites of <i>Hajj</i> (<i>Meeqat</i> , <i>Ahram</i> , <i>Tawaf</i> , <i>Muzdalifah</i> , <i>Rami-al-jamarat</i> , <i>Sacrifice</i> , <i>Ziyarat</i> , <i>Sae</i> in between <i>Safa</i> and <i>Marwa</i>);		*	
	3.9.6	describe the importance of visiting the Madinah <i>Munawwarah</i> ;		*	
	3.9.7	justify <i>Hajj</i> as a source of unity among Muslims;			E
	3.9.8	analyse the impact of <i>Hajj</i> on individual and collective life;			An

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
3.10 (C)	<i>Seerat-e-Tayyaba (SAW)/ Uswa-e-Hasanah (SAW)</i>	3.10.1	state the literal and terminological meaning of the word, ‘Uswa’ and ‘Seerah’;	*		E
		3.10.2	describe the importance of <i>Uswa-e-Hasanah</i> in light of the Holy Qur’an and Hadith;		*	
		3.10.3	suggest a few ways to seek guidance from the ‘ <i>Seerat-un-Nabawi (SAW)</i> ’ in solving the present-day political, economic and social issues;			
		3.10.4	explain that the Holy Prophet (PBUH) is a mercy to all worlds (children, women, slaves, orphans, poor, old people, human beings and animals);		*	
		3.10.5	describe the personality of our Holy Prophet (PBUH) as the head of the family, teacher and guide, economist, administrator, commander and judge;		*	
3.11 (D)	<i>Akhlaq-o-Adaab</i> Islam and contemporary needs	3.11.1	define moral values;	*		An
		3.11.2	explain need and importance of moral values in light of the Holy Qur’an and Hadith;		*	
		3.11.3	define the Islamic values (patience and perseverance, forget and forgive, justice, sacrifice, collective welfare, respect for humanity and lawful earning);	*		
		3.11.4	explain these Islamic values in light of the Qur’an and Hadith;		*	
		3.11.5	analyse the need, importance and impact of these Islamic values in the current era;			

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
3.12	Immoralities	3.12.1 3.12.2	define immoral values; analyse the demerits of practicing these immoralities (hypocrisy, slandering, lying, envy, biasness, selfishness, vulgarity, use of drugs, bribery and corruption) at individual and social level;	*		An
3.13	Ukhuwwat-e-Islami	3.13.1 3.13.2 3.13.3 3.13.4	state the literal and terminological meaning of the word Islamic Brotherhood (Ukhuwwah); explain the importance of Islamic Brotherhood in light of the Holy Qur'an and Hadith; describe the event of muwakhat in light of Seerat-e- Tayyabba; suggest forms and method of Ukhuwwat-e- Islami in current era;	*	* *	E
3.14	Good behaviour and society (Rights of People: teachers, support staff, widow and orphans)	3.14.1 3.14.2 3.14.3 3.14.4	define 'rights of people'; explain the rights of Muslims on other Muslims in light of the Holy Qur'an and Hadith; analyse the (political, social, economic and social) impact of human rights on human life; suggest the ways to fulfill one another's rights in the current era;	*	*	An E

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
		Students should be able to:				
3.15	Right of non-Muslims	3.15.1	describe the rights of non-Muslims in light of the Holy Qur'an and Hadith;		*	E
		3.15.2	discuss the behaviour of Muslims with non-Muslims with respect to the life of the Holy Prophet (PBUH);			
3.16	Right of Women in Islam	3.16.1	describe the concept of women's rights;		*	
		3.16.2	describe the oppression (as mother, daughter, sister, wife and widow) on women before Islam;		*	
		3.16.3	explain the manner in which Islam has protected the rights (education, respect and honour, social and economic security, physical and mental security, freedom of speech and inheritance) of women.		*	
3.17	Unity among Muslims	3.17.1	describe the importance of unity among Muslims in light of the Holy Qur'an and Hadith;	*	*	E
		3.17.2	identify the elements that destroy unity among Muslims;			
		3.17.3	suggest ways to create unity among Muslims in the current era;			
3.18	Renaissance of Islam	3.18.1	state the meaning of renaissance;	*	*	E
		3.18.2	describe the importance of trust in Allah and material resources for future planning;			
		3.18.3	suggest ways to plan a future (science and technology, economy and self sufficiency) by remembering our golden days of past;			
3.19	Islamophobia and our responsibility	3.19.1	define Islamophobia;	*	*	An
		3.19.2	explain the reasons of growing Islamophobia in the world;			
		3.19.3	analyse the solutions of Islamophobia in the current era.			

Topics and Sub-topics		Student Learning Outcomes		Cognitive level		
				R	U	A and beyond
4. Hidayat Key Serchashmay/ Mashaheer-e-Islam		Students should be able to:				
4.1	Rightly Guided Calips (<i>Khulafai Rashideen</i>) (Introduction: Their contribution for welfare State) (Note: The reason for including the Caliphs in teaching and learning is to develop affection and love for them.)	4.1.1	state the meaning of the Rightly Guided Caliphs (<i>Khulafai Rashideen</i>);	FA	FA	FA
		4.1.2	explain the steps taken by the Rightly Guided Caliphs in light of the teachings of the Holy Prophet (PBUH) for the development of a welfare state (public welfare, honesty, justice, <i>jihad</i> , fair treatment with minorities and accountability);			
		4.1.3	analyse the steps taken by the Rightly Guided Caliphs for the given actions;			
		4.1.4	express opinion as a student for the establishment of an Islamic welfare state;			
4.2	Muslim Personalities	4.2.1	state the life events (birth, caste and lineage, education and upbringing) of these personalities;	*	*	An An
I.	Hazrat Imam Ja'afar Sadiq (RA)	4.2.2	describe the qualities, characters and virtues of these personalities;			
II.	Hazrat Imam Abu Hanifa (RA)	4.2.3	analyse the educational reforms of these personalities;			
III.	Hazrat Imam Malik (RA)	4.2.4	analyse with examples that the character of these personalities is a guide for today's youth.			
IV.	Hazrat Imam Shafa'ai (RA)					
V.	Hazrat Imam Ahmed bin Hanbal (RA)					

Scheme of Assessment

Grade XII

Table 1: Exam Specification

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
1.	<i>Al-Qur'an-ul-Karim</i>	10	Total 5 Marks (1 CRQ)		15
2.	Al-Hadith	6	Total 4 Marks (1 CRQ)		10
3.	<i>Mauzu'ati Mutala'a</i>	11	Total 3Marks (1 CRQ)	6 Marks Choose any ONE from TWO	20
4.	<i>Hidayat ke Sar Chashmay/ Mashaheer-e-Islam</i>	3	Total 2Marks (1 CRQ)		5
Total		30	14	6	50

Note: The cognitive distribution of marks for Islamiyat HSSC are as follows

Remember: 0 to 15 %

Understand: 60 to 70 %

Apply and beyond: 20 to 30 %

Examination Structure for Grade XII

- 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.
- Table 1 contain the mark distribution for each topic.
- The theory paper will be of 2 hours and will consist of two parts: paper I and paper II.
- Paper I theory will consist of 30 compulsory, multiple choice items. These questions will involve four responses options. The answer sheet for paper I will be provided separately.
- Paper II theory will carry 20 marks and consist of Constructed Response Questions (CRQs) and Extended Response Questions (ERQs). Each extended response question will be presented in an either/ or form.
- The booklet for paper II will serve as an answer script.

Annexure A

Surah-Al-Baqarah (1 to 39) for grades XI-XII

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1,2- الْم- ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ-

This is the Book about which there is no doubt, a guidance for those conscious of Allah.

3- الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ-

Who believe in the unseen, establish prayer, and spend out of what We have provided for them.

4- وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ-

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

5- أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ-

Those are upon [right] guidance from their Lord, and it is those who are the successful.

6- إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ-

Indeed, those who disbelieve, it is all the same for them whether you warn them or do not warn them they will not believe.

7- خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ-

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

8- وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ-

And of the people are some who say, “We believe in Allah and the Last Day,” but they are not believers.

9- يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ-

They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

--فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ 10

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.

11-وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ-

And when it is said to them, “Do not cause corruption on the earth,” they say, “We are but reformers.”

12-أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ-

Unquestionably, it is they who are the corrupters, but they perceive [it] not.

13-وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمُ الْكَافِرُونَ كَمَا آمَنَ السُّفَهَاءُ إِنَّمَا أَنْتُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ-

And when it is said to them, “Believe as the people have believed,” they say, “Should we believe as the foolish have believed?” Unquestionably, it is they who are the foolish, but they know [it] not.

14-وَإِذَا قَالُوا لِلَّذِينَ آمَنُوا قَالُوا آمِنُوا وَإِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ-

And when they meet those who believe, they say, “We believe”; but when they are alone with their evil ones, they say, “Indeed, we are with you; we were only mockers.”

15-اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ-

[But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

16-أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ-

Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

17-مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ-

Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

18-صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ-

Deaf, dumb and blind - so they will not return [to the right path].

19-أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ-

Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

20- يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

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

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

22- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ۔

[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

23- وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ۔

And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

24- فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ۔

But if you do not - and you will never be able to then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

25- وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ

ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِمُتَشَابِهٍ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ۔

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

26- إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ-

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient.

27- الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ-

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

28- كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ-

How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

29- هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ-

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

30- 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-

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

31- وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ-

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

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

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

33- قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ-

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

34- وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ-

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

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

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

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

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

37- فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ-

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

38- قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى مِّن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ-

We said, Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

39- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ-

And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.

(Source: Saheeh International)

Annexure B

(صحیح بخاری: ۱)

1- إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ-

The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.

(موطأ امام مالک: ۸)

2- إِنَّمَا بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ-

Certainly, I was sent to perfect good character.

(الجامع الكبير للسيوطي: ۶۲۶۲۴)

3- لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ-

None of you [truly] believes until his desires are subservient to that which I have brought.

(بخاری: ۱۳، مسلم: ۷۲)

4- لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ-

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

5- الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ- كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِزُّهُ وَمَالُهُ وَدَمُهُ،

(ترمذی: ۱۹۱۱۷)

التَّقْوَىٰ هَهُنَا، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ-

Muslim is a Muslim's brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim.

(المعجم الاوسط للطبرانی: ۵۰۹۴)

6- مَا عَالَ مَنِ اقْتَصَدَ-

Whoever is moderate will not be reduced to poverty.

(بخاری: ۷۱، ترمذی: ۲۶۴۵)

7- مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي-

When God wishes good for anyone He instructs him in the religion. I am only a distributor; God gives.

(المعجم الاوسط للطبرانی: ۹۴۳۹)

8- مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ-

Whoever revives my *Sunnah* has truly shown love for me, and whoever loves me will be with me in Paradise.

(بخاری: ۶۱۱۴)

9- لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ-

The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.

(بخاری: ۵۹۸۶)

10- مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ-

Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin.

11- أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرْهُ إِذَا كَانَ مَظْلُومًا أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ

(بخاری: ۶۹۵۲)

أَنْصُرْهُ قَالَ تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ-

"Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! (ﷺ) I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him".

12- لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوهُ تَحَابَبْتُمْ؟ أَفَشُوا

(ابوداؤد: ۵۱۹۳، مسلم: ۵۴)

السَّلَامَ بَيْنَكُمْ-

You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salam (peace) amongst yourselves (i.e. between each other).

13- عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ-

(مسلم: ۱۵۹)

وَفِي حَدِيثِ أَبِي أُسَامَةَ غَيْرَكَ- قَالَ: قُلْتُ: «أَمَنْتُ بِاللَّهِ، فَاسْتَقِمَّ»-

Abdulla al-Thaqafi that he said: I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama, the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it.

14- مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ

يَدَيْهِ- (صحیح بخاری: ۲۰۷۳)

No one has ever eaten better food than what he eats as a result of the labour of his hands. God's prophet David used to eat from what he had worked for with his hands.

15- مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ- (صحیح بخاری: ۱۹۰۳)

If one does not abandon falsehood and action in accordance with it, God had no need that he should abandon his food and his drink.

16- الَّذِينَ النَّصِيحَةُ قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ- (مسلم: ۵۵، ۹۵، ۱۹۴)

The Holy Prophet (PBUH) said, "The Deen is sincerity". We said, "For whom?" He replied, "For Allah, His Book, His Messenger (ﷺ), and for the leaders of the Muslims and their masses."

17- لَا يَدْخُلُ الْجَنَّةَ حَبِّبٌ وَلَا مَنَّانٌ وَلَا بَخِيلٌ- (جامع ترمذی: ۱۸۱۲)

A crafty one, a miser, and one who keeps reminding people of what he has given will not enter paradise.

(صحیح بخاری: ۵۳۷۳)

18- أَطْعِمُوا الْجَائِعَ وَعَوِدُوا الْمَرِيضَ وَفُكُوا الْعَانِي-

Feed the hungry, visit the sick and free the captive.

(الادب المفرد: ٢٤٣)

19- إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى: إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ-

It is out of reverence to Allah in respecting an aged Muslim.

(ترمذی: ۲۵۰۱)

20- مَنْ صَمَتَ نَجَا-

Whoever is silent, he is saved.

(Source: <https://sunnah.com/riyadussalihin:354>)

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