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**Higher Secondary School Certificate  
Examination Syllabus**

**ISLAMIC STUDIES  
CLASSES XI-XII**

**This syllabus will be examined in  
Annual Examination sessions only from  
2023 for Grade XI and 2024 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 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. 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.
2. 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.
3. 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.
4. 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.
5. 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**.
6. 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 Islamic Studies

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. This is the very ethos of the AKU-EB's examination syllabus of Islamic Studies.

Islamic Studies is an optional subject for the students of Higher Secondary School Certificate (HSSC). The aims and objectives of Islamic Studies require that Muslim students should be able to know and understand their religion and faith in depth. They can love, and obedience be born in their hearts and minds for, Allah *Ta'ala* and the Messenger of Allah, and they should follow their religious and moral principles in the light of the Holy Qur'an and the life of the Prophet (PBUH). This exam syllabus covers all the topics mentioned in this Aga Khan University examination document for the subject Islamic Studies. These include the Holy Qur'an, the Hadith, the history of Islam, the life of the Prophet (PBUH), the rightly guided of Caliph, and culture and civilisation. This exam syllabus derives its student learning outcomes from these topics.

The syllabus emphasises on the meaning and understanding of the Holy Qur'anic text and the Hadith (traditions) of the Holy Prophet (PBUH), 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.

### **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 exam.

# Student Learning Outcomes of AKU-EB HSSC Islamic Studies Syllabus

## Part I (Grade XI)

Topics and Sub-topics	Student Learning Outcomes		<sup>1</sup> Cognitive Level		
			K	U	A
<b>1. Al-Qur'an</b>	Students should be able to:				
1.1 Introduction	1.1.1	define the term 'the Holy Qur'an';	CA <sup>2</sup>		
	1.1.2	state the different meanings of the word 'the Holy Qur'an';	CA		
	1.1.3	explain the concept of ' <i>Wahi</i> ' with reference to the revelation of the Holy Qur'an;		*	
	1.1.4	state the kinds of ' <i>Wahi</i> ' as mentioned in the Holy Qur'an;	*		
	1.1.5	describe the condition of the Holy Prophet (PBUH) during the revelation of the the Holy Qur'an;		*	
	1.1.6	describe the significance of ' <i>Wahi</i> ' for mankind;		*	
	1.1.7	describe how can we apply the guidance of ' <i>Wahi</i> ' in our daily lives;		*	
	1.1.8	differentiate between ' <i>Makki</i> ' and ' <i>Madani Surahs</i> ';		*	
	1.1.9	describe how the Holy Qur'an can be understood as a miraculous phenomenon;		*	
	1.1.10	analyse the impact of daily recitation of the Holy Qur'an on human life;			*
1.2 Preservation of the Holy Qur'an	1.2.1	explain the actions undertaken by the Holy Prophet (PBUH) to safeguard the Holy Qur'an;		*	
	1.2.2	state the names of 'scribes of revelation' ( <i>Katiban-e-Wahi</i> );	*		
	1.2.3	state the names of Companions ( <i>Sahabas and Sahabiyat RA</i> ) who learnt the Holy Qur'an by heart ( <i>Hifz</i> );	*		
	1.2.4	identify the materials that were used as writing surfaces for the Holy Qur'an during the time of the Holy Prophet (PBUH);	CA		

<sup>1</sup> K = Knowledge, U = Understanding, A= Application and other higher-order cognitive skills

<sup>2</sup> CA = Classroom Activity, not to be assessed under examination conditions

Topics and Sub-topics	Student Learning Outcomes		<sup>1</sup> Cognitive Level		
			K	U	A
Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	Students should be able to:				
	1.2.5	explain the steps taken by Hazrat Abu Bakar (RA) for preservation of the Holy Qur'an during his <i>Khilafat</i> ;		*	
	1.2.6	describe the contribution of Hazrat Umar (RA) regarding preservation of the Holy Qur'an;		*	
	1.2.7	explain the contribution of Hazrat Usman (RA) for the preservation and propagation of the Holy Qur'an;		*	
	1.2.8	describe the modern ways of preservation and propagation of the Holy Qur'an;		*	
1.3 Translation and Explanation of <i>Surah Al-Baqarah: Ruku 1-10</i> (Verses 1-86)	1.3.1	state the reason behind the naming ' <i>Surah Al-Baqarah</i> ';	*		
	1.3.2	suggest ways in which we can adopt the characteristics of pious people ( <i>Muttaqeen</i> ) described in the initial verses of this <i>Surah</i> ;			*
	1.3.3	explain the main features of infidels ( <i>kuffar</i> ) with reference to the verses 6-12;		*	
	1.3.4	explain the state of hypocrites ( <i>munafiqeen</i> ) in the light of verses 13-20;		*	
	1.3.5	analyse the applications of these verses related to the hypocrites in modern times (how to avoid their behaviour);			*
	1.3.6	explain with examples that only Allah <i>Ta'ala</i> is the Creator and Sustainer of the whole universe in the light of verses 21-22;		*	
	1.3.7	explain regarding the authenticity (without doubt, without distortion of the book) of the Holy Qur'an in verse 23;		*	
	1.3.8	explain the concept of 'guidance' keeping in view the verses 26-28;		*	
	1.3.9	explain, in the light of verse 29, the creation of the Earth and the Sky and the exaltation ( <i>مستوى</i> ) of Allah <i>Ta'ala</i> in the sky;		*	
	1.3.10	explain with examples the mental and spiritual attitude required to accept the guidance of Allah <i>Ta'ala</i> ;		*	
	1.3.11	describe the meaning and the concept of ' <i>Khilafat-e-Arz</i> '		*	

Topics and Sub-topics	Student Learning Outcomes		1Cognitive Level		
			K	U	A
	1.3.12	bestowed on Prophet Hazrat Adam (AS); evaluate our responsibilities as the heir of Prophet Adam (AS);			*

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Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
	Students should be able to:			
	1.3.13 explain how Allah <i>Ta'ala</i> proved the excellence of Hazrat Adam (AS) on Angels in the light of verses 30-39;		*	
	1.3.14 analyse how a person can avoid <i>Satan's</i> tactics in the context of the 'incident of <i>Iblees</i> ' in the verses 30-39;			*
	1.3.15 suggest how Muslims can regain dominance over other nations by acquiring knowledge;			*
	1.3.16 explain the superiority of the Israelites among the nations of the world, their stubbornness, disobedience and oppression by the people of Pharaoh (verses no. 40-61);		*	
	1.3.17 analyse how Muslims can apply changes in their practical life on the basis of the mentioned verses 40-61;			*
	1.3.18 suggest how Muslims can co-exist with people of other religions in the light of verse 62;			*
	1.3.19 explain the psychological attitude of the Israelites with reference to the story of the cow mentioned in <i>Surah Al-Baqarah</i> verses 63-74;		*	
	1.3.20 explain the importance of Friday among Muslims and the importance of <i>Youmus Sabt</i> (Saturday) among Jews;		*	
	1.3.21 explain the type of changes Jews made in the revealed books in the light of verses 75-79;		*	
	1.3.22 describe the arrogance of Bani Israel and their divine by Allah <i>Ta'ala</i> in the context of verses 80-82;		*	
	1.3.23 describe the commandments given to <i>Bani Israel</i> in the verses 83-84;		*	
	1.3.24 explain the content of teachings of Islam in the verses 83-85;		*	
	1.3.25 explain the practical approach of Bani Israel described in the verses 85-86;		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	Students should be able to:				
1.4 Rules of Arabic Language ( <i>Arabi Qawaid</i> )	1.4.1	Apply the given Arabic grammatical terms in sentences: <i>Harkat</i> (حركات), <i>Sakin</i> (ساكن), <i>Fatha</i> (فتح) or <i>Nasab</i> (نصب), <i>Kasra</i> (كسره) or <i>Jar</i> (جار), <i>Rafa'a</i> (رفع) or <i>Zamma</i> (ضمه), <i>Noon-Tanween</i> (نون تنوين), <i>Majzoom</i> (مجزوم) or <i>Sakin</i> (ساكن) and <i>Mashadad</i> (مشدد), <i>Wahid</i> (واحد), <i>Tasniya</i> (ثنائية), <i>Jama'a</i> (جمع) and <i>Ism-e-Jama</i> (اسم جمع), <i>Tazkir</i> (تذكير) and <i>Taanith</i> (تانيث), <i>Hamza Qta'ae</i> (همزة قطعي) and <i>Hamza</i> (همزة);			CA
	1.4.2	differentiate between <i>Jumla Ismiya</i> (جمله اسميه) and <i>Jumla Fa'alia</i> (جمله فعلييه) with examples;		CA	
	1.4.3	describe with examples <i>Murakab-e-Taam</i> (مركب تام) and <i>Murakab-e-Naqis</i> (مركب ناقص) [ <i>Murakab-e-Izafi</i> (مركب اضافي), <i>Murakab-e-Tausifi</i> (مركب توصيفي)];		CA	
	1.4.4	describe with examples ' <i>Fail-e-lazim</i> (فعل لازم)' and ' <i>Fail-e-Muta'addi</i> (فعل متعددي)'.		CA	

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
<b>2. Al-Hadith</b>	Students should be able to:			
2.1 Translation and Explanation ( <i>Tashreeh</i> ) Selected <i>Ahadith</i> (1-20) Annex B	2.1.1 state the meaning of the words of the selected <i>Ahadith</i> in sub topic 2.1;	*		
	2.1.2 explain the key concepts given in the selected <i>Ahadith</i> in sub-topic 2.1;		*	
	2.1.3 discuss the inter-relationship of the teachings given in the selected <i>Ahadith</i> in sub-topic 2.1;		*	
	2.1.4 analyse the understanding and application of the selected <i>Ahadith</i> in the Muslim society mentioned in sub-topic 2.1;			*
	2.1.5 analyse the selected <i>Ahadith</i> in providing guidance for moral and social life in the sub-topic 2.1;			*
	2.1.6 apply the practical application of the selected <i>Ahadith</i> in a person's life in sub-topic 2.1;			*
	2.1.7 identify in the light of Hadith no.1 in sub-topic 2.1 that actions are based on 'intentions';		*	
	2.1.8 explain the basic beliefs of Islam in the light of Hadith no.3 in sub-topic 2.1;		*	
	2.1.9 reflect on the effect of <i>Kasb-e Halal</i> and <i>Rizq-e Halal</i> on the practical life of a Muslim in the light of Hadith no. 5 in sub-topic 2.1;			*
	2.1.10 describe the points that should be kept in mind while interpreting <i>Ahadith</i> ;		*	
	2.1.11 explain how we can be aware of the history, issues and conditions of the prophethood by interpreting the <i>Ahadith</i> ;		*	
	2.1.12 analyse the significance of comprehending <i>Ahadith</i> in addressing religious matters.			*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
<b>3. History of Islam</b>	Students should be able to:				
3.1 Emergence of Islam	3.1.1	describe the social, economic, political and religious state of Arabs before Islam;		*	
	3.1.2	explain the social status of the family of the Holy Prophet (PBUH);		*	
	3.1.3	explain the important events during the early life of the Holy Prophet (PBUH);		*	
	3.1.4	describe how the Holy Prophet (PBUH) abstained himself from the wrong practices of Arab society in his life;		*	
3.2 After the birth of the Prophet (PBUH) ( <i>Makki</i> life)	3.2.1	state the event of first revelation on the Holy Prophet (PBUH);	*		
	3.2.2	analyse the main difficulties faced by the Holy Prophet (PBUH) in the propagation of Islam in <i>Makkah</i> ;			*
	3.2.3	analyse the importance of Muslim migration to Abyssinia ( <i>Habshah</i> );			*
	3.2.4	explain the excellence of the Holy Prophet (PBUH) over other Prophets in the light of <i>Mairaj</i> ;		*	
	3.2.5	explain the importance of <i>Bait-e-Aqaba</i> in the life of the Muslim community;		*	
3.3 After Migration ( <i>Madani</i> life)	3.3.1	discuss the significance of the event of <i>Hijrah</i> in the history of Islam;		*	
	3.3.2	analyse how ‘charter of Madinah’ can be applied in today’s era;			*
	3.3.3	explain the role of different battles ( <i>Badar, Uhud, Ahzab</i> , treaty of Hudaibia, <i>Khayber</i> , Muta, conquest of Makkah, <i>Hunain, Tabuk</i> ) in the development and stability of Muslim community in Madinah at the time of Prophethood;		*	
	3.3.4	describe the wisdom of the Holy Prophet (PBUH) behind sending letters to different rulers;			*
	3.3.5	discuss the teachings of the last sermon of the Holy Prophet (P.B.U.H) at <i>Hajj</i> ;		*	
	3.3.6	apply the teachings [last sermon of the Holy Prophet (PBUH)] in your lives;			*

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
3.4 <i>Seerat-e-Tayyaba</i> (SAW)	3.4.1 discuss the most important aspects (truthfulness, trustworthiness, bravery, justice and forgiveness) of the Holy Prophet's (PBUH) <i>Seerah</i> ;		*	
	3.4.2 suggest how Muslims can emulate examples of the Holy Prophet (PBUH) in their daily lives;			*
	3.4.3 explain the justice system established by the Holy Prophet (PBUH);		*	
	3.4.4 state the basic information about the appointment of governors by the Holy Prophet (PBUH) in different areas;	*		*
	3.4.5 explain the system of <i>Zakat</i> and <i>Baitul Mal</i> formed in the days of the Holy Prophet (PBUH).		*	

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Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
<b>4. Khilafat-e-Rashida</b>	Students should be able to:			
4.1 <i>Khulafai Rashideen</i>	4.1.1 explain the reasons behind the term ‘ <i>Khilafat-e-Rashidah</i> ’;		*	
	4.1.2 explain the important events of <i>Khilafat-e-Hazrat Abu Bakar Siddique (RA)</i> ;		*	
	4.1.3 explain the important characteristics of <i>Khilafat-e-Hazrat Umar Farouque (RA)</i> ;		*	
	4.1.4 explain the important events of <i>Khilafat-e-Hazrat Usman Ghani (RA)</i> ;		*	
	4.1.5 explain the difficulties faced by <i>Ummat-e-Muslimah</i> during <i>Khilafat-e-Hazrat Ali Murtaza (R.A)</i> and the ways in which he managed them;			*
	4.1.6 analyse the political, religious and administrative measures undertaken by the <i>Khulafai Rashideen</i> in their respective eras.			*

## Student Learning Outcomes of AKU-EB HSSC Islamic Studies Syllabus

### Part II (Grade XII)

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
<b>5. The Holy Qur'an</b>	Students should be able to:			
5.1 Translation and Explanation of <i>Surah Al-Baqrah</i> ; Ruku 11-20: Verses 87-167	5.1.1 state the name of Prophets on whom the divine books were revealed;	CA		
	5.1.2 explain how people reacted to the Prophets and their teachings as per the verses 87-91;		*	
	5.1.3 explain the love of the cow (worship of the cow) in the hearts of the Israelites described in verses 92-94 and the condemnation of it by Allah Ta'ala;		*	
	5.1.4 suggest ways to save people from shirk and bida'at (بدعات) in the light of verses 92-94;			*
	5.1.5 explain with examples that 'this world is a test and the real life is the hereafter' according to the verses 95-96;		*	
	5.1.6 explain the importance of Angels especially the dignity of Hazrat Jibrael (AS) and Hazrat Mikaeel (AS) in the light of verses 97-98;		*	
	5.1.7 suggest ways through which a state of better understanding can be established among different religions in the light of the verse- 113;			*
	5.1.8 explain the importance of Masjid according to the verses 114-115;		*	
	5.1.9 explain how Allah Ta'ala tested Hazrat Ibrahim (AS) and the reconstruction of Baitullah (Al-Baqarah, verses 124-128);		*	
	5.1.10 explain that Hazrat Ibrahim (AS) prayed to Allah Ta'ala for sending the Holy Prophet Muhammad (PBUH) (verse,129);		*	
	5.1.11 describe the will (وصیت) of Hazrat Ibrahim (AS) and its real message as mentioned in the verses 132-133;		*	
	5.1.12 explain the event of change in Qibla and its significance		*	

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
	<p>5.1.13 (verses 142-150); highlight the concept of shahdat (martyrdom) and excellence of martyrs in Islam (verse 154);</p> <p>5.1.14 give examples on how one can remain steadfast when put to trials by Allah <i>Ta'ala</i> (verse 155-157);</p> <p>5.1.15 analyse the impact of rites (<i>manasik</i>) of <i>Hajj</i> in our practical life (verse 158);</p> <p>5.1.16 give examples of Allah <i>Ta'ala</i> being the Creator of the world and of His manifestations (verses 163-164);</p>		*	*
5.2 <i>Arabi Qawaid</i>	<p>5.2.1 understand the comprehension words (<i>Hamza</i> (بمزه), <i>Hul</i> (هل), <i>Ma</i> (ما), <i>Mata</i> (متن), <i>Aina</i>, <i>Kaifa</i> (متن), <i>Kum</i> (كم), <i>Inni</i> (انى), <i>Lum</i> (لم) with at least one example;</p> <p>5.2.2 define Pronoun (اسم ضمير); [(conjunct pronouns (ضمير متصل), separate pronouns (ضمير منصل), with <i>girdan</i> (گردان) etc.</p> <p>5.2.3 identify <i>Ism-e-Faail</i> (اسم فاعل), <i>Ism-e-Mafool</i> (اسم مفعول) (definition with examples);</p> <p>5.2.4 memorise and understand types of verb (اسم فاعل): their definitions, ordering rules and terms of <i>Maazi</i> (مضارع), <i>Muzara'a</i> (مضارع), <i>Amar</i> (امر), <i>Nahi</i> (نهي).</p>	CA	CA	CA

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
<b>6. Al-Hadith</b>	Students should be able to:				
6.1 Introduction of Hadith	6.1.1	state the word ‘Hadith’ and its meaning as a term;	*		
	6.1.2	differentiate between ‘Hadith’ and ‘Sunnah’;		*	
	6.1.3	explain the following types of Hadith: with the validity (سند) of the chain of transmission, with the validity of the link of the chain of transmission, with the validity of authenticity and weakness(ضعف);		*	
6.2 Importance of Hadith	6.2.1	discuss the importance of Hadith with reference to the performance of <i>Ibadat</i> in daily life;		*	
	6.2.2	explain the key terms of <i>Ilm-ul-Hadith</i> ( <i>Sahabi, Taba’ aee, Taba Taba’ ee, Matan, Riwayat, Dirayat, Saqahat, Zabt, Jirah, Ta’adeel, Sunnat, Mutafaqun Alai</i> (متفق عليه), <i>Sahiheen, Muhaddis, Hakim, Hafiz, Hujjat</i> );		*	
	6.2.3	state the famous collections of <i>Hadith</i> ( <i>Sihah Sitta and Kutub-e-Arba’ a</i> ) and their compilers;	*		
	6.2.4	explain the different periods of collection and compilation of <i>Hadith</i> (period of the Holy Prophet, companions, <i>Taba’een</i> and <i>Taba’ a Tab’ aeen</i> );		*	*
	6.2.5	analyse those values of Muslim society (with reference to acquiring and publishing knowledge) which were promoted by these periods;			*

Topics and Sub-topics	Student Learning Outcomes	Cognitive Level		
		K	U	A
6.3 (Translation and Explanation of Selected <i>Ahadith</i> ) (See Annex B)	6.3.1	state the meaning of words of the selected <i>Ahadith</i> in sub-topic 6.3;	*	
	6.3.2	analyse the Islamic values from the selected <i>Ahadith</i> in sub-topic 6.3;		*
	6.3.3	explain the meaning of the central teaching of the selected <i>Ahadith</i> in sub-topic 6.3;		*
	6.3.4	explain the key concepts given in the selected <i>Ahadith</i> in sub-topic 6.3;		*
	6.3.5	analyse the understanding and application of these <i>Ahadith</i> in Muslim society in sub-topic 6.3;		*
	6.3.6	give examples of how you can apply the teachings of the <i>Ahadith</i> from sub-topic 6.3 in your personal life;		*
	6.3.7	explain that Islam prohibits causing damage to others and one's own self according to Hadith no.1 in sub-topic 6.3;		*
	6.3.8	suggest steps for curbing evil in society in the light of Hadith no.3 in sub-topic 6.3;		*
	6.3.9	give examples of rights that one Muslim holds over another Muslim, in the light of Hadith no.4 in sub-topic 6.3;		*
	6.3.10	explain the type of wrongdoings Allah will forgive according to Hadith no.6 in sub-topic 6.3;		
	6.3.11	analyse the mandatory behaviour of being a <i>Momin</i> in Hadith no.8 in sub-topic 6.3;		*
	6.3.12	suggest regarding performing deeds that yield rewards beyond one's lifetime, as mentioned in Hadith no. 10 in sub-topic 6.3;		*
	6.3.13	analyse that 'Allah <i>Ta'ala</i> has declared the one who kills a believer intentionally to be deprived of forgiveness' according to Hadith no. 17 in sub-topic 6.3;		*

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
<b>7. Culture and Civilisation</b>	Students should be able to:				
7.1 Culture and Civilisation	7.1.1	state the literal meaning of the words, ‘culture’ and ‘civilisation’;	*		
	7.1.2	describe the meaning of the terms, ‘culture’ and ‘civilisation’;		*	
	7.1.3	discuss the importance of civilisation in the life of a Muslim;		*	
	7.1.4	explain the development of fine arts (period of <i>Banu Ummayya</i> and <i>Banu Abbas</i> ) in Islamic culture and civilisation;		*	
	7.1.5	describe the eminent achievements of Muslims in the field of architecture, calligraphy, medicine and geography;		*	
7.2 Personal Life	7.2.1	explain the importance of good moral character of an individual;		*	
	7.2.2	suggest ways in which one can adopt some moral values ( <i>Taqva, Zikr, Shukr, Sabr</i> and <i>Tadabur</i> ) in his life;			*
	7.2.3	discuss the mutual relation between justice and forgiveness;		*	
	7.2.4	explain the term ‘ <i>ehsaan</i> (احسان)’ with reference to Islamic point of view;		*	
	7.2.5	suggest ways in which one can apply <i>ehsaan</i> in his\ her daily life;			*
	7.2.6	define the meaning of the term ‘social welfare’ from the Islamic perspective;	*		
	7.2.7	suggest the ways in which social welfare can improve a society;			*
7.3 Family Life	7.3.1	explain the rights and duties of parents;		*	
	7.3.2	explain the rights and duties of children;		*	
	7.3.3	interpret the importance and objectives of marriage;		*	
	7.3.4	explain the rights and duties of husband and wife;			*
7.4 Islamic System of Education	7.4.1	describe the importance of education in Islam;		*	
	7.4.2	explain the historical perspective of Islamic education system (from the era of the Holy Prophet to Abbasid period);		*	

Topics and Sub-topics	Student Learning Outcomes		Cognitive Level		
			K	U	A
	7.4.3	describe the salient features of Islamic education system;		*	
	7.4.4	suggest ways in which we can implement these features;			*
	7.4.5	explain the role of Mosques as an educational institution in the history of Islam;		*	
7.5 Islamic Society	7.5.1	state the main characteristics of a Muslim society;	*		
	7.5.2	state the meaning of the term ‘neighbour’ in Islamic perspective;	*		
	7.5.3	explain Islamic teachings on the rights of neighbours;		*	
	7.5.4	explain the teachings of Islam about “ <i>Silah Rahami</i> ” (loving and treating one’s relatives nicely);		*	
7.6 Islamic State	7.6.1	define ‘Islamic state’ and state its salient features;	*		
	7.6.2	describe major duties and responsibilities of an Islamic State with reference to the State of <i>Madinah</i> ;		*	
	7.6.3	explain the problems and challenges faced by the Muslim world;		*	
	7.6.4	suggest how brotherhood, education and moral values can play their role in solving problems faced by the Islamic world;			*
	7.6.5	suggest how Muslims can deal with their current problems;			*
	7.6.6	explain the concept of citizen in a Muslim state;		*	
	7.6.7	suggest how can the rights of citizens be protected in an Islamic State;			*
	7.6.8	explain the fundamental rights of citizens from an Islamic point of view.		*	

## Scheme of Assessment

### Grade XI

**Table 1: Number of Student Learning Outcomes by Cognitive Levels**

Topic No.	Topics	No. of Sub-Topics	SLOs			Total SLOs
			K	U	A	
1.	Al-Qur'an	4	4	28	08	40
2.	Al-Hadith	1	1	6	05	12
3.	History of Islam	4	2	12	07	21
4.	<i>Khilafat-e-Rashida</i>	1	0	04	2	6
<b>Total</b>		<b>10</b>	<b>07</b>	<b>50</b>	<b>22</b>	<b>79</b>
<b>Percentage</b>		<b>-</b>	<b>9</b>	<b>63</b>	<b>28</b>	<b>100</b>

**Table 2: Allocation of Marks for the Multiple Choice Questions**

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
1.	Al- Qur'an	15	Total 10 Marks (2 CRQ)		25
2.	Al-Hadith	15	Total 10 Marks (2 CRQ)		25
3.	History of Islam	15	Total 5 Marks (1 CRQ)	10 Marks Choose any ONE from TWO	30
4.	<i>Khilafat-e-Rashida</i>	05	Total 5 Marks (1 CRQ)	10 Marks Choose any ONE from TWO	20
<b>Total</b>		<b>50</b>	<b>30</b>	<b>20</b>	<b>100</b>

- 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 3: Number of Student Learning Outcomes by Cognitive Levels**

Topic No.	Topics	No. of Sub-Topics	SLOs			Total SLOs
			K	U	A	
5.	Al-Qur'an	2	0	10	4	16
6.	Al-Hadith	3	3	10	8	21
7.	Culture and Civilisation	6	5	20	7	33
<b>Total</b>		<b>11</b>	<b>8</b>	<b>40</b>	<b>19</b>	<b>70</b>
<b>Percentage</b>		<b>-</b>	<b>13</b>	<b>57</b>	<b>30</b>	<b>100</b>

**Table 4: Allocation of Marks for the Multiple Choice Questions**

Topic No.	Topics	Marks Distribution			Total Marks
		MCQs	CRQs	ERQs	
5.	Al-Qur'an	20	Total 14 Marks (3 CRQ)		34
6.	Al-Hadith	20	Total 08 Marks (2 CRQ)	10 Marks Choose any ONE from TWO	38
7.	Culture and Civilisation	10	Total 08 Marks (2 CRQ)	10 Marks Choose any ONE from TWO	28
<b>Total</b>		<b>50</b>	<b>30</b>	<b>20</b>	<b>100</b>

- 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 and 3 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 XI and XII at Understanding level are 63% and 57% and at Application level are 28% and 30%. 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. (**Note:** Tables 1 and 3 represent educational attainments, they in no way represent the distribution of marks in the examination paper.)
- In each class, the theory paper will be in two parts: paper I and paper II. Both papers will be of the duration of 3 hours.
- Paper I theory will consist of 50 compulsory, multiple choice items. These questions will involve four response options. Paper II theory will carry 50 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 Ahadith (XI)

1- عَنْ عُمَرَ بْنِ الْخَطَّابِ: قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَا جَرَ إِلَيْهِ۔  
(صحيح بخاری، حديث: 1)

2- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ الشَّفْرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْتَدْرَكَ بَتُّهُ إِلَى رُكْبَتَيْهِ وَضَمَّ كَفَّيْهِ عَلَى فِجْدِيهِ وَقَالَ يَا مُحَمَّدُ: أَخْبِرْنِي عَنِ الْإِسْلَامِ قَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتُصُومَ رَمَضَانَ وَتُحَاجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ صَدَقْتَ، فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَّأُونَ فِي الْبُنْيَانِ. قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ۔  
(صحيح بخاری، حديث: 50)

3- عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ۔  
(متفق عليه، صحيح بخاری حديث: 8، صحيح مسلم حديث: 16)

4- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

(صحیح مسلم، حدیث: 4492)

5- عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَزَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَزَامِ، كَالرَّاعِي يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَتَرَغَّ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ حَزَامُهُ، أَلَا وَإِنَّ فِي الْجَبَسِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَبَسُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَبَسُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

(رواه البخاری حدیث: 52)

6- عَنْ أَبِي رُقَيْةَ تَبِيِّ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الَّذِينَ النَّصِيحَةُ قُلْنَا بَلَى قَالَ بَلَى وَبِكِتَابِهِ وَلِرَسُولِهِ وَلَا يَمُنُّهُ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

(رواه المسلم، حدیث: 55)

7- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ الْمُرْسَلِينَ، فَقَالَ: [يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ] (المؤمنون: 51) [وَقَالَ: [يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ] (البقرة: 172)] ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يُمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَأْرَبُ، يَأْرَبُ، وَمَطْعَمُهُ حَزَامٌ، وَمَشْرَبُهُ حَزَامٌ، وَمَلْبَسُهُ حَزَامٌ، وَغُذِيَ بِالْحَزَامِ، فَأَتَى يُسْتَجَابُ لِذَلِكَ؟.

(رواه المسلم، حدیث: 2346)

8- عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، سَبَّحَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحًا تَبِيحُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَمًا مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

(رواه الترمذی، حدیث: 2520)

9- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامٍ الْفَرُّ تَرْكُهُ مَا لَا يَغْنِيهِ.

(رواه الترمذی، حدیث: 2318)

10- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ ضَيْفَهُ۔  
(رواه البخاري، حديث: 6475)

11- عَنْ أَبِي رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: لَا تَغْضَبْ. فَرَدَّدَ مَرَارًا، قَالَ: لَا تَغْضَبْ۔  
(رواه البخاري، حديث: 6116)

12- عَنْ أَبِي يَعْلى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَاتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُعِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَيْبَ بَعْتِهِ۔  
(رواه المسلم، حديث: 1955)

13- عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتِمِ السُّنَنَ الْخَيْرَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ۔  
(رواه الترمذي، حديث: 1987)

قَالَ: نَعَمْ۔ رَوَاهُ مُسْلِمٌ. وَمَعْنَى حُرْمَتِ الْحَرَامِ: اجْتَنِبْهُ. وَمَعْنَى أَحَلَّتْ الْحَلَالَ: فَعَلْتَهُ مُعْتَقِدًا جِلَّهُ۔

(رواه المسلم، حديث: 15)

17- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ سَلَامٍ مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي ذَاتِهِ، فَتَعْمَلُهُ عَلَيْهَا، أَوْ تَرَفُّعُ لَهُ عَلَيْهَا مَتَاعُهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ۔  
(متفق عليه، بخاري، حديث: 2989، مسلم، حديث: 1009)

18- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يُظْلِمَ عَلَيْهِ النَّاسُ. رَوَاهُ مُسْلِمٌ. وَعَنْ وَابِصَةَ بِنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ؛ قَالَ: اسْتَشَفْتَ قَلْبَكَ؛ الْبِرُّ مَا اطْمَأْنَأْتِ إِلَيْهِ النَّفْسُ وَاطْمَأْنَأَتْ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوَكَ- (حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ [رَقْم: 227/4]، وَالدَّارِمِيِّ [246/2] بِإِسْنَادٍ حَسَنٍ-)

19- عَنْ أَبِي نَجِيحٍ الْعَرَبِيَّ بِنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةٌ مُؤَدِّعَةٌ فَأَوْصِنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِنِّي آتِيكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنْ كُنَّ مُحَدَّثَةٌ بِدَاعَةٍ، وَكُلُّ بِدَاعَةٍ ضَلَالَةٌ- (سنن ابوداؤد، حديث: 4607)

20- عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ اذْهَبِي عَلَيَّ إِذَا عَمِلْتُه أَحَبَّبْتِي اللَّهُ وَأَحَبَّبْتِي النَّاسَ فَقَالَ: اذْهَبِي فِي الدُّنْيَا يُحِبِّبَكَ اللَّهُ وَأَزْهَدِي فِيمَا عِنْدَ النَّاسِ يُحِبِّبَكَ النَّاسَ- (سنن ابن ماجه، حديث: 4102)

## Selected Ahadith (XII)

1- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا فَزْرَ وَلَا فِرَازَ فِي الْإِسْلَامِ-

(رواه ابن ماجه، حديث: 2340)

2- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَأَدْعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، وَلَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِيِ وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ-

(رواه البخاري، حديث: 4552)

3- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ-

(رواه المسلم، حديث: 49)

4- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحَاسِدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُنُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ، وَلَا يَحْقِرُهُ، وَلَا يَخْذُلُهُ، الثَّقَوِيُّ هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ يَعْشِبُ أَمْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَحَاهُ الْمُسْلِمِ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِزُّهُ-

(رواه المسلم، حديث: 2564)

5- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ وَمَا تَقْرَبُ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِي حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَيْسَ اسْتِعَاذَنِي لِأَعِيدَنَّهُ۔  
(رواه البخاري، حديث: 6502)

6- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ۔  
(رواه ابن ماجه، حديث: 2043)

7- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ۔ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصُّبْحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِرَضِّكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ۔  
(رواه البخاري، حديث: 6416)

8- عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرِو الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ۔  
(مشکوٰۃ المصابیہ، حديث: 161)

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9- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا؛ وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْفُرُ أَنْ يَتُودِيَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ؛ كَمَا يَكْفُرُ أَنْ يُلْقَى فِي النَّارِ- (رواه البخاري، حديث: 21)

10- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ- (رواه المسلم، حديث: 1631)

11- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيهٌ وَاجِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْفِيءِ عَابِدٍ- (رواه الجامع الترمذي، حديث: 211)

12- عَنْ رَجُلٍ مِنْ بَنِي سَلِيمٍ، قَالَ: عَدَّهَنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَدَيْ أَوْ فِي يَدَيْهِ، التَّنْسِيحُ يَنْصِفُ الْمِيزَانَ، وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ، وَالتَّكْبِيرُ يَمْلَأُهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصُّومُ يَنْصِفُ الصَّبْرَ، وَالطَّهْوَرُ يَنْصِفُ الْإِيمَانَ- (رواه الجامع الترمذي، حديث: 3519)

13- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ وَعَلَىٰ وَآلِهِ، صَلَّى اللَّهُ عَلَيْهِ عَشْرًا- (رواه المسلم، حديث: 409)

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14- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الدِّينَ يُبْسَرُ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا

عُلِبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَنْبِشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرُّوحَةِ وَشَيْءٍ مِنَ الدُّنْيَةِ. (رواه البخاري، حديث: 39)

15- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ عَرُّوَجَلَّ أَنْ يُلْقَاهُ عَبْدٌ

بِهَا نَعْدَ الْكِبَابِ الَّتِي نَهَى عَنْهَا أَنْ يَمُوتَ الرَّجُلُ وَعَلَيْهِ دَيْنٌ لَا يَدَّ لَهُ قَضَائِي.

(رواه مسند احمد بن حنبل، حديث: 19724)

16- عَنْ سَهْلِ بْنِ مَعَاذِ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ،

أَلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي

عَمِلَ بِهِذَا؟ (سنن ابوداؤد، حديث: 1453)

17- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ، إِلَّا مَنْ مَاتَ

مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَبِدًا. (سنن ابوداؤد، حديث: 4270)

18- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فُلْيًا كُلَّ بَيْمِينِهِ وَإِذَا

شَرِبَ فَلْيَشْرَبْ بَيْمِينِهِ. (رواه المسلم، حديث: 5625)

FOR

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(سنن أبي داود، حديث: 154)

20- عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَابِرَ الرَّأْسِ وَالْبُحَيْعَةَ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ كَأَنَّهُ يَأْمُرُهُ بِاصْلَاحِ شَعْرِهِ وَخَيْتَيْهِ ففَعَلَ ثُمَّ رَجَعَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَيْسَ هَذَا خَيْرًا مِنْ أَنْ يَأْتِيَ أَحَدُكُمْ وَهُوَ ثَابِرَ الرَّأْسِ كَأَنَّهُ شَيْطَانٌ.

(مشکوٰۃ المصابیہ، حدیث: 4486)

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