

1st Year Islamic Education

Original Study and Revision Notes

FBISE first | Class 11

Quran • Tauheed • Risalat • Akhirat
Hadith / Sunnat • Ibadat (Namaz, Zakat, Roza, Hajj)
Seerat • Huqooq-ul-Ibad • Islamic Society

Chapter / topic-wise explanations, important points,
short + long question-answers, MCQs with answer keys,
and a revision checklist at the end.

ORIGINAL STUDY / REVISION NOTES ONLY
NOT official • NOT leaked • NOT guaranteed

Themes only. No invented verse / Hadith numbers and no exact
Arabic quotations are given. For exact wording, consult your
prescribed textbook and your teacher.

Board labelling — FBISE first: These notes are prepared for 1st Year (Class 11) Islamic Education students, with FBISE as the first-named board context. The themes are general and useful for revision across boards, but board-wise papers, syllabuses and paper patterns must always be checked from the student's own board and textbook.

Important disclaimer — please read first:

These are ORIGINAL study and revision notes, written in fresh, simple wording for learning and revision only. They are NOT official notes, NOT an official textbook, NOT leaked material, and NOT a guarantee of exam questions, marks or results. No textbook, guide or website text has been copied. No verse numbers, Hadith numbers or exact Arabic quotations are given in these notes — for exact wording, always consult your prescribed textbook and a reliable translation approved by your teacher. If anything here differs from your textbook or teacher's guidance, follow your textbook and teacher.

How to use these notes:

Read one section at a time, learn the explanation in your own words, cover the answers and try the short questions aloud, then attempt the MCQs without looking. Use the revision checklist at the end before a test.

1. The Holy Quran — Guidance for Life

Explanation

The Quran is the final revealed guidance for humanity. It guides belief, worship, character, family life, dealings with others, and the relationship between human beings and their Creator. Its central message is the oneness of God, accountability in the life after death, and righteous living in this world. Students are encouraged to read it with understanding, reflect on its meanings, and apply its teachings in daily conduct — honesty, kindness, patience, justice and gratitude.

The Quran addresses the heart as well as the mind. It reminds people of the signs in creation, the purpose of life, and the consequences of choices. It also gives practical guidance: how to treat parents, neighbours, the poor and the weak; how to trade fairly; and how to resolve disputes with justice.

Important Points

- The Quran is a book of guidance, not only of recitation — understanding and practice matter together.
- Its teachings cover faith, worship, morals, society and law in a balanced way.
- Reflection on creation and on human history is encouraged as a way to strengthen faith.
- Respect for the Quran includes clean handling, careful reading and sincere effort to follow it.

- For exact wording, translation and commentary, always use your prescribed textbook.

Short Question-Answers

Q1. What is the central purpose of the Quran?

A: To guide humanity to the worship of one God, righteous living, and preparation for the life after death.

Q2. Name three areas of life on which the Quran gives guidance.

A: Belief and worship, personal character, and dealings with family and society.

Q3. Why is understanding the Quran important along with recitation?

A: Because guidance can only be followed when its meaning is understood and applied in daily life.

Q4. What attitude does the Quran encourage towards creation?

A: Reflection and gratitude — seeing signs of wisdom and power in nature and in human life.

Long Question-Answer

Q: Explain how the Quran serves as a complete guide for a student's daily life.

A: A student can use Quranic guidance in every part of the day. In belief, it strengthens trust in one God and accountability. In character, it teaches truthfulness in speech, honesty in study and exams, patience in difficulty, and humility in success. In relationships, it teaches respect for parents and teachers, kindness to classmates, and fairness to all, regardless of background. In dealings, it forbids cheating, lying and injustice. In worship, it connects daily routine to remembrance and gratitude. In this way the Quran does not remain a book for one occasion only; it shapes intention, behaviour and responsibility throughout life. Exact verses and their wording should be learned from the textbook.

MCQs

1. The Quran primarily guides humanity towards:

(a) Wealth only (b) Right belief and righteous living (c) Isolation from society (d) Rituals without meaning

2. Reflection on creation in the Quran encourages:

(a) Pride (b) Gratitude and faith (c) Fear of learning (d) Neglect of duty

3. For exact Quranic wording, a student should consult:

(a) Social media summaries (b) The prescribed textbook (c) Guess notes only (d) Memory alone

Answer key — Section 1: 1-(b), 2-(b), 3-(b)

2. Tauheed — The Oneness of God

Explanation

Tauheed means believing in the absolute oneness of God: He alone is worthy of worship, He has no partner, no equal and no associate, and all power, knowledge and creation belong to Him. This belief is the foundation of Islamic faith. It frees a person from worshipping wealth, status, people or desires, and places trust in one Creator alone.

Tauheed affects daily life. A person who truly believes in one God seeks help from Him, remains honest even when no one is watching, avoids showing off in worship, and treats success and hardship with balance — gratitude in ease and patience in difficulty.

Important Points

- Tauheed is the first and most basic article of faith.
- Worship, trust, hope and fear in the religious sense belong to God alone.
- Associating partners with God (shirk) is the opposite of Tauheed and is strongly condemned.
- Tauheed gives dignity: a believer bows to no human power as a god.
- It leads to unity, equality and freedom from superstition.

Short Question-Answers

Q1. What does Tauheed mean?

A: Belief in the oneness of God — He alone is worthy of worship, with no partner or equal.

Q2. How does Tauheed affect a student's conduct?

A: It encourages honesty even in private, sincerity in worship, and trust in God rather than in cheating or unfair means.

Q3. What is the opposite of Tauheed?

A: Associating partners with God in worship or in divine qualities.

Q4. Why does Tauheed give a person freedom?

A: Because the believer does not depend on any created being as a god, and therefore is not enslaved by wealth, status or superstition.

Long Question-Answer

Q: Explain the effects of Tauheed on individual character and on society.

A: On the individual, Tauheed builds sincerity, courage and contentment. Worship becomes sincere because it is for God alone, not for praise. Courage grows because the believer trusts God's power above human threats. Contentment grows because success and failure are both seen within God's wisdom, so neither pride nor despair takes over. On society, Tauheed promotes equality: no person is divine, so no caste, wealth or race makes one human being a god over another. It promotes justice, because all people are accountable to the same Creator. It also removes fear of superstitions and false powers, encouraging reason, effort and trust together. These effects are learned as themes here; exact definitions in your textbook should be memorised as your teacher directs.

MCQs

1. Tauheed means:

(a) Belief in many gods (b) Belief in the oneness of God (c) Worship of nature (d) Denial of accountability

2. A practical result of Tauheed is:

(a) Showing off worship (b) Sincerity in worship (c) Dependence on superstition (d) Dishonesty in private

3. Tauheed promotes social equality because:

(a) All are accountable to one Creator (b) Wealth decides status (c) Birth decides worship (d) Power decides truth

Answer key — Section 2: 1-(b), 2-(b), 3-(a)

3. Risalat — Prophethood

Explanation

Risalat means belief in the prophets sent by God to guide humanity. Prophets taught Tauheed, good character and accountability, and showed by their own lives how to live righteously. The chain of prophethood is completed with the final Prophet, whose life (Seerat) is a practical model for Muslims. Belief in Risalat includes respect for all prophets, acceptance of their message, and following the final Prophet's guidance in worship and conduct.

Prophets were human beings chosen for truthfulness, trustworthiness, wisdom and patience. They faced opposition with steadfastness, cared for the weak, and never sought personal wealth or power from their mission.

Important Points

- Prophets are guides and models, not divine beings.
- Their message in every age centred on one God and righteous living.
- Respect for all prophets is part of faith; insulting any prophet is forbidden.
- The final Prophet's life completes and preserves the message for all humanity.
- Following Risalat means learning the message and applying it, not merely praising it.

Short Question-Answers

Q1. What is Risalat?

A: Belief that God sent prophets to guide humanity to truth and righteous living.

Q2. Name four qualities of prophets.

A: Truthfulness, trustworthiness, wisdom and patience.

Q3. Why is the final Prophet's life especially important for Muslims?

A: Because his life is the complete, practical model of the final message for all people and

all times.

Q4. How should a student show respect for prophets?

A: By believing in them, honouring their names, learning their teachings, and never mocking any prophet.

Long Question-Answer

Q: Why is belief in Risalat necessary along with belief in Tauheed?

A: Tauheed tells us whom to worship; Risalat tells us how to worship and live. Without a guide, people may guess at God's will and fall into error or division. Prophets remove that guesswork: they explain belief in clear words, demonstrate worship in practice, and show moral conduct in real situations — in family, trade, leadership and hardship. Their lives prove that the message can be lived, not merely preached. Belief in Risalat therefore connects faith to action: a believer learns, follows and imitates the prophetic model in honesty, mercy, justice and patience. The details of each prophet's story should be studied from the textbook.

MCQs

1. Risalat means belief in:

(a) Angels only (b) Prophets sent by God (c) Books without messengers (d) Human divinity

2. Prophets are best described as:

(a) Divine beings (b) Chosen human guides and models (c) Kings seeking wealth (d) Poets only

3. Following Risalat in practice means:

(a) Praising prophets in words only (b) Learning and applying their guidance (c) Ignoring their conduct (d) Selecting only easy teachings

Answer key — Section 3: 1-(b), 2-(b), 3-(b)

4. Akhirat — The Life After Death

Explanation

Akhirat means belief in life after death, resurrection, judgement and eternal reward or punishment according to one's deeds. This belief gives life purpose beyond this world: every action, word and intention carries accountability. It encourages a person to do good even when no reward is visible here, and to avoid wrong even when no punishment is visible here.

Belief in Akhirat balances hope and fear. Hope encourages repentance and good deeds; awareness of accountability prevents carelessness. It also gives comfort in injustice: wrongs that are not corrected in this world will be judged with perfect justice in the next.

Important Points

- Akhirat includes resurrection, reckoning and reward/punishment.
- It makes morality meaningful: deeds are recorded and judged.
- It discourages a life based only on immediate pleasure or gain.
- It teaches responsibility for time, wealth, knowledge and relationships.
- Hope in mercy and fear of judgement should remain balanced.

Short Question-Answers

Q1. What does Akhirat mean?

A: Belief in life after death, resurrection and judgement of deeds.

Q2. How does Akhirat affect everyday choices?

A: It makes a person think before acting, because even hidden deeds will be judged.

Q3. Why does Akhirat give comfort to the oppressed?

A: Because perfect justice, which may be missing in this world, will be established in the next life.

Q4. What balance does Akhirat teach?

A: Hope in God's mercy together with seriousness about accountability.

Long Question-Answer

Q: Explain how belief in Akhirat shapes a responsible life.

A: A person who believes in Akhirat treats life as a trust and a test. Time is not wasted, because it cannot be recovered. Wealth is earned honestly and spent responsibly, because its source and use will be questioned. Knowledge is used to benefit others, not merely to gain advantage. Relationships are handled with care, because harm to others is not a small matter. In study, such a student avoids cheating, because a mark gained dishonestly is a loss in the real account. In hardship, patience is easier, because suffering is not meaningless and justice is not limited to this world. In success, arrogance is checked, because blessings are a trust, not a proof of superiority. In this way Akhirat turns private morality into a daily discipline.

MCQs

1. Akhirat primarily teaches:

(a) Life ends at death (b) Accountability after death (c) Reward without deeds (d) Punishment without justice

2. Belief in Akhirat discourages:

(a) Honesty (b) Cheating for immediate gain (c) Patience (d) Repentance

3. Perfect justice in Akhirat comforts people because:

(a) Worldly courts never err (b) Every wrong will be judged fairly (c) Deeds are forgotten (d) Wealth decides judgement

Answer key — Section 4: 1-(b), 2-(b), 3-(b)

5. Hadith and Sunnat — The Prophetic Guidance

Explanation

Hadith refers to the recorded sayings, actions and approvals of the final Prophet, and Sunnat refers to his established way of life. Together they explain and illustrate the Quran: they show how to pray, how to fast, how to trade fairly, how to treat family and neighbours, and how to lead with justice and mercy. The Quran gives principles; the Sunnat shows those principles in lived practice.

Learning Hadith requires care. Students should learn from reliable, textbook-approved selections, understand the meaning in context, and avoid quoting from memory without checking, inventing numbers, or applying a narration to a situation it does not address. Teachers and authentic books are the correct source for verification.

Important Points

- Hadith and Sunnat explain the Quran in practice.
- They cover worship, character, family, society and leadership.
- Authenticity matters: not every circulating saying is reliable.
- A narration must be understood in its context, not quoted in isolation to justify a personal view.
- These notes give themes only; exact wordings and references are in your textbook.

Short Question-Answers

Q1. What is the difference between Hadith and Sunnat?

A: Hadith is the recorded report of the Prophet's sayings, actions or approvals; Sunnat is his established way and practice as a whole.

Q2. Why is Sunnat needed along with the Quran?

A: Because it demonstrates how Quranic principles are applied in worship and daily life.

Q3. What care is needed when quoting a Hadith?

A: Check its authenticity and wording from a reliable source and understand its context before quoting or applying it.

Q4. Give two everyday areas guided by Sunnat.

A: Manners of eating, speech and cleanliness; and honesty and kindness in dealings with others.

Long Question-Answer

Q: Explain the role of Hadith and Sunnat in shaping Muslim character.

A: The Sunnat shapes character by example. In worship, it teaches humility, regularity and sincerity. In speech, it teaches truthfulness, gentle words and avoidance of backbiting. In family life, it teaches affection, patience and responsibility. In trade, it teaches fair measure, honest description of goods, and fulfilment of promises. In leadership, it teaches consultation, justice and care for the weak. In hardship, it teaches

patience and trust without complaint against God's decree. Because these lessons come through a lived life rather than abstract rules alone, they are easier to imitate: a student can ask, in any situation, what conduct reflects mercy, honesty and justice, and then act accordingly. For examination answers, use only the narrations and wordings given in your prescribed textbook.

MCQs

1. Sunnat mainly means:

(a) Personal opinion (b) The Prophet's established way of life (c) A local custom (d) A later invention

2. Hadith and Sunnat help Muslims by:

(a) Replacing the Quran (b) Explaining the Quran in practice (c) Removing accountability (d) Encouraging blind imitation without understanding

3. Before quoting a Hadith, a student should:

(a) Invent a reference number (b) Verify wording and context from a reliable source (c) Quote from memory alone (d) Use any social media post

Answer key — Section 5: 1-(b), 2-(b), 3-(b)

6. Ibadat — Worship in Islam: An Overview

Explanation

Ibadat means worship, but in Islam its meaning is broad. Formal worship includes prayer, fasting, charity and pilgrimage. Broader worship includes every good act done sincerely for God: seeking knowledge, earning honestly, caring for parents, helping a neighbour, and even smiling with kindness, when done with right intention. The purpose of worship is not ritual alone; it is to build God-consciousness, gratitude, discipline and compassion.

The five pillars give structure to Muslim life: declaration of faith, prayer, charity, fasting and pilgrimage. They combine belief, body, wealth, time and community, so that faith touches every part of life rather than remaining a private thought.

Important Points

- Worship includes both formal rituals and good deeds done with sincere intention.
- The five pillars are the foundation of practical Islam.
- Worship builds discipline, gratitude, patience and social responsibility together.
- Intention (sincerity for God) distinguishes worship from mere habit or show.
- Worship that does not improve character is incomplete in spirit.

Short Question-Answers

Q1. What is the broad meaning of Ibadat?

A: Every act done sincerely for God, including formal rituals and good deeds in daily life.

Q2. Name the five pillars of Islam.

A: Declaration of faith, prayer, charity (Zakat), fasting, and pilgrimage (Hajj).

Q3. Why is intention important in worship?

A: Because sincerity for God turns an outward act into true worship, while showing off empties it of reward.

Q4. How does worship connect the individual and society?

A: Prayer builds discipline, charity helps the poor, fasting builds empathy, and pilgrimage builds unity — all linking personal faith to social good.

Long Question-Answer**Q: Explain why Islam treats worship as broader than rituals alone.**

A: If worship were only rituals, faith could remain separate from daily conduct — a person might pray and still cheat, lie or neglect others. Islam closes that gap by treating intention as central: honest earning, kind speech, care for parents, help to the needy, and pursuit of useful knowledge are all worship when done for God. Rituals then act as training: prayer trains punctuality and humility five times a day, fasting trains self-control, charity trains generosity, and pilgrimage trains equality and patience. Together, ritual and conduct form one life of worship, in which the mosque, the home, the classroom and the marketplace are all places where faith is practised.

MCQs

1. In Islam, Ibadat includes:

(a) Rituals only (b) Rituals plus good deeds done sincerely for God (c) Show and praise (d) Worship without intention

2. The five pillars combine:

(a) Belief only (b) Belief, body, wealth, time and community (c) Wealth only (d) Pilgrimage only

3. Sincere intention in worship produces:

(a) Pride (b) True reward and better character (c) Neglect of duty (d) Dependence on praise

Answer key — Section 6: 1-(b), 2-(b), 3-(b)

7. Namaz — Prayer

Explanation

Namaz is the daily prayer, performed five times a day, and is the most regular act of worship. It connects the believer to God, breaks the day into pauses of remembrance, and trains punctuality, cleanliness, humility and concentration. Prayer is performed in congregation when possible, which builds unity: rich and poor, young and old stand in the same rows without distinction.

Prayer has outward conditions — cleanliness, proper dress, facing the direction of prayer, and performing its movements with calmness — and an inward condition: presence of heart. A prayer performed hurriedly, without attention, misses its purpose even if its movements are complete.

Important Points

- Five daily prayers structure the Muslim day.
- Congregational prayer builds equality and brotherhood.
- Cleanliness of body, dress and place is a condition of prayer.
- Calmness and attention matter as much as correct movements.
- Prayer restrains wrongdoing by keeping God-consciousness alive through the day.

Short Question-Answers

Q1. How many daily prayers are obligatory?

A: Five.

Q2. What does congregational prayer teach?

A: Unity and equality — all worshippers stand together without distinction of wealth or status.

Q3. Name two conditions of prayer.

A: Cleanliness and facing the direction of prayer with proper dress and calmness.

Q4. Why is presence of heart important in prayer?

A: Because prayer is remembrance and connection with God, not merely physical movement.

Long Question-Answer

Q: Explain how regular prayer disciplines a student's life.

A: A student who prays regularly learns time management, because five fixed times divide the day and interrupt procrastination. Cleanliness becomes a habit, because prayer requires a clean body, dress and place. Concentration improves, because prayer requires attention and calm recitation rather than rushing. Humility grows, because bowing and prostration remind the worshipper of human dependence on God. Social character improves through congregational prayer, where the student meets neighbours and elders, learns punctuality and respect, and experiences equality. Over time, these habits carry into study: a disciplined, attentive student who respects time and others is the natural product of disciplined prayer. The exact method, wordings and details must be learned from the textbook and practised under a teacher.

MCQs

1. Daily obligatory prayers are:

(a) Three (b) Five (c) Seven (d) Two

2. Congregational prayer best teaches:

(a) Competition (b) Unity and equality (c) Isolation (d) Display of wealth

3. A key inward condition of prayer is:

(a) Speed (b) Presence of heart and attention (c) Loudness (d) Length alone

Answer key — Section 7: 1-(b), 2-(b), 3-(b)

8. Zakat — Charity and Economic Justice

Explanation

Zakat is obligatory charity on qualifying wealth, given to specified deserving people, including the poor and needy. It is not a favour or a tax for personal benefit; it is the right of the poor in the wealth of the rich, and a purification of wealth and heart. By giving Zakat, a person practises gratitude, overcomes greed, and shares in the welfare of society.

Zakat also has an economic purpose: it circulates wealth, reduces extreme inequality, and supports those who cannot support themselves. Alongside Zakat, voluntary charity (Sadaqah) is encouraged at all times and in all amounts, including non-monetary kindness.

Important Points

- Zakat is obligatory on qualifying wealth held for the qualifying period, as detailed in the textbook.
- Its recipients are specified deserving categories, led by the poor and needy.
- It purifies wealth and the giver's heart from greed.
- It reduces inequality and strengthens social solidarity.
- Voluntary charity complements Zakat and is not limited to money.

Short Question-Answers

Q1. What is Zakat?

A: Obligatory charity on qualifying wealth, given to deserving recipients as their right.

Q2. How does Zakat purify the giver?

A: By reducing greed and attachment to wealth and by building gratitude and generosity.

Q3. How does Zakat help society?

A: It circulates wealth to the needy, reduces inequality, and strengthens care between rich and poor.

Q4. What is the difference between Zakat and voluntary charity?

A: Zakat is obligatory, with specified conditions and recipients; voluntary charity is optional, flexible and encouraged at all times.

Long Question-Answer

Q: Explain Zakat as both worship and a system of social welfare.

A: As worship, Zakat is obedience and gratitude: the giver acknowledges that wealth is a trust from God and returns a portion to those entitled to it, seeking reward in the next life rather than praise in this one. As a social system, Zakat is organised welfare: it reaches the poor, the indebted, travellers in need, and others specified in the teachings, without humiliating the recipient, because the payment is their right, not a favour. Regular Zakat prevents wealth from accumulating only among the rich, funds basic needs, and builds trust between classes. A society where Zakat is paid sincerely therefore gains both spiritual benefit for givers and material relief for receivers. Exact rates, thresholds (nisab) and recipient details must be studied from the textbook, as they vary by type of wealth.

MCQs

1. Zakat is:

- (a) Optional charity only (b) Obligatory charity on qualifying wealth (c) A loan to the poor (d) A tax for the giver's benefit

2. Zakat reduces greed by:

- (a) Increasing hoarding (b) Teaching sharing and gratitude (c) Encouraging display (d) Removing all wealth

3. The poor receive Zakat as:

- (a) A favour (b) Their right (c) A debt (d) A reward for praise

Answer key — Section 8: 1-(b), 2-(b), 3-(b)

9. Roza — Fasting

Explanation

Roza (fasting), especially in the month of Ramadan, means abstaining from food, drink and other specified acts from dawn to sunset, with sincere intention for God. Fasting is not merely hunger; it is training in self-control, patience, gratitude and empathy. A fasting person learns to control appetite, speech and temper, and experiences, in a small way, the hunger of those who lack food every day.

Fasting also has communal and spiritual dimensions: families and communities share pre-dawn and breaking-fast meals, mosques fill for nightly prayers, charity increases, and attention to the Quran grows. Exemptions and make-up rules exist for those unable to fast, such as the sick and travellers, as detailed in the textbook.

Important Points

- Fasting runs from dawn to sunset with sincere intention.
- Its purposes include self-control, God-consciousness, gratitude and empathy for the poor.
- Control of speech and behaviour is part of fasting, not only abstaining from food.
- Exemptions exist for genuine inability; details are in the textbook.

- Ramadan combines fasting, prayer, charity and Quranic reflection.

Short Question-Answers

Q1. What is the timing of the daily fast?

A: From dawn to sunset.

Q2. Name three purposes of fasting besides hunger.

A: Self-control, God-consciousness, and empathy for the poor.

Q3. Why is control of speech part of fasting?

A: Because fasting trains the whole character, not only the stomach — lying, backbiting and quarrelling contradict its purpose.

Q4. Who may be exempt from fasting?

A: Those genuinely unable, such as the sick and travellers, under the rules detailed in the textbook.

Long Question-Answer

Q: Explain how fasting builds character and social empathy.

A: Fasting builds character by daily, repeated self-control: for many hours a person chooses obedience over appetite, even in private where no one would know. That private discipline strengthens willpower for study, honesty and patience in general. It builds empathy because hunger is no longer an idea but an experience; a fasting student understands why charity matters and why food should not be wasted. It builds gratitude because the evening meal, normally taken for granted, becomes a blessing. Socially, shared fasting unites families and communities, increases charity, and softens hearts towards the needy. A fast that includes kind speech, patience and generosity therefore achieves its purpose; a fast limited to hunger alone misses its deeper training.

MCQs

1. The daily fast lasts:

(a) All day and night (b) From dawn to sunset (c) One hour (d) Only at night

2. A central purpose of fasting is:

(a) Display of endurance (b) Self-control and God-consciousness (c) Weakening health deliberately (d) Avoiding charity

3. Fasting builds empathy because:

(a) It increases wealth (b) It lets the fasting person experience hunger (c) It removes all duties (d) It forbids kindness

Answer key — Section 9: 1-(b), 2-(b), 3-(b)

10. Hajj — Pilgrimage

Explanation

Hajj is the pilgrimage to the sacred places, performed once in a lifetime by those who are able, in the prescribed month and manner. It commemorates the legacy of Abraham's family and the final Prophet's farewell pilgrimage, and it gathers Muslims from every country, language and race in identical simple dress, performing the same rites. Hajj is therefore a powerful lesson in unity, equality, patience and obedience.

The rites include, in outline, entering a state of consecration, standing at Arafat, staying at Muzdalifah and Mina, symbolic stoning, sacrifice, and circumambulation of the Kaaba. Each rite carries a theme — submission, repentance, remembrance, and sacrifice of ego and desire — and the full sequence and details must be learned from the textbook.

Important Points

- Hajj is obligatory once in a lifetime for those who are physically and financially able.
- Pilgrims wear simple, similar dress, removing distinctions of wealth and nationality.
- Its rites teach obedience, patience, repentance and unity.
- Hajj requires preparation: knowledge of rites, lawful provision, and good conduct towards fellow pilgrims.
- The detailed order of rites is in the textbook and must not be guessed.

Short Question-Answers

Q1. For whom is Hajj obligatory?

A: For a Muslim who is physically and financially able, once in a lifetime.

Q2. What does the pilgrims' simple, similar dress symbolise?

A: Equality before God — wealth, race and nationality do not distinguish worshippers.

Q3. Name two themes taught by Hajj.

A: Obedience to God and unity of the Muslim community (any two of: patience, repentance, sacrifice, equality).

Q4. Why is preparation important before Hajj?

A: Because the rites must be performed correctly, with lawful provision and patient, respectful conduct.

Long Question-Answer

Q: Explain Hajj as a lesson in equality and patience.

A: In ordinary life, people are separated by wealth, clothing, language and rank. In Hajj those distinctions are deliberately set aside: millions wear similar simple garments, perform the same movements, stand together at Arafat, and sleep in similar conditions. A rich pilgrim and a poor pilgrim face the same heat, crowds and waiting, and must practise the same patience and courtesy. This experience teaches that human worth before God depends on faith and deeds, not on status. It also trains patience under hardship and tolerance towards strangers, lessons pilgrims are expected to carry home into family, work and community life. The spiritual benefits of Hajj depend on sincerity and correct

performance, both of which require study from reliable sources before travelling.

MCQs

1. Hajj is obligatory:

(a) Every year for all (b) Once in a lifetime for those able (c) Only for the wealthy by choice (d) Only for scholars

2. Similar pilgrim dress teaches:

(a) National pride (b) Equality before God (c) Wealth display (d) Separation by race

3. A key character lesson of Hajj is:

(a) Impatience in crowds (b) Patience and tolerance (c) Competition for status (d) Neglect of fellow pilgrims

Answer key — Section 10: 1-(b), 2-(b), 3-(b)

11. Seerat — The Life of the Final Prophet

Explanation

Seerat is the study of the final Prophet's life: his birth and upbringing, his truthfulness and trustworthiness before prophethood, his patience in hardship, his migration, his leadership in the new community, his treaties and battles in defence of the community, his family life, and his farewell guidance. Seerat is not biography for its own sake; it is the practical model of the Quranic message.

Key themes of Seerat include mercy to all, justice even towards opponents, forgiveness after victory, care for the weak, consultation in decisions, fulfilment of promises, and simplicity in lifestyle despite leadership. Students should learn Seerat from the textbook in chronological order, rather than from isolated stories without context.

Important Points

- Seerat is the lived model of Islamic teachings.
- Truthfulness and trustworthiness marked the Prophet's life before and after prophethood.
- Patience, forgiveness and mercy are central themes, including towards opponents.
- Leadership in Seerat combines consultation, justice and care for the weak.
- Family life, trade and treaties are all part of the model, not only worship.

Short Question-Answers

Q1. What is Seerat?

A: The study of the final Prophet's life as the practical model of Islam.

Q2. Which two qualities was the Prophet known for before prophethood?

A: Truthfulness and trustworthiness.

Q3. How does Seerat guide leadership?

A: By the examples of consultation, justice, promise-keeping and care for the weak.

Q4. Why should Seerat be studied in order and context?

A: Because isolated stories without context can be misunderstood; the full life shows consistent character and wisdom.

Long Question-Answer**Q: Explain how Seerat guides a student in dealing with opponents and difficulties.**

A: Seerat shows patience before retaliation, dignity under insult, and forgiveness when power is gained. When opposed, the Prophet responded with steadfastness, prayer and continued invitation to truth, rather than with hatred or despair. When agreements were made, they were honoured even when difficult. When victory came, forgiveness was chosen over revenge, which healed divisions and built a stable community. For a student, this translates into handling criticism calmly, keeping promises even when inconvenient, forgiving classmates after disputes, and remaining truthful under pressure. Difficulties are therefore treated as tests of character, not as excuses for wrongdoing. Exact events, dates and wordings must be learned from the textbook in their proper sequence.

MCQs

1. Seerat is best described as:

(a) A collection of poems (b) The Prophet's life as a practical model (c) A law book only (d) A history of one city only

2. A central leadership quality in Seerat is:

(a) Breaking promises (b) Consultation and justice (c) Seeking revenge (d) Love of luxury

3. Studying Seerat in context matters because:

(a) Stories alone give full understanding (b) Context prevents misunderstanding (c) Order does not matter (d) Only miracles matter

Answer key — Section 11: 1-(b), 2-(b), 3-(b)

12. Huqooq-ul-Ibad — Rights of People

Explanation

Huqooq-ul-Ibad means the rights of God's servants — the duties human beings owe to one another. While worship of God is essential, Islam insists that rights of people are equally serious: parents, children, spouses, relatives, neighbours, teachers, employers and employees, guests, the poor, orphans, travellers and even animals have claims that must be honoured. A person may be forgiven for shortcomings in worship through repentance, but wrongs against people require restoring their rights or seeking their forgiveness.

This teaching makes social ethics central. Honesty in speech, fairness in trade, kindness in family, respect for neighbours, care for the weak, and fulfilment of promises are not optional extras; they are religious duties.

Important Points

- Rights of people include family, neighbours, the poor, orphans, workers and guests.
- Wronging people requires restoration or forgiveness from the wronged person, not only repentance in private.
- Parents hold a particularly high right after God, especially the mother.
- Neighbours' rights include safety, kindness and sharing in need.
- Workers must be paid fairly and promptly; employers and employees both have duties.

Short Question-Answers

Q1. What does Huqooq-ul-Ibad mean?

A: The rights and duties human beings owe to one another.

Q2. Why are people's rights treated so seriously?

A: Because wrongs against people require restoring their rights or their forgiveness, not only private repentance.

Q3. Name three groups whose rights Islam emphasises.

A: Parents, neighbours, and the poor and orphans (any three valid groups).

Q4. What is a worker's basic right?

A: Fair and prompt payment for work done, with kind and just treatment.

Long Question-Answer

Q: Explain how Huqooq-ul-Ibad shapes a good neighbour and a good classmate.

A: A good neighbour, under Huqooq-ul-Ibad, does not harm neighbours by noise, litter, gossip or intrusion; shares food and help in need; greets with kindness; and protects neighbours' privacy and property. A good classmate applies the same rights in school: no cheating off others, no mocking, no spreading rumours, no damaging others' belongings, and help offered to those struggling with study. In both cases the principle is the same — do not treat another person's comfort, property, reputation or feelings as unimportant. A student who practises these rights daily builds trust, and trust is the foundation of every healthy family, classroom and society. The textbook's list of rights should be revised in full for examinations.

MCQs

1. Huqooq-ul-Ibad refers to:

- (a) Rights of God only (b) Rights of people towards one another (c) Rights of rulers only
(d) Animal rights only

2. A wrong against another person requires:

- (a) Ignoring it (b) Restoring the right or seeking forgiveness (c) Extra prayer only (d) Hiding it

3. An example of neighbours' rights is:

- (a) Causing disturbance freely (b) Safety, kindness and help in need (c) Spreading gossip
(d) Ignoring neighbours

Answer key — Section 12: 1-(b), 2-(b), 3-(b)

13. Islamic Society — Justice, Brotherhood and Responsibility

Explanation

An Islamic society is built on Tauheed, justice, brotherhood, consultation and care for the weak. Justice (adl) must be upheld even against one's own interests or loved ones; brotherhood means Muslims treat one another as a single community, sharing joys and sorrows; consultation (shura) means decisions affecting the community are taken with mutual advice, not by arrogance or secrecy. Knowledge, work and trade are honoured, while exploitation, bribery, corruption and oppression are condemned.

Such a society also protects minorities and guests, honours agreements, preserves public property, and encourages education for all. Women, children, the elderly and the disabled are entitled to dignity, protection and care, not neglect. These are themes to understand and apply; the detailed rulings are in the textbook and in qualified scholarship.

Important Points

- Justice must be impartial, even against oneself or one's relatives.
- Brotherhood means mutual help, not mere slogans.
- Consultation prevents dictatorship in family and community decisions.
- Exploitation, bribery and corruption contradict Islamic social ethics.
- Education, honest work and public welfare are social duties, not private choices alone.

Short Question-Answers

Q1. What are three foundations of an Islamic society?

A: Justice, brotherhood and consultation.

Q2. What does impartial justice require?

A: Judging fairly even when it goes against one's own interest or loved ones.

Q3. How does consultation help a community?

A: It brings shared wisdom, prevents arrogance, and builds trust in decisions.

Q4. Why is protection of the weak a social duty?

A: Because a society is judged by how it treats those who cannot defend themselves.

Long Question-Answer

Q: Explain how justice, brotherhood and consultation together prevent

corruption in a society.

A: Justice sets the standard: rules apply equally, bribery is rejected, and public office is a trust, not a source of personal gain. Brotherhood supplies the motive: when people see one another as brothers and sisters, exploiting a fellow citizen feels like harming one's own family, and helping the needy becomes natural rather than forced. Consultation supplies the safeguard: decisions made openly, with advice from the knowledgeable and the affected, are harder to manipulate for private benefit than secret decisions by one person. Together, the three create a culture where corruption is both wrong in principle, shameful in community eyes, and difficult in practice. A student can practise this on a small scale: fair marking of group work, honest use of shared resources, and open discussion instead of favouritism.

MCQs

1. A foundation of Islamic society is:

(a) Justice for favourites only (b) Impartial justice (c) Rule by secrecy (d) Exploitation of the weak

2. Consultation (shura) means:

(a) Deciding alone in secret (b) Deciding with mutual advice (c) Following the loudest voice (d) Avoiding all decisions

3. Brotherhood in society is shown by:

(a) Slogans only (b) Mutual help and shared responsibility (c) Ignoring the needy (d) Favours one's own group unjustly

Answer key — Section 13: 1-(b), 2-(b), 3-(b)

Revision Checklist

Use this checklist before a test. Tick each item only when you can explain it in your own words without looking.

- [] I can explain the Quran as guidance for belief, worship, character and society.
- [] I can define Tauheed and explain its effects on character and society.
- [] I can explain Risalat and the qualities of prophets.
- [] I can explain Akhirat and how accountability shapes daily choices.
- [] I can explain Hadith and Sunnat and the care needed when quoting.
- [] I can explain Ibadat in its broad sense and name the five pillars.
- [] I can explain Namaz, its conditions, and its discipline for daily life.
- [] I can explain Zakat as worship and as social welfare, with its recipients in outline.
- [] I can explain Roza, its timing, purposes and social empathy.
- [] I can explain Hajj, who must perform it, and its lessons in equality and patience.
- [] I can explain Seerat as a practical model, including truthfulness, mercy and justice.
- [] I can explain Huqooq-ul-Ibad, with examples for parents, neighbours, workers and classmates.

- [] I can explain justice, brotherhood and consultation in an Islamic society.
- [] I have revised exact wordings, definitions and textbook details from my prescribed textbook — not from these theme notes alone.
- [] I have practised all MCQs and short/long answers above without looking at the answers first.

Final reminder: These notes are original revision material only — NOT official, NOT leaked, NOT guaranteed. For examinations, your prescribed textbook, your teacher's guidance and your own board's syllabus are authoritative. Good luck with your revision.