

4.12 ISLAMIC RELIGIOUS EDUCATION (314)

4.12.1 Islamic Religious Education Paper 1 (314/1)

1.	<p>a) Differences between Quran and Hadith</p> <p>(i) Quran is the word of Allah revealed to the Prophet in its precise wording and meaning while Hadith are the sayings of the Prophet (P.b.u.h.) through inspiration from Allah.</p> <p>(ii) Quran is the first source of Islamic Shariah while Hadith is the second source of Islamic Shariah.</p> <p>(iii) Recitation of Quran is an integral part of prayer while Hadith is not recited in Swalah.</p> <p>(iv) Quran is authentic and inimitable while hadith has been classified according to their degree of authenticity i.e. Sahih, dhaif, Hassan, Maudhu (fabricated).</p> <p>(v) Recitation of Quran earns a Muslim reward while acquisition of knowledge of Hadith and not recitation is rewardable.</p> <p>(vi) Twahara is a primary condition for reciting the Quran while it is not a requisite in reading Hadith.</p>	(4 x 2) = 8 marks
1.	<p>b) Reasons which led to the standardization of the Quran.</p> <p>(i) Expansion of Muslim territories beyond Arabia brought in non-Arabic speaking Muslims, a standardized Quran was therefore necessary to make it easy for them to read, memorize and recite the Quran.</p> <p>(ii) The Quran was revealed in seven dialects and therefore the necessity for its standardization.</p> <p>(iii) The Quran was standardized to correct the mistakes made by new Muslims in their recitation.</p> <p>(iv) To stop the Arabs from the provinces from boasting that their dialects were superior to others.</p> <p>(v) Muslims taught, read and recited the Quran in different ways, this created the need to standardize the Quran so as to read, recite and teach in the same way for all Muslims.</p> <p>(vi) Different copies of the Quran, some incomplete were circulating, so it became necessary to have a standardized Quran.</p> <p>(vii) To minimize quarrels, differences and misunderstanding over the Quran.</p> <p>(viii) To protect the Quran</p>	(6 x 1) = 6 marks
1.	<p>c) Characteristics of the language of the Holy Quran.</p> <p>(i) The language of the Quran combines both poetic and prose form e.g. Surah Nas, Lahab are in poetic form and Surah Baqarah, Nisa are in prose form.</p> <p>(ii) It's rhythmic and harmonious e.g. Surah Nas, Lahab, Ikhlas.</p> <p>(iii) The verses are in pure classical Arabic and in the dialect of the Quraish of Makka.</p>	

	<p>(iv) It is precise and to the point doesn't contain extra words that do not add value.</p> <p>(v) It is easy to comprehend.</p> <p>(vi) There is repetition of words and sentences in various Surahs for affirmation and emphasis e.g. Surah Al-Qariyah.</p> <p>(vii) It contains vocabularies that are difficult to understand and interpret which Allah uses to challenge Muslims e.g. Alif-Iam-mim.</p> <p>(viii) The verses that express the fear of Allah are fiery and those that express the mercy of Allah are in soft language.</p> <p style="text-align: right;">(6 x 1) = 6 marks</p>	
2.	<p>(a) Teachings on Muslim brotherhood as derived from Surah Hujurat.</p> <p>(i) Muslims should verify rumours brought to them by evil minded people so as to avoid hurting their brothers in Islam – verse 2.</p> <p>(ii) Muslims should Institute reconciliation measures that will help bring peace among quarrelling parties – verse 9.</p> <p>(iii) Muslims should consider one another as brothers – verse 10.</p> <p>(iv) Muslims should avoid despising fellow Muslims so as to enhance good relations amongst themselves – verse 13.</p> <p>(v) A Muslim should refrain from ridiculing fellow believers – verse 11.</p> <p>(vi) Muslims should refrain from insulting fellow Muslims – verse 11.</p> <p>(vii) Muslims should desist from calling others with offensive nicknames – verse 11.</p> <p>(viii) A believer should avoid suspicion as this would amount to sin if not proven and may also cause hatred amongst Muslims – verse 12.</p> <p>(ix) Muslims should refrain from backbiting and spying on one another as these acts destroy the bond of Islamic brotherhood – verse 12.</p> <p>(x) Muslims should not use race and tribe as a basis of discriminating others but should consider merit and the fear of Allah as the basis of good relations – verse 13.</p> <p style="text-align: right;">(8x 1) = 8 marks</p>	
2.	<p>(b) Reasons why Prophet Muhammad was given the Quran in piece meal.</p> <p>(i) To implement the laws of Allah in a gradual manner.</p> <p>(ii) To make understanding and application of the Quran easier to the believers.</p> <p>(iii) To allow room for spiritual development.</p> <p>(iv) To strengthen the belief and heart of the Prophet (P.b.u.h.) Q25:32.</p> <p>(v) The revelation was difficult experience to the Prophet (P.b.u.h.) as seen in the revelation of the first verse, thus it was revealed in bits so as to ease the difficulties he was going through.</p> <p>(vi) To make memorization easier for the believer.</p> <p>(vii) To answer questions put forward to the Prophet (P.b.u.h.)</p>	

	<p>(viii) To serve as a miracle and a challenge to the pagans of Makka.</p> <p>(ix) To prove that the Quran is actually a speech of Allah.</p>	<p>(7 x 1) = 7 marks</p>
2.	<p>(c) Ways through which Muslims can handle the Quran with respect.</p> <p>(i) A Muslim should keep the Quran in a clean place.</p> <p>(ii) When reciting or touching the Quran, one must ritually clean.</p> <p>(iii) Nothing should be placed on top of the Quran.</p> <p>(iv) Dispose old and tattered Quran by burning, do not throw it away.</p> <p>(v) Start reciting the Quran with “audhu-bi-llahi” followed by “Bismillah”.</p> <p>(vi) The Quran needs to be read, it should not be left on shelves to gather dust.</p> <p>(vii) When reading/reciting the Quran and the adhan is said, stop reading/reciting until the adhan is completed.</p> <p>(viii) Reciting the Quran in a pleasant voice, slowly with the right tajwid.</p>	<p>(5 x 1) = 5 marks</p>
3.	<p>(a) Ways through which Imam Bukhari ensured authenticity of his collection of Hadith</p> <p>(i) He was very careful in his collection of Hadith and only included in his collection authentic traditions whatever he was not sure of even through authentic he left out.</p> <p>(ii) He collected over 600,000 hadith but only chose 7,275 as authentic and included in his Sahih after careful scrutiny.</p> <p>(iii) He had an excellent memory and was capable of remembering long and complex chains of narrators of hadith, this helped him ensuring that all his chains of narrations were reliable, he could only include in his book a hadith whose chain of narrators was authentic and reliable.</p> <p>(iv) He stayed in Makka and Madina for several years to collect hadith from leading hadith scholars, and ensured that the narrators he collected hadith from were authentic and reliable.</p> <p>(v) He was meticulous in attention to details when it came to compilation of hadith, he was very strict in rules for accepting a hadith as authentic e.g. he would verify a chain of narrators as reliable before including a hadith in his compilation, he would study the lives of all the people in the chain in depth.</p> <p>(vi) He would make sure that if a narrator narrates a hadith from someone else they both must have been in the same place and actually met and discussed the hadith.</p> <p>(vii) He studied the lives of the narrators and proved that they were trustworthy and would not fabricate hadith, he would not include a hadith in his book if the narrator was considered untrustworthy.</p>	

	<p>(viii) He used strict guidelines to classify hadith as either Sahih ,hasan or dhaif , this system became the standard by which all hadith was classified by other hadith scholars.</p> <p>(ix) He scrutinized the content (matn) of each hadith and ensured that it was in accordance with the teachings of the Quran and Sunnah.</p> <p>(x) For any hadith that he accepted, he ensured that the first transmitter had to be a companion of the Prophet (P.b.u.h.).</p> <p>(xi) He would perform a prayer before including a hadith in his collection; to seek for Allah’s protection and guidance.</p>	
	(4 x 2) =	8 marks
3.	<p>(b) Characteristics of the main of an authentic hadith.</p> <p>(i) The hadith must quote what was said or done by the Prophet (P.b.u.h.).</p> <p>(ii) The hadith must be in Arabic.</p> <p>(iii) It should not contain accusations against the Prophet or his Swahabas.</p> <p>(iv) It must be consistent, logical and appealing to reason.</p> <p>(v) It should not contradict other hadith on the same subject which are considered authentic.</p> <p>(vi) It should not contradict the teachings of Quran.</p> <p>(vii) It should not favour a particular madh’hab.</p>	
	(6 x 1) =	6 marks
3.	<p>(c) Ways through which Muslims can show reliance on Allah.</p> <p>(i) Depending on Allah only.</p> <p>(ii) Believing that whatever happens is because of Allah’s will.</p> <p>(iii) Trusting in Allah.</p> <p>(iv) Avoiding unnecessary worries and anxiety.</p> <p>(v) Having Qanaa (contentment).</p> <p>(vi) Giving thanks to Allah.</p> <p>(vii) Avoiding shirk/worshipping Allah only.</p> <p>(viii) Working hard in life/striving for sustenance.</p> <p>(ix) Seeking for sustenance from Allah.</p>	
	(6 x 1) =	6 marks
4.	<p>(a) Significance of Shahada in the life of a Muslim.</p> <p>(i) Shahada liberates human beings from worshipping idols or fake gods, a human being totally submits to Allah and worships only Him.</p> <p>(ii) Shahada forms a basis on which mankind can unite, as they all submit to the same God and worship only Him, also leading to brotherhood.</p> <p>(iii) Shahada establishes a direct link between man and God, as one worships Allah directly without associating Him with other beings.</p> <p>(iv) Through shahada, man is able to live in accordance with the limits set by Allah as he knows that none is worthy of worship except Allah, hence cannot go against His teachings.</p> <p>(v) Belief in Shahada makes Muslims to solely depend on Allah for all their needs.</p>	

	<ul style="list-style-type: none"> (vi) Shahada increases in Muslims taqwa (piety) because they will struggle to ensure that all their acts are in accordance with God's will, instills a firm belief in Allah. (vii) Shahada enhances contentment in Muslims and makes them accept Allah's commands without questions. (viii) Shahada generates a sense of modesty and humility and removes arrogance and pride in Muslims. (ix) Encourage Muslims to live upright lives because they know that success and salvation is only through Allah. (x) Consoles Muslims in times of hardship and fills their hearts with hope and satisfaction. (xi) Inspires bravery in Muslims and removes cowardice. <p style="text-align: right;">(7 x 1) = 7 marks</p>	
4.	<p>(b) Differences between Swalatul Idd and the normal Swalat.</p> <ul style="list-style-type: none"> (i) Swalatul Idd is Sunnah while the normal Swalat is obligatory. (ii) There is no pronouncement of Adhan before Swalatul Idd while Adhan is made for the normal Swalat. (iii) Swalatul Idd has two sermons after the prayer while the normal prayer does not have Khutba except jum'a prayers in which the Khutba comes before the Swalat. (iv) Swalatul Idd is performed twice a year marking the completion of Hajj or fasting in the month of Ramadhan while the normal Swalat is performed five times a day. (v) Swalatul Idd is recommended to be performed in an open place while the normal Swalat is performed in the mosque or at home <p style="text-align: right;">(4 x 2) = 8 marks</p>	
4.	<p>(c) Ways in which Devotional acts inculcate the virtue of punctuality among Muslims.</p> <ul style="list-style-type: none"> (i) Upon conversion to Islam, the convert is required to utter/pronounce the Shahada immediately without any delay, this inculcates the virtue of punctuality. (ii) Observation of the five daily prayers at their specified times inculcates the virtue of punctuality. (iii) Giving of Zakatul maal after the lapse of exactly one year or upon maturity of a given commodity and without delay. (iv) Breaking of fast/saum immediately after sunset and without delay, and also beginning fasting at the specified time at dawn. (v) Observing Hajj in the specified month and dates. (vi) Giving out Zakatul fitr at the specified time i.e. during the month of Ramadhan, before Idd-UI-fitr prayers. <p style="text-align: right;">(5 x 1) = 5 marks</p>	
5.	<p>(a) Social benefits of Zakat to Muslims</p> <ul style="list-style-type: none"> (i) Establishes a self-supporting Ummah so that the poor and the needy live decent lives. 	

	<ul style="list-style-type: none"> (ii) Relieves the suffering of the poor and needy members of the community so that they can sustain themselves. (iii) Purifies the heart of the given from selfishness and greed. (iv) Bridges the gap between the poor and the rich/helps promote equality. (v) Creates harmony in the community/peaceful and harmonious co-existence. (vi) Creates a healthy relationship between the rich and the poor. (vii) Cultivates a sense of responsibility to the giver. (viii) The poor and needy are purified from envy and jealousy. (ix) Eradicates poverty. (x) Purifies the wealth of the giver. (xi) Creates a sense of security and belonging to the Ummah on the part of the recipient. (xii) Gives a feeling of satisfaction to the givers who expect their wealth to be blessed by Allah. 	
5.	<p>(b) Rights of other creatures of Allah</p> <p>Muslims are obligated to accord the other creatures of Allah their rights; these creatures include animals, both wild and domesticated.</p> <ul style="list-style-type: none"> (i) Domesticated animals have a right to food and water and shelter. (ii) Wild animals should be allowed to wander free in the wild, should not be held in captivity. (iii) Domesticated animals such as donkeys should not be mistreated or overworked, they have a right to rest. (iv) It is not allowed to hunt and kill animals for sport, animals should be hunted for beneficial purposes. (v) Animals should be slaughtered in a humane way. (vi) Human beings are not allowed to encroach on land that belongs to wild animals. (vii) Muslims are prohibited from destroying plants which may serve as food and habitat for other creatures. 	
5.	<p>(c) Achievements of Imam Jaafar Assidiq</p> <ul style="list-style-type: none"> (i) He had profound knowledge of religion and other sciences, people came from distant lands to learn from him. (ii) He was a renowned teacher, he had over 4000 students, including Imam Nuuman bin Thabit, Imam Abu Hanifa, Jabir-al-Hayyan, Imam Malik. (iii) He was a distinguished jurist who refused to enter the services of the government as a judge. (iv) He taught medicine, and his research and theories had great impact on science and medicine e.g. during the 2nd and 3rd centuries of Hijra, 	

(8 x 1) = 8 marks

(6 x 1) = 6 marks

	<p>most physicians in the East followed his methods of diagnosis and treatment.</p> <p>(v) He is considered the father of renaissance a movement in the field of astronomy.</p> <p>(vi) He discovered that the earth rotates on its own axis.</p> <p>(vii) He had a high level of humility and modesty and lived an exemplary life.</p> <p>(viii) He discovered that there is oxygen in the air.</p> <p>(ix) He was significant in the formation of Shia doctrines.</p> <p>(x) He founded the jafari school of thought/law which was an important source of shiite laws.</p> <p>(xi) He authored books on tafsir.</p> <p>(xii) He adopted the doctrine of taqqiya as a defense tool against threats.</p> <p style="text-align: right;">(6 x 1) = 6 marks</p>	
6.	<p>(a) Duties of angels of Allah (s.w.t.)</p> <p>(i) Raqib and Atid are the recording angels, they record the deeds of human beings.</p> <p>(ii) Munkar nad Nakir question people in the grave.</p> <p>(iii) Mikail is the angel who is in charge of rain.</p> <p>(iv) Ridhwan is the angel in charge of Jannah.</p> <p>(v) Jibril is in charge conveying wahyi to prophets.</p> <p style="text-align: right;">(5 x 1) = 5 marks</p>	
	<p>(b) Significance of divine guidance in the lives of Muslims.</p> <p>(i) It guides mankind to the will of Allah, to have confidence and trust in Allah.</p> <p>(ii) Provides mankind with knowledge of tawheed and attributes of Allah that helps in avoiding Shirk.</p> <p>(iii) Provides mankind with knowledge of the unseen e.g. the hereafter, angels, paradise, hell.</p> <p>(iv) Directs people to the true worship of Allah.</p> <p>(v) Provides believers with hope for the future and warns disbelievers of the punishment of Allah.</p> <p>(vi) To restore the authentic message of Allah to humanity and guard it against interference and manipulation.</p> <p>(vii) Provide regulations in human life that guarantees prosperity in this world and the hereafter.</p> <p>(viii) To provide mankind with skills and knowledge so as to execute his mandate as Allah's vicegerent on earth.</p> <p>(ix) Helps man to understand and appreciate God as the essence behind all the events that occur.</p> <p style="text-align: right;">(7 x 1) = 7 marks</p>	

6.	<p>(c) Similarities in the content of the revealed scriptures.</p> <ul style="list-style-type: none">(i) Teachings are simple and straight forward.(ii) They enjoin good and forbid evil.(iii) They teach on sanctity of human life.(iv) Consider human beings as the most important of Allah's creation.(v) Teach morals/values.(vi) Condemn evil.(vii) Teach on the oneness/unity of the creator.(viii) Mention the origin of human beings.(ix) Talk about the existence of angels.(x) Guides human beings on how to worship God.(xi) Call people to the worship of one God and to stop idol worship.	<p style="text-align: right;">(8 x 1) = 8 marks</p>
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4.12.1 Islamic Religious Education Paper 1 (314/1)

1.	<p>a) Rationale behind the prohibition of gambling in Islam</p> <ul style="list-style-type: none"> (i) It can lead to fights, quarrels and even death in the society. (ii) It encourages laziness because of the easy gains. One gets money without working for it. (iii) It's a wastage of time and misuse of leisure. (iv) A person may accumulate debts and ends up borrowing which can lead to bankruptcy. (v) Can lead to suicide as a way of escaping the problems arising as a result of debts. (vi) Can lead to depression, heartache, suffering from health related problems. (vii) A gambler may neglect his obligations towards Allah e.g. Zakat, Sadaqah. (viii) Unfair gains lead to easy spending and thus a gambler can never benefit himself or others. (ix) A gambler may gamble the inheritance of his children hence leave them as destitutes. (x) Can lead to family break up and divorce if the head of the family is unable to provide for the family due to gambling. (xi) It encourages people to engage in corrupt and unlawful dealings so as to support the urge. (xii) It is an unacceptable and unfair mode of earning in the sight of Allah, hence earns His displeasure. A gambler cannot succeed in this world and in the hereafter. 	<p>(8 x 1) = 8 marks</p>
1.	<p>b) Benefits that Muslims gain from practicing the virtue of Qanaa.</p> <ul style="list-style-type: none"> (i) By acknowledging that all what one possesses comes from Allah, it will eliminate all elements of selfishness or greed. (ii) They will also be rewarded by Allah by practicing Qanaa given that this is a virtue encouraged in Islam. (iii) Qanaa enhances the trust of Allah in a Muslim as he believes it's only Allah who can provide for him/her. (iv) Qanaa makes one satisfied with what he has because he knows gains or losses come from Allah. (v) By practicing Qanaa, the Muslim umma will be safeguarded from the menace of bribing, corruption and abuse of office since no one will want to bribe for him/her to get what Allah has not planned for them. (vi) Contentment gives one mental peace and happiness. (vii) Contentment is a virtue that keeps one free from anxieties and worries, you only get what is destined for you and have to contend with that. (viii) It feels the mind of a Muslim with joy, satisfaction and cheerfulness. (ix) It extinguishes the flame of persistent desires and tames the unruly passions. (x) It promotes love and tranquility in the society as one does not covet what does not belong to him or her. 	<p>(7 x 1) = 7 marks</p>