

## 16.0 ISLAMIC RELIGIOUS EDUCATION (314)

### 16.1 Islamic Religious Education Paper 1 (314/1)

#### 1. (a) Ways through which Muslims preserve the Qur'an today.

- (i) Through memorization: the Qur'an has been committed to memory by many Muslims, hence its preservation.
- (ii) Qur'an recitation competitions where Muslims both young and old take part and prizes offered to the best reciters.
- (iii) Qur'an has been preserved in print and electronic media e.g. cassettes, CDs, flash disks, magazines, newspapers. The written text of the Qur'an can be stored on CDs and flash disks, and also the recitation of the whole Qur'an can be recorded in cassettes.
- (iv) Qur'an is recited daily in prayers by all Muslims.
- (v) The printed copy of the Qur'an has been reprinted and copies circulated all over the world.
- (vi) The whole text of the Qur'an is recited by Muslims during the holy month of Ramadhan.
- (vii) Programmes on Qur'an recitation are broadcast on television and radio e.g. radio Iqra, radio Rahma.
- (viii) High respect is accorded to memorizers and this encourages Muslims to commit the Qur'an to memory.
- (ix) Original manuscript of the holy Qur'an which dates back to the period of Sahaba is preserved in museums around the world.
- (x) Qur'an has been written in separate volumes e.g. Surah Yasin, Sura Al-fatiha, for easy recitation and preservation.
- (xi) The Qur'an has been translated into other languages e.g. Kiswahili, therefore, many Muslims are able to read it and understand hence, preserve it.
- (xii) Qur'an has been printed on calendars and gift artefacts found all over the world hence its preservation.
- (xiii) Qur'an is taught at all levels of learning e.g. Madrasa (duksi), schools, colleges, universities.
- (xiv) Qur'an recitation is done at the beginning of every Islamic function or meeting hence encouraging its preservation.

(10 x 1 = 10 marks)

#### (b) Reasons why Qur'an is considered a guide to mankind.

- (i) Qur'an links man to Allah, his creator.
- (ii) Teaches man how to worship.
- (iii) Clarifies to believers what is permissible.
- (iv) Clarifies to believers what is prohibited.
- (v) Teaches the believers rules and regulations governing their religious, political, economic and social lives.
- (vi) Qur'an is consistent and does not contradict itself hence reliable.
- (vii) Qur'an agrees with human nature.
- (viii) Applies to all people at all times.
- (ix) Clarifies reward and punishment.
- (x) Teaches man about the day of judgement.
- (xi) Teaches man on simplicity of life.

(5 x 1 = 5 marks)

(c) **Reasons why Qur'an was revealed in portions.**

- (i) to strengthen belief and heart of the Prophet (p.b.u.h.) (Q25:32).
- (ii) the revelation was a difficult experience to the Prophet (p.b.u.h.) as seen in the revelation of the first verses thus it was revealed in bits so as to ease the difficulties he was going through.
- (iii) to make understanding and application of the Qur'an easier to the believers.
- (iv) to make memorization easier for the believers.
- (v) to allow room for spiritual development to the believers.
- (vi) to implement the laws of Allah in a gradual manner.
- (vii) to answer questions put forward to the Prophet (p.b.u.h.).
- (viii) to serve as a miracle and a challenge to the pagans of Makka.
- (ix) to prove that the Qur'an is actually a speech of Allah.

(5 x 1 = 5 marks)

2. (a) **Role played by angel Jibril in the revelation of the Qur'an.**

- (i) Jibril brought the Qur'an from *Lauhil Mahfudh* to the Prophet (p.b.u.h.).
- (ii) He came to the Prophet in a vision and spoke to him in a clear voice to deliver the Qur'an.
- (iii) He recited the Qur'an to the Prophet (p.b.u.h) many times and the first occasion was at the cave of Hira.
- (iv) He brought the Qur'an in bits as commanded by Allah in order to make it easily understood and applied accordingly, this continued for 23 years.
- (v) In the last days of the Prophet's life, Jibril came during Ramadhan to read the Qur'an with the Prophet (p.b.u.h.) as ordered by Allah.
- (vi) He was a teacher of the Prophet, he taught him how to read and pronounce the words of the Qur'an.
- (vii) He was a friend and comforter to the Prophet, he comforted the Prophet when he faced opposition from his own family and tribe.
- (viii) He advised the Prophet (p.b.u.h.) on the arrangement of surahs and verses in the Qur'an.

(7 x 1 = 7 marks)

(b) **Attributes of Allah mentioned in Ayatul kursi.**

- (i) the most high.
- (ii) the most great.
- (iii) the ever-living.
- (iv) the all-knowing.
- (v) the sustainer.
- (vi) the protector.
- (vii) the only ONE

(6 x 1 = 6 marks)

(c) **Teachings of Surah An-Nasr.**

- (i) Victory comes from Allah.
- (ii) Allah is all forgiving.
- (iii) Believers should glorify Allah.

(iv) **Believers should seek for forgiveness from Allah (repentance).**

- (v) Allah will always help the believers.
- (vi) Emphasizes Allah's mercy to the Prophet (p.b.u.h.)
- (vii) Believers should humble themselves before Allah.
- (viii) Believers should seek for Allah's grace and attribute any success to Allah's goodness and mercy.

(7 x 1 = 7 marks)

3. (a) **Differences between Hadith Qudsi and Hadith Nabawi.**

- (i) Hadith Qudsi were revealed through dreams and inspiration but Hadith Nabawi are words and actions of the Prophet himself.
- (ii) Hadith Qudsi are fewer in number and Hadith Nabawi are many in number.
- (iii) Hadith Qudsi are direct revelation from Allah to the Prophet but conveyed to the people in the Prophet's own words and Hadith Nabawi are sayings or actions of the Prophet (p.b.u.h.)
- (iv) The chain of authority of Hadith Qudsi ends with Allah and that of Hadith Nabawi ends with the Prophet (p.b.u.h.)

(3 x 2 = 6 marks)

(b) **Ways through which Muslims can control anger.**

- (i) Remembering Allah through *dhikr*.
- (ii) Taking ablution (wudhu).
- (iii) Changing position e.g. when one is standing should sit down.
- (iv) Walk away from the situation evoking anger.
- (v) Seek refuge in Allah from evils of satan by saying '*audhu billah mina shaitwan rajim*'.
- (vi) Observe humility.
- (vii) Keeping silence.
- (viii) Avoid unnecessary arguments.
- (ix) Avoid aggressive situations and people.

(7 x 1 = 7 marks)

(c) **Qualities of a Muhaddith**

- (i) Sound/retentive memory.
- (ii) Thorough knowledge of the holy Qur'an.
- (iii) Knowledge of the biographies of hadith narrators.
- (iv) Ability to differentiate between sound and weak hadith.
- (v) Scholar of hadith.
- (vi) Trustworthy.
- (vii) Knowledge of historical development of Sharia.
- (viii) Mastery of Arabic language.
- (ix) Truthfulness/sincerity.
- (x) A practising Muslim.

(7 x 1 = 7 marks)

4. (a) **Account of the day of resurrection.**

- (i) Blowing of the trumpet by angel Israfil will signify the day of resurrection.
- (ii) There will be a violent quake and the earth, buildings, mountains will move from their foundation.
- (iii) People will come out of their graves in their true form.
- (iv) Heights, depths will come to one level.
- (v) The heaven will split asunder and become like a lifeless body.
- (vi) The sun and stars will fade.
- (vii) The rivers will be set on fire.
- (viii) Rain shall pour down from heaven.
- (ix) Human beings will be like flying kits.
- (x) The second and final trumpet will be sounded.

(8 x 1 = 8 marks)

- (b) **Relevance of Tawheed in the life of a Muslim.**
- (i) Tawheed generates a sense of modesty and humility and removes arrogance and pride in Muslims.
  - (ii) Encourages Muslims to live upright lives because they know that success and salvation is only through Allah.
  - (iii) Instills in Muslims a firm belief in Allah.
  - (iv) Consoles Muslims in times of hardship and fills their hearts with hope and satisfaction.
  - (v) Creates a strong degree of determination and trust in Allah because one is assured of Allah's support.
  - (vi) Inspires bravery in Muslims and removes cowardice.
  - (vii) Instills an attitude of peace and contentment in Muslims.
  - (viii) By believing in Tawheed, Muslims obey Allah's laws, strive to do good and abstain from evil.

(5 x 1 = 5 marks)

(c) **Characteristics of the Prophets of Allah.**

- (i) Taught mankind how to do good and avoid evil.
- (ii) Their teachings were clear, simple and straight forward.
- (iii) Sincere and dedicated to their work.
- (iv) Had clear knowledge of what they had been sent for and never deviated from it.
- (v) Good character e.g honest and truthful.
- (vi) Intelligent and of high integrity.
- (vii) Ma'sum - did not commit sins intentionally.
- (viii) Free from serious diseases.
- (ix) Main aim was to preach oneness of Allah/Tawhid, and to successfully complete their mission as instructed by Allah.

(7 x 1 = marks)

5. (a) **How the performance of Hajj creates unity among Muslims.**

- (i) All Muslims perform same rituals and follow the same regulations symbolizing unity among them.
- (ii) Uniformity of dress is a sign of unity e.g. all Muslims wear the Ihram.
- (iii) Prohibitions during Hajj apply to all pilgrims e.g. they are prohibited from destroying vegetation, use of perfume etc.
- (iv) Observance of humility and simplicity of dress and food applies to all pilgrims hence, creates unity.
- (v) All pilgrims engage in the same spiritual activities e.g. chanting of *labayk*.
- (vi) Muslims interact, exchange ideas and are able to assist each other in any issue hence symbolizes unity.
- (vii) Muslims from all over the world gather in one place to worship Allah.
- (viii) The rite of slaughtering during Hajj performed by Muslims all over the world symbolizes unity.
- (ix) Congregating at Arafat is a symbol of unity.
- (x) Performance of Hajj itself by all Muslims is a symbol of unity.

(5 x 2 = 10 marks)

(b) **Sunnah rites of Hajj**

- (i) to take optional bath before proceeding to Arafat.
- (ii) to utter glorification (*labayka*).
- (iii) to perform 2 rakaat ritual prayer.
- (iv) to drink from the spring of Zamzam.

- (v) to visit the tomb of the Prophet (p.b.u.h.).
- (vi) to visit the graves of the Sahaba.

(5 x 1 = 5 marks)

(c) **Reasons that make it compulsory for Muslims to slaughter during Hajj.**

- (i) if a pilgrim breaks the rules of Ihram.
- (ii) if a pilgrim did not adhere/follow the restrictions of Ihram after performing Umrah.
- (iii) if a pilgrim combines Umrah and Hajj together.
- (iv) if a pilgrim fails to spend a night at Muzdalifa.
- (v) if a pilgrim fails to spend three nights in Mina.
- (vi) if a pilgrim fails to throw stones at the Jimaar.

(5 x 1 = 5 marks)

6. (a) **Differences between Zakat and Sadaqa.**

- (i) Zakat is compulsory to those who qualify to pay but Sadaqa is optional.
- (ii) Zakat is given to Muslims only while Sadaqa can be given to both Muslims and non-Muslims.
- (iii) Zakat has specified recipients while Sadaqa can be given to anyone.
- (iv) There is a fixed rate of Zakat payment while any amount can be offered as Sadaqa.
- (v) There is a minimum amount in which Zakat is payable (Nisab) but Sadaqa has no Nisab.
- (vi) Zakat is payable only on savings that have been in one's possession for at least a year but this not necessary for Sadaqa.
- (vii) Zakat paid on tangible property while Sadaqa can be property and even good deeds.
- (viii) Zakat is a pillar of Islam while Sadaqa is an act of charity.

(5 x 2 = 10 marks)

(b) **Benefits of fasting during the month of Ramadhan.**

- (i) It is a fulfilment of a pillar of Islam.
- (ii) It is a commandment of Allah to all Muslims (Q2:183).
- (iii) Muslims gain spirituality (taqua), brings them closer to Allah.
- (iv) Makes those who are well off know what hunger is and appreciate the problem of poverty.
- (v) Prepares Muslims in times of hardship and famine.
- (vi) Instils sense of loyalty to Allah, that a Muslim who has money and food leaves all that and decides to fast so as to please Allah.
- (vii) Fasting is beneficial to health e.g. it prevents diseases like hypertension and diabetes.
- (viii) Develops sense of responsibility towards the less fortunate members of society and encourages good deeds.
- (ix) Discourages evil among Muslims.
- (x) It is intended to help Muslims save and do sound budgeting.
- (xi) Creates unity and brotherhood among Muslims e.g. they observe fasting, share iftar, perform taraweh prayers etc.
- (xii) Creates peace among Muslims, as this is the month of tawba and peace, Muslims engage mainly in spiritual devotion.
- (xiii) Develops/enhances generosity among Muslims.

(10 x 1 = 10 marks)