

4.12 ISLAMIC RELIGIOUS EDUCATION (314)

4.12.1 Islamic Religious Education Paper 1 (314/1)

1.	<p>a) Ways in which Muslims ensure that the Quran remains in its original form</p> <ol style="list-style-type: none">i. The Quran is recited in prayers in its original formii. It is applied in Sharia, hence its teachings are adhered toiii. It has been memorized in its original formiv. Translation is done with the Arabic version beside itv. When quoting the Quran, it must be done in its original form, paraphrasing is not allowedvi. It has been recorded in electronic mediavii. Rules and regulations regarding the handling, reading and recitation of the Quran have been put in place e.g. it must be recited with proper articulation and pronunciationviii. Quran is taught in schools; madrassa and Duksiix. Quran recitation competitions are held all over the worldx. The whole Quranic text is recited during the month of Ramadhan by Muslims all over the worldxi. It is a practice by all Muslims that at the beginning of every Islamic function, the Quran is recited.xii. Almost each and every Muslim keeps a hard copy of the Quran in its original formxiii. Hard copies of the Quran are usually distributed freely.	(10 x 1=10 marks)
	<p>b) Divisions of the Holy Quran</p> <ol style="list-style-type: none">i. Juzu (parts). The Quran is divided into 30 parts or juzu. This is convenient for Muslims who want to recite the whole Quran within one month especially during the month of Ramadhan e.g. the first juzu consists of surah Al- Fatiha and part of surah Baqarah, the first juzu starts with surah Al- Fatihaii. Surah (chapter). The Quran is divided into 114 chapters, the first chapter is surah Al- Fatiha and the last chapter is surah An- Nas, the longest chapter is surah Al- Baqarah with 286 verses.iii. Ayat (verse). Each surah or chapter in the Quran contains several ayat or verses e.g. surah Al- Fatiha has seven verses.iv. Manzil (phases), the Quran is divided into 7 phases for convenience of recitation e.g. if a Muslim wishes to recite the entire Quran within one week, may do so by reciting one manzil a day.v. Ruku (paragraph/sections) these are like paragraphs or sections containing 7 to 12 ayats e.g. surah Al- Fatiha has 7 ayats grouped in one Ruku.	(3x2=6 marks)

	<p>c) Qualities of human beings who are not at a loss according to Surah Al-Asr</p> <ol style="list-style-type: none"> i. They have real faith/faithful ii. Performers of righteous deeds/righteous iii. Advice others to speak the truth/honest iv. Abstain from sins and doing evil v. Practice sabr/patience <p>(4 x 1 mark)</p>	<p>(4x1=4 marks)</p>
<p>2.</p>	<p>a) Characteristics of Madinan Surahs</p> <ol style="list-style-type: none"> i. These are Surahs revealed in Madina after Hijra ii. They are long and detailed e.g. surah Baqarah, Al-Imran, An-Nisa iii. They talk about legislation on social and economic relations inheritance, marriage and international relations e.g. surah Baqarah iv. They address believers as "o you who believe" v. They are in prose form e.g. surah Al-Imran vi. They emphasize on implementation of faith by the believers. (tawhid) vii. They mention the munafiqun (hypocrites) viii. They deal with specific issues and problems of the first Muslim community ix. They contain all devotional acts, swalat, zakat, saum and Hajj x. They contain stories of past prophets xi. They describe rewards for righteous people and punishment for evil doers 	<p>(8x1=8 marks)</p>
	<p>b) Benefits of memorizing the Quran to Muslims</p> <ol style="list-style-type: none"> i. Ensures safety of Quran, there will be no additions or subtraction of anything from the Quran. ii. The Quran cannot be fabricated. iii. Muslims fulfil the Sunnah of the Prophet (P.b.u.h) who encouraged its memorization. iv. Memorization of Quran is rewarded by Allah. v. Memorizers are held in high esteem by the Ummah. vi. Memorization improves literary skills. vii. It improves knowledge and command of Arabic language. viii. It helps in remembering and understanding the content of the Quran. ix. It ensures accuracy of the message of the Quran x. Memorisers are highly sought after and valued by Islamic learning institutions. 	<p>(7x1=7 marks)</p>
	<p>c) Supplication (dua) as stated in the last verse of Surah Baqarah(Q2:286)</p> <ol style="list-style-type: none"> i. Our Lord! punish us not if we forget or fall into error ii. Our Lord! lay not on us a burden like that which you did lay on those before us. iii. Our Lord! put not on us a burden greater than we have strength to bear. iv. Pardon us and grant us forgiveness v. Have mercy on us vi. Give us victory over the disbelieving people. 	<p>(5x1 =5 mark)</p>

3.	<p>a) Ways through which Prophet Muhammad (P.b.u.h) conveyed his Sunnah to Muslims.</p> <ol style="list-style-type: none"> i. Answering questions directed to him ii. Solving problems iii. Practical demonstration/his actions e.g. performance of wudhu, prayers iv. People coming from outlying areas were accommodated and educated on hadith and Sunnah v. Trained his wives and companions to answer questions on his behalf. vi. Through public addresses/giving discourses and sermons vii. Sent his companions to outlying areas to go and teach. viii. Encouraged those he taught to teach others. "Convey my message even if it be one single ayah" ix. Through actions of his companions which he approved x. After teaching his companions, he would listen to what they had learnt from him 	(7x1= 7 marks)
	<p>b) Characteristics of weak/dhaif hadith</p> <ol style="list-style-type: none"> i. Doesn't quote what was said or done by the Prophet (P.b.u.h) ii. Cannot be traceable to the Prophet (P.b.u.h) iii. Has broken chain of transmitters iv. Information about the Prophet and his swahabas may not be accurate v. May be illogical and not appealing to reason vi. The hadith is narrated by a person who is a munafiq/not pious vii. Contradicts other hadith on the same subject viii. Contradicts the teachings of the Quran ix. The trustworthiness of the narrator may be in doubt. x. Hadith may contain detailed prophesies of future events with dates. xi. May favour particular groups. 	(7 x 1 = 7 marks)
	<p>c) Reasons why Muslims should care for animals</p> <ol style="list-style-type: none"> i. It is a divine responsibility/duty for Muslims to care for animals. It's emphasized in the Quran and Hadith. ii. There are rewards promised to those who care for and show kindness to animals iii. The Quran explains that nature and environment are signs of the existence of Allah. iv. Animals provide sustenance to human beings. v. Animals also worship Allah declaring His praise and bowing to Him vi. Animals just like other creatures have a right to live and be cared for. vii. The Prophet (P.b.u.h) forbade the killing of bees and any captured livestock in war and based on this, Muslim scholars have ruled that God's creatures should not be violated. viii. The Quran talks of the aesthetic functions of animals. ix. Mistreatment of animals will attract punishment from Allah. 	(6x1 =marks)

4.	<p>a) Muslims festivals and why each is celebrated</p> <ul style="list-style-type: none"> i. Idd-ul-fitr is celebrated to mark the end of the holy month of Ramadhan ii. Idd-ul-adh-ha is celebrated to mark the end of Hajj and to remember the sacrifice of Nabi Ibrahim (A.S) iii. Milad-un-Nabi is celebrated to mark the birthday of the Prophet (P.b.u.h) iv. The first day of Muharram is celebrated to mark the beginning of a new year. 	(3x2 = 6 marks)
	<p>b) Acts that can invalidate saum</p> <ul style="list-style-type: none"> i. Menstruation (Heidh) ii. Sexual intercourse iii. Ceasing to be a Muslim iv. Vomiting intentionally/induced vomiting v. Losing of senses by fainting vi. Post-child birth bleeding (nifas) vii. Ejaculation viii. Acts of lying/cheating ix. Acts of back biting/gossip x. Having intentions to break saum xi. Smoking xii. Eating or drinking intentionally xiii. Anything entering the body through any other opening. 	(7 x 1= 7 marks)
	<p>c) Rights that a Muslim should accord other people</p> <ul style="list-style-type: none"> i. A Muslim should preserve the life of other people by according them the right to live Q 17:33 ii. Other people have a right to feel safe, a Muslim should ensure peaceful co-existence with other people iii. A Muslim should allow others to worship freely Q.2:226, iv. Q 6:108, Q 22:67, Q 10:99 v. A Muslim should not restrict other people's movement Q 29:20 vi. Right to own property, no one has a right to take away or destroy property belonging to other people Q 8:27 vii. Right to honour and dignity; it is not allowed to defame a person through wrong accusations Q 24:4 viii. Right to privacy; Muslims should respect the privacy of other people, they should be allowed to enjoy their privacy. Q 24:27-29 ix. Right to choose occupation and earn a livelihood; a Muslim should allow other people to conduct businesses and economic activities of their choice without interference and work in any profession Q 4:32 	(7 x 1 = 7 marks)

5.	<p>a) Conditions for the use of Ijmah as a source of shariah</p> <ol style="list-style-type: none"> i. When the Quran and Hadith are silent or have not given details about an issue. The Quran and Hadith may not contain answers to questions asked, and so people come up with their own different answers, this is where the role of Ijmah is of utmost importance. ii. Scholars should comprehensively discuss and reach a consensus on an issue/problem. Conclusions reached upon must be unanimously agreed upon by all scholars. iii. The solution found must be made in the light of the guidance/teachings of the Quran and Hadith, it should not contradict either iv. The scholar must be conversant with Islamic jurisprudence must be experts on shariah (mujtahid) 	(3 x 2=6 marks)
	<p>b) Differences between Zakatul – maal and Zakatul-fitr</p> <ol style="list-style-type: none"> i. Zakatul-maal is compulsory for those who meet the Nisab values after their yearly zakatable earnings are calculated while zakatul-fitr is compulsory on all Muslims regardless of age or financial status, the only exemption is for those who cannot afford their daily sustenance. ii. Zakatul-maal is paid on savings of a period not less than one year while zakatul-fitr does not depend on savings but must be paid by every Muslim who can afford daily food sustenance. iii. Zakatul-maal can be paid at any time of the year when it is due while zakatul-fitr is specifically paid in the month of Ramadhan before Idd-ul-fitr prayers. iv. The amount due for zakatul-maal depends on the wealth of an individual but for zakatul-fitr the amount is very small and fixed at 2½kg of the staple food for each person. v. Zakatul-maal is paid by an individual Muslim on the wealth that he possess while zakatul-fitr is paid by the head of the family for himself and each of his dependants. 	(4x2= 8 marks)
	<p>c) Social benefits of Hajj to Muslims</p> <ol style="list-style-type: none"> i. Meeting Muslims from all over the world helps one to develop a sense of brotherhood ii. People from different continents meet, exchange ideas, share experiences and get to know each other iii. Develops in the pilgrims a sense of responsibility towards others hence can assist each other. iv. Barriers of race, class are forgotten as all people come together to perform the rituals of Hajj v. Wearing of Ihram by all pilgrims is a sign of equality among Muslims vi. Performance of Hajj facilitates the realization of unity among Muslims vii. During Hajj, a person foregoes the normal comforts of life, this makes one appreciate the hardships of life/the plight of those who suffer hardships viii. While on Hajj a person exercises self-control over passion, gossip, dishonesty 	(6x1= 6 marks)

6.	<p>a) Challenges faced by the prophets of Allah in their mission</p> <ol style="list-style-type: none"> i. Rejection by the people to whom they were sent. People refused to listen to their messages e.g. Prophet Muhammad (P.b.u.h) was rejected by the Quraish, NabiNuh was rejected by his people. ii. Persecution for what they preached and stood for. Prophet Muhammad (P.b.u.h) was persecuted by the Quraish through social boycott, abuses, intimidation e.t.c.Nabi Ibrahim was thrown into a burning fire. NabiNuh was mocked and taunted by his people. iii. Temptations to commit sin e.g. the devil tried to convince Nabi Ibrahim not to sacrifice his son. iv. Threatened with death : Prophet Muhammad, (P.b.u.h), NabiIssa (AS) were threatened with death v. Exiled from their homes. Nabi Musa (A.S) Prophet Muhammad (P.b.u.h) had to leave their homes due to the hostilities from their people. vi. Opposition and ridicule; Prophet Muhammad (P.b.u.h), NabiNuh (A.S) were openly ridiculed and opposed by their people. vii. Lack of trust; they were challenged to prove their authenticity through miracles. 	(6 x 1= 6 marks)
	<p>b) Relevance of the belief in tawheed to Muslims</p> <ol style="list-style-type: none"> i. A Muslim who believes in tawheed surrenders his life to Allah, this makes him fulfil Allah's commands and maintain law and order in the society. ii. Belief in tawheed produces in a believer a high degree of self respect and confidence because he depends on non other than Allah for the fulfilment of his needs. iii. Makes a believer humble and modest, he is not arrogant because he knows that everything is controlled by Allah. iv. Makes a believer to be dutiful and upright because he knows that Allah will hold him responsible for his deeds on the Day of Judgement. v. Makes a believer contented for he knows that Allah will take care of all his needs. vi. Makes a believer brave and courageous because he knows that it is only Allah who safeguards and protects. vii. A believer perseveres and becomes patient as he knows that whatever problem he has Allah will be able to solve it. viii. Belief in tawheed makes a believer submit completely to the will of Allah ix. Liberates a believer from idol worship. x. Belief in tawheed is a basis on which believers unite regardless of race, colour, nationality or social status. xi. Inculcates values, virtues based on piety and righteousness xii. Ensures tranquility and peace of mind in a believer. 	(8x1= 8 marks)

	<p>c) Meaning of the attributes of Allah</p> <ul style="list-style-type: none">i. Arrahim – the most mercifulii. Al- Ghaffar – the forgiveriii. Arrazaq – the sustaineriv. Al- Hayyu – the living/alivev. Al- Qayyum – the existingvi. As- swamad – the self sufficient	<p>(6x 1= 6 marks)</p>
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