

ISLAMIC RELIGIOUS EDUCATION
PAPER 1
314/1
TERM TWO 2023
FORM FOUR
TIME: 2½ HRS

MARKING SCHEME

1a.

- i. Allah answered the prayer of the prophet Ibrahim and Ismael (A.S) and thus on the completion of the building of kaabah , the asked Allah to send a prophet from among the people of the area (Q2:129)
- ii. Allah promised to send a prophet like Musa among the people of this area (Bible Dent 18:18-19)
- iii. It was Allah’s will to reveal it in Arabic and all Muslims have to belief that there is nothing that can happen without His will
- iv. To match the two ,an Arabic prophet and an Arabic audience
- v. It was revealed in Arabic due to the geographical portion of the area ,it is said to be almost the centre of the whole world
- vi. It was revealed in Arabic for easy memorization due to poetic nature of the language and the sharp memories of its dwellers
- vii. It was revealed in Arabic for easy understanding and gaining of wisdom
- viii. It was sent in Arabic to challenge the eloquence of Arabs
- ix. It was revealed in Arabic for it to be judgement of authority and to give municipal knowledge (Q13:37)
- x. It was revealed in Arabic because Arabic is regarded as a language which is rich in literature

b.

- i. Zaid bin Thabit (R.A)
- ii. Zubeir binul Awam (R.A)
- iii. Uthman bin Affan (R.A)
- iv. Talha bin ubay-dullah (R.A)

- v. Abdurahman ibn Awf (R.A)
- vi. Abdullah ibn Masud (R.A)
- vii. Amir bin al-Aas (R.A)

C.

- i. People must respect their leaders
- ii. Quarrels should be avoided
- iii. We should make peace between two fighting groups
- iv. We should respect one another
- v. People should not spy one another
- vi. People should not ridicule one another
- vii. It has eliminated racism hence the honour of a person is subjected to piety not race
- viii. Faith is a matter of practicing not words
- ix. Islam condemns scandals and slandering of other people
- x. Suspicion and curiosity about other affairs is forbidden
- xi. Islam is privilege from Allah by being Muslims we are not doing it as a favour to Allah

2. a

- i it provides uniform reading of the Qur'an
- ii The compiled text helps in the preservation of the message for future generation
- iii It provides rewards for those who participated in the compilation of the Qur'an
- iv It provides an Indisputable source of law in the Islamic sharia
- v It act as an important source of reference for those who wish to study and research on it
- vi The compiled text acts as a symbol of Islam
- vii The compiled copy is portable and is easy to carry unlike when it was scattered, it simplifies reading ,memorization and hence its preservation
- viii It symbolizes the unity of the Muslims in all mission

b.

- i. Expansion of Islamic state (non Arabs joining in the fold of Islamic
- ii. To enable the non Arabs to read and understand the Qur'an which is easier with vowels and marks
- iii. To bring uniformity in recitation and reading of (pronunciation of words)
- iv. To ease reading
- v. To match the situation now people were literate and needed a more efficient text to read unlike during time of the prophet where they depended on memorization

C.

- i It was revealed onto the unlettered prophet , Muhammad (S.A.W)
- ii It gave accounts on the events of the past times and their people which were not previously known to the prophet (S.A.W)
- iii. It gave scientific details discovered by inquiries and research made by humankind in later time
- iv It gives a thorough analysis of the hereafter
- v It does not contradict itself
- vi Humankind cannot produce a copy like it
- vii It is easy to memorize
- viii It sufficiently and relevantly enriches the content matter that well satisfies the challenging issues in the modern times

3a

- i. Hadith Quds meaning is from ALLAH but the wording is from the prophet while hadith Nabawi both the wording and meaning are from the prophet
- ii. Hadith Quds has the phrase “the prophet said Allah said...”while hadith Nabawi has the phrase “the prophet said...”before the Matn
- iii. Hadith qudus mainly deals with subjects of faith,morals while hadith Nabawi deals with matters of everyday life I.e haram and halal.
- iv. Hadith Quds are less than 500 hundred while hadith Nabawi are more than 500 hundred
- v. Hadith Quds main speaker is Allah while hadith Nabawi main speaker is the prophet

- vi. Hadith Quds are sacred, holy and pure while hadith nabawi have defects and some have mistakes
- vii. Hadith Quds is recorded in the first person speaking while hadith Nabawi is not necessarily recorded in the first person speaking.
- viii. Hadith Quds are not reproduced by scholars while hadith Nabawi are reproduced by scholars.
- ix. Hadith Quds are second most important after the Qur'an while hadith Nabawi are not second most important after the Qur'an.

b.

- i Al- kafi Usul-Din
- ii Man la yadhunil-fiqih
- iii Tahdhibul -ahkam
- iv AL-istibsar
- v Biharul -Anwar
- vi Al wafi
- vii wasailush -Shia

C.

- i. Envy consumes the good deeds of a person
- ii. Envy is destructive feelings ,it should be avoided
- iii. A muslim should love goodness for his fellow Muslims
- iv. Envy causes hatred , misunderstandings and fight among members of the society
- v. One should not be happy when misfortune befalls others
- vi. Badness of envy made Iblis to take Adam and Eve out of the paradise because of envy
- vii. Muslims should strengthen their brotherhood
- viii. Envy may attribute to so many other social evils
- ix. Envy may lead one to a miserable life
- x. Islam encourages us to be contented with what Allah has given us

4a

- i. Different geographical ,origin and places of work of the founder
- ii. The different attitude towards the acceptability of hadith
- iii. The value attached to various sources of law
- iv. Different faculties of reasoning
- v. The unwanted type of leadership
- vi. Differences in linguistic interpretation of certain verses of Qur'an
- vii. Expansion of the muslim empire
- viii. Emergence of new matters as Islam expanded.
- ix. The need to simplify both the Qur'an and hadith.

b.

- i. Faradh-compulsory its failure to perform attracts sins and its performance attracts rewards.
- ii. Wajib -it is compulsory but its failure to perform does not attract sins.
- iii. Sunna -optional its performance is rewarded but its failure does not attract sins.
- iv. Halal an Hram -halal is permissible while haram is forbidden.
- v. Makruh - not prohibited but abominable it should be avoided.
- vi. Mubah -neutral its is neither forbidden nor disliked.

C.

- i. It promotes unity among muslims
- ii. It reduces the gap between the rich and the poor
- iii. Lightens the burden of a muslim debtor by helping hi pay off the debts
- iv. It meets the needs of the poor and the needy
- v. Eliminates social differences
- vi. It cretes mutual understanding and cooperative among Muslims
- vii. It promotes brotherhood in the society
- viii. It purifies the heart of the giver from cruelty ,selfishness and greedy
- ix. Purifies the heart of the receiver from envy and jealousy

5a

- i. Islamic law maker is Allah while secular law maker is man
- ii. Islamic law is universal while secular law varies from country to country
- iii. Islamic law cannot be changed while secular law can be changed
- iv. Islamic law judgment is done by Allah while secular law judgement is done by man
- v. Islamic law application is rewarded by Allah while secular law application is not rewarded
- vi. One may break Islamic law but cannot escape the punishment while law one might break the law and escape the punishment
- vii. Islamic law is not based on favouritism while secular law might favour some people in the society
- viii. Islamic law is explained by the prophet in his hadith while secular law is explained by ordinary people
- ix. Islamic law are perfect and free from errors while secular are full of errors
- x. Islamic law brings one closer to Allah while secular law brings one closer to the state
- xi. Islamic law stops one from sinning while secular law does not stop one from sinning
- xii. Islamic law promotes honesty and order in the society while secular law encourages political destruction
- xiii. Islamic law is superior due to its perfection while secular laws are not superior they are inferior because they contain errors
- xiv. Islamic laws people obey the willingly because the command spiritual supremacy while secular laws are obeyed for fear of punishment as they have no spiritual significance

b.

- i. Founder of Malik school of thought
- ii. He compiled a famous book of hadith, AL Muwatta
- iii. He regularly lectured students on Qur'an and Fiqh regardless of their status and age
- iv. He was the first jurist who got familiar with the customs of the people of Madina and judged cases
- v. He mainly accepted Qur'an and hadith as sources of Islamic Sharia
- vi. He accepted ijmaa and Qiyas with a lot of caution
- vii. He preferred the opinion of the Sahabas

- viii. He introduced the principle of istislah
- ix. He produced scholars I.e Muhammad Hassan , Al Shaiban

C.

- i. If the pilgrim breaks the rule of Imram
- ii. If he/she does not follow the restrictions given as Muhrim
- iii. If a MUslim performs Tamathu type of Hajj
- iv. If a pilgrim performs a Qiran type of Hajj
- v. If a muslim fails to spend a night at Muzdalifah
- vi. Failure to throw stone at Jamaarat

6a

- i. It makes one be contended of whatever he /she gets
- ii. Makes one have firm faith hence becomes righteous and pious
- iii. It teaches man how to bear with difficulties and fear nobody but Allah
- iv. It motivates mulsms in fulfilling their religious obligations
- v. It discourages competition for wordily gains
- vi. It strengthens the heart of the believers
- vii. Makes one a real believer of Allah
- viii. Makes keep in mind that Allah is the master and controller of the universe
- ix. Allah is the only one who can bring success to us on earth
- x. Makes one realize the whatever happens to him/her is as a result of God's pan

b.

- i. The rising from the west (Q6:158)
- ii. Appearance of the beats (Q26:82)
- iii. Appearance of Dajjal (the ant -christ)
- iv. The coming of Issah ibn Maryam

- v. The appearance of yujuj wa majuj
- vi. War with the Jews
- vii. Smoke coming from the entire world
- viii. The first blast of the trumpet
- ix. A smooth wind that will kill all the believers
- x. Qur'an will be taken back to heaven
- xi. Fire that will bring people to their last gathering destruction of the Al-Kaabah

C.

- i. He preached to people on good and forbids evil
- ii. Leads people in ceremonies and festivals
- iii. Ensures that justice is done by people in all aspects of life
- iv. An Imam leads and guides people to the right path
- v. An imam settles disputes among the people
- vi. He advises the community on what is accepted as a tradition of the Shia
- vii. He symbolizes unity in the community (Shia)
- viii. An Imam protects and safeguards the Shia principles
- ix. Imam are religious leaders whose decisions are final