* 1. **ISLAMIC RELIGIOUS EDUCATION (314)**
     1. **Islamic Religious Education Paper 1 (314/1)**

1. (a)
   * The stories of the prophets serve as explanation of the general principles of the message of Islam.
   * The stories inculcate in the minds of the people the doctrine of the Unity of Allah. All the Prophets preached Tawheed.
   * To give general guidance to the people they were sent to by inviting them to the worship of Allah and Allah Alone and to lead them from Polytheism to Monotheism.
   * They give lessons on communities/people who lived before the Prophet. (SAW). Their stories give information on the people who lived before the Prophet (SAW).
   * They strengthened the faith of the Prophet, his companions and the believers.
   * Stories are meant as a reminder of the earlier prophets, how they underwent problems and hardships in their mission/work.
   * They indicate/serve as a proof of the continuity of the message which was revealed to earlier prophets and completely to prophet Mohammad, the seal of the prophets and the final prophet.
   * Stories confirm/affirm the truth of the Prophecy of Prophet Mohammad (SAW).
   * They provide argument against opponents of Islam.
   * To prove the Universality of the Prophethood of Muhammad/was sent for all humankind whereas the earlier prophets were each sent to his own nation (people) for their guidance ***(10 marks)***

(b)

* The Qur’an is the Word of Allah.
* It inculcates love and fear of Allah.
* Gives guidance on how to worship Allah.
* Inculcates love and respect for the Prophet (SAW) to whom the Qur’an was revealed.
* Narrates stories of other peoples and prophets.
* Gives teachings of the origin of man and other creatures.
* It is source of literacy and knowledge.
* It is source of Muslim Law.
* It is a source of spiritual satisfaction and helps in spiritual development.
* Reading/reciting the Qur’an gives encouragement, comfort, confidence and hope.
* It is an eternal miracle.
* Muslims get rewarded for reading/reciting the Qu’ran.
* It is used to spread the message of Islam.
* Helps to improve Arabic and serves as an incentive for the study of Arabic.
* Medicinal purpose (psychological and spiritual). ***(10 marks)***

1. (a)

* Tawheed (Unity of Allah).
* Worship of Allah.
* Day of Judgement.
* Allah’s Mercy to human kind.
* The power of Allah.
* Hell.
* Paradise.
* Righteous conduct.
* Condemnation of idol worship. ***(8 marks)***

(b)

* It is the first chapter of the Qur’an/opening Chapter.
* It is referred to as the key to the Qur’an.
* It teachers about the attributes of Allah.
* It is a supplication (DUA).
* It is a pillar of prayer. Must be recited in the five daily prayers.
* It praises Allah and shows His Majesty.
* It is also referred to as the greatest surah in th Quran by the prophet (SAW).
* It is referred to as As-Sab Al-Mathani, the seven repeatedly recited verses. ***(12 marks)***

3 (a)

* The hadith must quote what was said or done by the Prophet (SAW).
* It must be traceable to the prophet.
* It must be Arabic.
* It must have an unbroken chain of transmitters.
* It must not contain accusation against the prophet or his Swahabas (companions/members of the ahlul bait).
* It must be logical and appealing to reason.
* It must not contradict other hadiths on the same subject.
* Hadith should not contradict the teachings of the Qur’an.
* Each of the narrators of hadith must have been well known for his education/scholarship.
* The narrators of the hadith must be people of integrity/unquestionable behavior/trustworthy
* Narrator should not have benefitted from the hadith/economics/sect. ***(10 marks)***

(b)

* Through answering question directed to him.
* Through solving problems.
* By practical demonstration/his actions, for example:- perfoming wudhu, prayers.
* People coming from outlying areas were accommodated and educated on hadith and Sunnah.
* Trained his wives and companions to answer questions on his behalf.
* Through public addresses/giving discourses.
* After teaching his companion, the prophet used to listen to what they had learnt from him.
* Through the actions of his companions which he approved.
* Sent his companions to outlying areas to go and teach.
* Encouraged those whom he taught to teach others. ‘Convey my message even if it be one single ayah’.
* Repetition.
* Promise of incentives and threat of punishment.
* Establishment of informal schools. ***(10 marks)***

4 (a)

* Yaum al – Qiyamah (Day of standing up).
* Yaum al – Fasl (Day of separation/sorting out).
* Yaum al – Hisab (Day of reckoning).
* Yaum al Baath (Day of awakening).
* Yaum al – Diin (Day of judgement).
* Yaum al Muhit (the Encompassing Day).
* As – Sa’ah (the hour).
* Yaum al – Hashr.
* Yaum al-Jamuu.
* Al-Qariya. ***(6 marks)***

(b)

* Qisas (law of equity) applied for a murderer who kills someone intentionally.
* Punishment of death to the traitor/those who try to overthrow an elected Islamic government/punishment for those who are guilty of treason.
* In war of defence (Jihad) against the enemies of Islam.
* A married man or woman who is given Hadd as punishment for adultery.
* Those who commit highway robbery.
* Apostacy. ***(8 marks)***

(c)

* A person must stop the act of sinning immediately.
* A person must show genuine regret fro the wrong committed.
* A person must sincerely/genuinely intend not to repeat the sin/resolve not to sin again.
* A person must amend his/her ways and become righteous.
* Must repent immediately and not wait to repent when one is dying.
* Must ask for forgiveness from Allah.
* There must be intention for Tawba.
* Ask for pardon if it in violation of another person.
* Condition for expatiation must be followed.
* Before the signs of Qiyama are manifest. ***(6 marks)***

5. (a)

* The minimum number should be a minimum of two (2) people.
* The time for prayers falls at the same time as that of the noon prayer (dhuhr) and it replaces it.
* The prayer has to be perfomed in congretation led by an Imam.
* If a person misses the Juma prayer, he/she cannot make up for it, instead he has to offer noon prayer.
* Two separate Adhans are made. One for reminding the people to come for prayer and the second to mark the beginning of the sermon.
* The Khutba (sermon) is delivered by Imam
* Should be done in a central mosque.
* The prayer consists of two rakaas.
* The Imam recites the prayer ‘loudly’ unlike in dhuhr prayer.
* It has to be performed on Friday. ***(8 marks)***

(b)

* It is an occasion earmarked by God for the Muslims to express their collective devotion to Him.
* Muslims come together weekly to renew their religious bonds and social solidarity.
* It shows the devotion of Muslims to their God as they leave all what they were doing to the call of God.
* It is a meeting in which the spiritual, social and political accounts of the week are recounted.
* Helps an individual acquire rewards of Juma prayer.
* Trains individual to be obedient to the leaders, as they follow the commands of the Imam as nobody is allowed to talk when the Khutba is going on.
* Juma prayer helps people from being over-powered by satan as the congregation acts as a veil against satan. ***(12 marks)***

6. (a)

* It literally means an effort or an exercise to arrive at one’s judgment.
* In its widest sense, it means the use of human reason in the elaboration and explanation of Sharia Law.
* It includes the interpretation of the text of the Qur’an, the assessment of the authenticity of Hadith. ***(5 marks)***

(b) (i)

* Hadith/Sunnah is the second source of Sharia to the Qur’an.
* The prophet would sometimes explain the intent of the Qur’anic text by making a statement, at other times by an act. For example the Quran commands believers to establish regular prayers without description of the time they have performed. So the prophet prayed among his followers.
* Revelation on matters of inheritance are in the Qur’an, but it was the prophet who gave an elaborate explanation of how the property should be shared out. ***(5 marks)***

(ii)

* An agreement of opinion by the learned jurists to come up with a certain solution to a problem.
* It expresses the unanimous consensus by the learned jurist on a matter affecting/relating to Sharia.
* The Qur’an exhorts man to ‘reflect’ to ‘understand’, to have sense. This shows that mankind is urged to apply reason and to exercise judgement.
* The prophet himself followed/put into practice the principle of reason and judgment in religious matters when there was no express direction given in the Qur’an. Example is when he chose the method of calling people to prayer (Adhan). And when he sent Ibn jabal to Yemen. ***(5 marks)***

(iii)

* Qiyas means measuring by comparison.
* It is also a legal principle introduced in order to arrive at logical conclusion/verdict/judgement of a certain law on a certain issue.
* If a case comes up for a decision which is not expressly provided for either in the Qur’an or Sunnah, the jurists/scholars look for a similar case in the Qur’an or Sunnah and by reasoning on the basis of analogy arrive at a decision/vedict/ judgment, for example:- punishment given to those who drink alcohol. ***(5 marks)***