



آغا خان یونیورسٹی ایگزامینیشن بورڈ  
AGA KHAN UNIVERSITY EXAMINATION BOARD

Secondary School Certificate  
Examination Syllabus

# Islamiyat

Grade IX

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

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# **ISLAMİYAT**

## **GRADE IX**

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

FOR ANNUAL EXAMINATION 2026 AND ONWARDS

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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 Secondary School Certificate (SSC) and Higher Secondary School Certificate (HSSC). 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 sub-topics 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. Where applicable, **Practical Activities** section is provided to elaborate the assessment in the Practical Examination.
6. 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.
7. 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**.
8. 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 characteristics 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, 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.
<b>Additional Resources:</b>	
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 SSC Islamiyat Syllabus

### Grade IX

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level <sup>1</sup>		
		R	U	A and beyond
<b>1. Qur'an-e-Majeed</b>	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 Bayan, 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</i> and <i>Surah</i> );		*	
	1.1.4 explain the concept of completion of <i>Deen</i> in 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;			E
	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;			E
	1.1.8 analyse the Holy Qur'an and <i>Sunnah</i> as a source of guidance in different aspects of life;			An
	1.1.9 describe the features of 'Makki' and 'Madani Surahs';		*	
	1.1.10 describe the meaning of current arrangement, ' <i>tartib-e-tawqifi</i> ', of the Holy Qur'an;		*	
	1.1.11 explain the preservation of the Holy Qur'an with reference to its <i>ayaat</i> ;		*	

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

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			R	U	A and beyond
Students should be able to:					
1.2 Selected <i>ayaat</i> (1 to 20) See Annexure A  <b>Al-Qur'an</b> (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.	1.2.1	describe the context and historical background ( <i>Shan-e-Nuzool</i> ) of the revelation of the selected <i>ayaat</i> mentioned in sub-topic 1.2;		*	
	1.2.2	state 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 <i>ayaat</i> mentioned in sub-topic 1.2;		*	
	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 an individual and collective life mentioned in sub-topic 1.2;			A
	1.2.6	recite and translate <i>Surah Maryam to Surah Al-Hajj, Surah Al-Furqan to Surah Al-Sajda</i> ; ( <b>Note:</b> The recitation with translation of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)	FA <sup>2</sup>		
	1.2.7	recite <i>Surah Saba to Surah Saad</i> and <i>Surah Al-Ahqaf</i> and discuss the important topics mentioned in these <i>Surahs</i> ; ( <b>Note:</b> The recitation with discussion of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)			FA
	1.2.8	recite <i>Surah Al-Nahal, Surah Bani Israel, Surah Al-Mominoon, Surah Al-Zumur</i> and <i>Surah Al-Momin</i> ;		FA	
	1.2.9	discuss the important topics of <i>Surah Ha Mim As-Sajdah</i> and <i>Surah Al-Shura</i> ; ( <b>Note:</b> The recitation with discussion of the given <i>Surahs</i> can be planned during Ramadan or for the school assembly.)			FA

<sup>2</sup> FA= Formative Assessment, not to be assessed under examination conditions

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		R	U	A and beyond
<b>2. Hadith Shareef</b>	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> , <i>Hadith-e-Taqriri/ Sukooti</i> and <i>Hadith-e-Qudsi</i> ; 2.1.3 explain the difference between ‘Hadith’ and ‘ <i>Sunnah</i> ’ with examples; 2.1.4 explain the importance of Hadith for understanding the Holy Qur’an; 2.1.5 analyse the impact of <i>Ahadith</i> in our daily life;	*	*	An
2.2 Selected <i>Ahadith</i> (1 to 25) See Annexure B	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 an individual and collective lives; 2.2.5 analyse the lessons taken from these <i>Ahadith</i> regarding social and moral aspects of our lives.	*	*	A An

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		R	U	A and beyond
<b>3. Mauzu 'ati Mutala 'a</b>	Students should be able to:			
(A) Faith/ Believes 3.1 <i>Tawhid</i>	3.1.1 state the literal and terminological meaning of the word 'Aqeedah' and 'Iman'; 3.1.2 define 'Tawhid' as a word and as a term; 3.1.3 explain the concept of <i>Tawhid</i> in light of the Holy Qur'an and Hadith; 3.1.4 explain the impact of belief in <i>Tawhid</i> (oneness of God) on human lives (purity of heart and mind, thoughts and beliefs); 3.1.5 explain the concept of <i>Tawhid</i> with examples (sincerity towards religion and worships, courage, and steadfastness); 3.1.6 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 light of the Holy Qur'an and Hadith; 3.2.3 explain the importance and necessity of the Prophethood (رسالت) in light of Holy Qur'an and Hadith; 3.2.4 analyse the impact of obedience to the Holy Prophet (PBUH) on society; 3.2.5 define the finality of Prophethood; 3.2.6 explain the importance of the concept of finality of Prophethood in light of the Qur'anic teachings; 3.2.7 explain the mutual relationship between the concepts of the finality of Prophethood and the completion of <i>Deen</i> (religion);	*		E
			*	
				An
		*	*	
			*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			R	U	A and beyond
Students should be able to:					
3.3 Worships ( <i>Ibadaat</i> )	3.3.1	state the literal and terminological meaning of the word ‘worship ( <i>Ibadat</i> )’;	*		
	3.3.2	describe the concept of <i>Ibadat</i> in Islam in 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 lives;			An
(B) <i>Seerat-e-Tayyaba</i> (SAW)	3.4.1	describe the conditions of Arabs (economic, social, religious and political) before Prophethood;		FA	
3.4 <i>Uswa-e-Hasanah</i> [Life of the Holy Prophet (PBUH)]	3.4.2	describe the life of the Holy Prophet (PBUH) [(birth, fosterage, death of Hazrat Aamna (RA), the guardianship of Hazrat Abdul Muttalib, the guardianship of Hazrat Abu Taalib, journey to Syria, battle of Fijar, <i>Halaf-ul-fuzool</i> , marriage to Hazrat Khadija (RA)];		*	
	3.4.3	state account of the Holy Prophet’s (PBUH) 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 <i>Seerat-e-Tayyaba</i> (SAW) in practical life;			E
3.5 Preaching 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 light of <i>Seerat-un-Nabi</i> (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 invitation and preaching bring changes (humbleness, equality, patience and perseverance and forgiveness) in the society;			E

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			R	U	A and beyond
Students should be able to:					
3.6 <i>Ghazwat-un Nabi (SAW)</i>	3.6.1	define <i>Ghazwa</i> (غَزْوَة) and <i>Sariya</i> (سَرِيَّة);	*		An
	3.6.2	analyse the principles of <i>Ghazwaat</i> (do not be the first to initiate fighting, fight with only those who are using swords against Islam, do not harm female, old people and children, do not burn trees) introduced by the Holy Prophet (PBUH);			
	3.6.3	explain the causes and events of important battles which took place during the lifetime of the Holy Prophet (PBUH), (Battle of Badar, Uhud and Khyber);		*	
	3.6.4	describe the results and consequences of important battles that took place as mentioned in 3.6.3;		*	
3.7 <i>Khasail and Shumail-e-Nabavi</i> [The Prominent Features of the Life of the Holy Prophet (PBUH)]	3.7.1	define the words ' <i>Khasail</i> ' and ' <i>Shumail-e-Nabavi</i> ' (SAW);	*		E
	3.7.2	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];		*	
	3.7.3	suggest that following the noble attributes of the Holy Prophet (PBUH) can bring positive changes in society;			

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			R	U	A and beyond
Students should be able to:					
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 the words ' <i>Ahl-e-Bait</i> ';	FA		
	3.8.2	describe the attributes and virtues of the family of the Holy Prophet ( <i>Ahl-e-Bait</i> ) in light of Hadith;		FA	
	3.8.3	describe the services of <i>Ahl-e-Bait</i> for Islam;		FA	
	3.8.4	analyse that following the characters and teachings of <i>Ahl-e-Bait</i> that bring positive changes in our lives;			FA
3.9 Companions ( <i>Sahabas</i> ) and ten blessed companions ( <i>RA</i> )	3.9.1	define the word, ' <i>Sahabi</i> ';	*		
	3.9.2	describe the attributes of <i>Sahabas (RA)</i> in light of the Holy Qur'an and Hadith;		*	
	3.9.3	define ten blessed companions;	FA		
	3.9.4	state the name of the ten blessed companions;	FA		
	3.9.5	describe the services of these companions (ten blessed companions) for Islam;		FA	
	3.9.6	suggest ways to follow the <i>Seerah</i> of ten blessed companions ( <i>RA</i> ) and other companions ( <i>RA</i> ) in an individual and collective lives;			FA
3.10 Migration ( <i>Hijrat</i> )	3.10.1	state the literal and terminological meaning of the word ' <i>Hijrat</i> ';	*		
	3.10.2	describe the concept of <i>Hijrat</i> in light of the Holy Qur'an and Hadith;		*	
	3.10.3	describe the background of migration to Abyssinia (1st and 2nd);		*	
	3.10.4	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		
		R	U	A and beyond
Students should be able to:				
3.11 <i>Jihad</i>	3.11.1 state the literal and terminological meaning of the word ‘ <i>Jihad</i> ’; 3.11.2 describe the concept of <i>Jihad</i> in light of the Holy Quran; 3.11.3 explain the Quranic concept of <i>Jihad</i> and its types ( <i>Jihad bil-Nafs, Jihad bil-Ilm, Jihad bil-Qalam, Jihad bil-Lisan</i> and <i>Jihad bil-Saif</i> ); 3.11.4 analyse the importance of <i>Jihad bil-Nafs</i> and <i>Jihad bil-Maal</i> in an individual and social life; 3.11.5 explain the following roles of Pakistan army (national defence, national conditions, general welfare and establishing peace); 3.11.6 justify the need for and importance of <i>Jihad bil-Ilm</i> against ignorance/ illiteracy;	*	*	An
(C) <i>Akhlaq-o-Adaab</i> 3.12 Importance of Knowledge ( <i>Ilm</i> )	3.12.1 explain the importance and obligation of seeking knowledge ( <i>Ilm</i> ) in light of the Holy Qur’an and Hadith; 3.12.2 describe the efforts made for the promotion of knowledge during the time of the Holy Prophet (PBUH); 3.12.3 analyse the importance of seeking knowledge ( <i>Ilm</i> ) in the present era; 3.12.4 analyse the application of ‘knowledge’ ( <i>Ilm</i> ) in individual and collective lives;		*	An
3.13 Respect for Humanity	3.13.1 describe the meaning of ‘respect for humanity’; 3.13.2 describe the concept of ‘respect for humanity’ in light of the Holy Qur’an and Hadith; 3.13.3 analyse the importance and impact of ‘respect for humanity’ in the present era;		FA	FA

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level			
		R	U	A and beyond	
Students should be able to:					
3.14 Etiquettes of <i>Salam</i>	3.14.1	describe the importance of <i>Salam</i> in light of the Holy Qur'an and Hadith;		*	
	3.14.2	analyse the impact of greeting ( <i>Salam</i> ) one another in individual and collective lives;			An
3.15 Social Justice ( <i>Adal-e-Ijtimaee</i> )	3.15.1	state the literal and terminological meaning of the word ' <i>Adal</i> ';	*		
	3.15.2	describe social justice in light of the Holy Qur'an and Hadith;		*	
	3.15.3	explain the positive impact of social justice on society;		*	
	3.15.4	evaluate the need and possible impact of social justice in the present day;			An
3.16 Importance of Family Life in Islam	3.16.1	state the meaning of family life (عائلی زندگی);	FA		
	3.16.2	explain the concept of family life in Islam;		FA	
	3.16.3	explain the rights and duties of husband and wife according to the teachings of the Holy Qur'an;		FA	
3.17 Modesty (عفت و حیا)	3.17.1	state the meaning of modesty;	*		
	3.17.2	explain the concept of modesty in light of the Holy Qur'an and Hadith;		*	
	3.17.3	apply modesty in our individual and collective life;			A
	3.17.4	analyse the applications of modesty in our individual and collective life.			An

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			R	U	A and beyond
<b>4. (Hidayat kay Serchashmay/ Mashaheer-e-Islam)</b>	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) to 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 Hazrat Imam Hussain's (RA) life and character as guidance for the modern youth;			An
	4.1.5	describe the life events (birth, childhood, teenage and youth) of Hazrat Rashid Roza Dhani (RA).		FA	
	4.1.6	describe the services of Hazrat Rashid Roza Dhani (RA) (religious, spiritual and as a fighter);		FA	
	4.1.7	exemplify the way through which lifestyle of Hazrat Rashid Roza Dhani (RA) can be implemented in our lives as students;		FA	
	4.1.8	state the lifestyle of Hazrat Abu Ubaidah bin AL-Jarrah (RA);	FA		
	4.1.9	describe the contributions of Hazrat Abu Ubaidah bin AL-Jarrah (RA) for Islam;		FA	
	4.1.10	analyse with examples that the life and character of Hazrat Abu Ubaidah bin AL-Jarrah (RA) can provide guidance for present day Muslims;			FA

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		R	U	A and beyond
	Students should be able to:			
	4.1.11 state the lifestyle of Hazrat Syed Usman Marwandi [Lal Shahbaz Qalander (RA)];	*		
	4.1.12 describe the contribution of Hazrat Syed Usman Marwandi (RA) for Islam;		*	
	4.1.13 suggest ways to implement the lessons learned from the mystical life of Hazrat Syed Usman Marwandi (RA) in practical life as a student;			E
	4.1.14 describe the introduction and contribution of Muslim scientist Jabir Bin Hayyan;		*	
	4.1.15 suggest the role that students can play in the field of science.			E

FOR ANNUAL EXAMINATION 2025 AND ONWARDS

# Scheme of Assessment

## Grade IX

Table 1: Exam Specification

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
1.	<i>Qur'an-e-Majeed</i>	16	Total 08 Marks (2 CRQs)	Total 10 Marks Choose any ONE from TWO	34
2.	<i>Hadith Shareef</i>	14	Total 12 Marks (3 CRQs)		26
3.	<i>Mauzu'ati Mutala'a</i>	16	Total 06 Marks (2 CRQs)	Total 10 Marks Choose any ONE from TWO	32
4.	<i>Hidayat kay Serchashmay/ Mashaheer-e-Islam</i>	4	Total 4 Marks (1 CRQ)		8
<b>Total</b>		<b>50</b>	<b>30</b>	<b>20</b>	<b>100</b>

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

Remember: 0 to 15 %

Understand: 60 to 70 %

Apply and beyond: 20 to 30 %

## Examination Structure for Grade IX

- 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 3 hours and will consist of two parts: paper I and paper II.
- Paper I theory will consist of 50 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 50 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.

Selected *ayaat*

1- لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَ  
الْكِتَابِ وَالنَّبِيِّينَ- وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّالِفِينَ وَفِي  
الرِّقَابِ- وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ- وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا- وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ- أُولَئِكَ الَّذِينَ صَدَقُوا- وَأُولَئِكَ هُمُ الْمُتَّقُونَ-  
(Al Baqarah: 177)

2- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ  
نِسَاءً- 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 صَدُقَاتِهِنَّ نِحْلَةً- فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا-  
(Al Nisa: 4)

5- وَلَا تَتُوتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ  
قَوْلًا مَّعْرُوفًا-  
(Al Nisa: 5)

6- وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ- فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ- وَلَا تَأْكُلُوهَا إِسْرَافًا وَ  
بِدَارًا 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 مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ  
نَصِيبًا مَّفْرُوضًا-  
(Al Nisa: 7)

8- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا-  
(Al Nisa: 8)

9- وَ لِيُخَشَّ الَّذِينَ نَوَّوْا تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ- فَلْيَتَّقُوا اللَّهَ وَ لِيَقُولُوا قَوْلًا سَدِيدًا-  
(Al Nisa: 9)

10- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا- وَسَيَصْلُونَ سَعِيرًا-  
(Al Nisa: 10)

- 11- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ 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 بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا-  
(Al Nisa: 36)
- 13- مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ 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 إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسْرٍ فُونَ-  
(Al Maidah: 32)
- 14- إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ-  
(Al Maidah: 33)
- 15- إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ-  
(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 بِأَمْرٍ فَإِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ-  
(Al Taubah: 24)
- 17- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ-  
(Al Taubah: 33)
- 18- أذن لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ-  
(Al Hajj: 39)
- 19- الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ-  
(Al Hajj: 40)
- 20- الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ لِيَلِلَّهُ عَاقِبَةُ الْأُمُورِ-  
(Al Hajj: 41)

## Annexure B

(صحیح البخاری، حدیث: ۵۰۲۷)

1- خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ-

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

عَلَّمَ	تَعَلَّمَ	خَيْرُكُمْ
he teaches	he learns	the best among you

(سنن الترمذی، حدیث: ۳۳۸۳)

2- أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ: الْحَمْدُ لِلَّهِ-

The best remembrance is: 'there is none worthy of worship except Allah (La ilaha illallah)' and the best supplication is: 'All praise is due to Allah (Al-Hamdulillah)'

الذِّكْرُ	أَفْضَلُ
(special) remembrance	the best

(سنن ابی داؤد، حدیث: ۴۶۸۱)

3- مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ-

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.

اسْتَكْمَلَ	مَنَعَ	أَعْطَى	أَبْغَضَ	أَحَبَّ
Perfected/ completed	he stopped	he gave	he hated	he loved

(سنن الترمذی، حدیث: ۳۸۴)

4- أَوْلَى النَّاسِ بِيَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً-

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

صَلَاةً	عَلَيَّ	أَكْثَرُهُمْ
<i>Durood</i>	upon me	most of them

(صحیح البخاری، حدیث: ۱۵)

5- لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدَةِ وَالنَّاسِ أَجْمَعِينَ-

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

أَجْمَعِينَ	حَتَّىٰ	لَا يُؤْمِنُ أَحَدُكُمْ
all mankind	until	none of you will believe

(سنن ابن ماجه، حدیث: ۲۲۴)

6- طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَىٰ كُلِّ مُسْلِمٍ-

"Seeking knowledge is a duty upon every Muslim

كُلِّ	طَلَبُ
all	seeking

7- الصَّلَاةُ عِمَادُ الدِّينِ-

(الدرر المنتشرة في الاحاديث المشتهرة للسيوطي، حديث: ٢٨٠)  
Salah (prayer) is the pillar of Islam.

عِمَادُ
pillar

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

Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.

ذَنْبِهِ	تَقَدَّمَ	غُفِرَ لَهُ	إِحْتِسَابًا
sins	past	he/ she will be forgiven	accountability

9- رَبَّاطٌ يَوْمٍ وَنَيْلَةٌ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ-

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.

شَهْرٍ	خَيْرٌ	صِيَامِ
month	better	fasting

10- كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ-

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

رَعِيَّتِهِ	مَسْئُولٌ	رَاعٍ	كُلُّكُمْ
his/ her responsibility	answerable	responsible	each of you

11- أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا-

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

أَحْسَنُهُمْ	أَكْمَلَ
best of them	perfect

12- خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ-

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

أَنْفَعُهُمْ
ان کو فائدہ
پہنچائیں
Benefits of all human

13- لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا-

(سنن الترمذی، حدیث: ۱۹۱۹)

He is not one of us who does not have mercy on our young and does not respect our elders.

يُوقِّرُ	صَغِيرَتَنَا	يَرْحَمُ
respect	our young	He shows mercy

14- لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ- (سنن ابى داؤد، حديث: ٣٥٤٤)

The messenger of Allah cursed the one who bribes and the one who takes bribe.

لَعَنَ	الرَّاشِيَّ	الْمُرْتَشِيَّ
curse	the briber	the bribe taker

15- أَلْيَدُ الْعُلْيَا خَيْرٌ مِنَ أَلْيَدِ السُّفْلَى- (سنن ابى داؤد، حديث: ١٦٣٥)

The upper hand is better than the lower one.

أَلْيَدُ الْعُلْيَا	خَيْرٌ	أَلْيَدِ السُّفْلَى
upper hand	better	lower hand

16- مَنْ حَجَّ، فَلَمْ يَزِفْهُ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ- (صحیح البخاری، حديث: ١٥٢١)

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.

رَجَعَ
لَوَّثًا
he returned

17- لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ، يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَا، وَيَشْتُمُهُ إِذَا عَطَسَ، وَيَعُودُهُ إِذَا

مَرَضَ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ- (سنن ترمذی، حديث: ٢٤٣٦)

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.

سِتٌّ	لَقِيَهُ	يَتَّبِعُ	عَطَسَ
six	to meet	follow	sneeze

18- أُطْلُبُوا الْعِلْمَ وَلَوْ بِالصِّينِ- (کنز العمال، حديث: ٢٨٦٩٨، ٢٨٦٩٤)

Get knowledge even if you have to go to China.

أُطْلُبُوا	الصِّينِ
get	China

19- إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ- (صحیح مسلم، حديث: ٢٥٦٣)

Verily Allah does not look to your faces and your bodies, but He looks to your heart and to your deeds.

يَنْظُرُ	صُورِكُمْ	أَجْسَادِكُمْ
He looks	your faces	your bodies

20- الْإِيْمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ

الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيْمَانِ- (صحیح مسلم، حدیث: ۳۵)

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.

سَبْعُونَ	سِتُّونَ	شُعْبَةً	الطَّرِيقِ
seventy	sixty	branches	Path

21- مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ- (صحیح مسلم، حدیث: ۱۸۹۳)

One who guides to something good has a reward similar to that of its doer.

أَجْرٍ	مِثْلُ
reward	similar

22- مَنْ نَفَّسَ عَن مَوْمِنٍ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ

اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ- (صحیح مسلم، حدیث: ۲۶۹۹)

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.

كُرْبِ الدُّنْيَا	وَمَنْ يَسِّرَ	مُعْسِرٍ
suffering of the world	and whoever makes things easy	suffering

23- وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ-

(صحیح بخاری: ۶۰۱۶)

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 neighbour does not feel safe from his evil."

وَاللَّهُ	لَا يُؤْمِنُ	جَارُ	بَوَائِقِهِ
By Allah	he does not believe	neighbour	his evil

24- مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ

كَانَ يُؤْمِنُ بِاللَّهِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ- (صحیح بخاری: ۶۱۳۸)

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.

ضَيْفٌ	فَلْيُكْرِمَ	أَوْ لِيَصْمُتْ
guest	should serve his guest	or keep quiet

(صحیح بخاری، حدیث: ۶۰۶۶)

25- إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ-

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

أَكْذَبُ الْحَدِيثِ	وَالظَّنَّ
the worst of false tales	suspicion

FOR ANNUAL EXAMINATION 2026 AND ONWARDS

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