

4.11 ISLAMIC RELIGIOUS EDUCATION (314)

4.11.1 Islamic Religious Education Paper 1 (314/1)

1.(a) Challenges of translating the Quran into other languages.

- (i) Lack of competency in either of the languages.
- (ii) Lack of competency in translation skills.
- (iii) Inadequate vocabulary equal to the Arabic word in the other languages e.g. Swalah.
- (iv) Limitations in giving the full meaning of the word or phrase.
- (v) Limited knowledge of other branches of Islam e.g. Seerah, hadith, fiqh, etc., necessary for the translation of Quran.
- (vi) Inability to capture the exact meaning of the Arabic text in the other languages.
- (vii) Inability to maintain the rhythm, flow and affection of Arabic text in the other languages.
- (viii) Subjectivity and personal prejudices of the translators(s).
- (ix) Existence of certain words e.g. Kalala, (Q 4:176), which do not have an equivalent in other languages.
- (x) Existence of certain words e.g. ALIF LAAM MIIM which cannot be translated.

9 x 1

9 marks

(b) The background to the revelation of Surah Al-Fil.

- (i) This event happened in the year of Prophet's birth.
- (ii) Abraha who was the governor of Yemen on behalf of the King of Abyssinia, built a house like the Kaaba and asked Arabs to go to it for pilgrimage instead of Kaaba.
- (iii) An Arab man defiled the inside walls of the newly built structure with human waste.
- (iv) This angered Abraha and made him invade the Kaaba with his army using elephants.
- (v) The Makkans couldn't stop Abraha from attempting to destroy the Kaaba.
- (vi) Abraha and his army were destroyed by Allah near Makka with birds carrying stones of baked clay.

5 x 1

5 marks

(c) Preservation of the Quran during the time of the Khalifas.

- (i) Living companions of the Prophet had committed Quran into memory and that served as the living copies of the Quran.
- (ii) Individual companions had written portions of the Quran for personal use.
- (iii) Quran, written on parchments and other materials was collected and compiled into one copy during the time of Abubakar. This copy was kept under the custody of Hafswa.
- (iv) Muslim scholars were sent by Caliph Umar (R.A) to different parts of Islamic state to teach the Quran.
- (v) The Quran was harmonised using the Quraish dialect to overcome variations in

recitation and the copies thus produced and distributed to different cities during the time of Caliph Uthman (R.A).

- (vi) All un-official copies of the Quran in circulation were collected and burnt under the instruction of Caliph Uthman.
- (vii) The companions living in the era of the Caliphs recited, memorised into practice and constantly taught the tabiun the Quran.

6 x 1 = 6 marks

2.(a) **Moral teachings of Surah An-Nur**

- (i) The Surah highlights chastity which is a virtue for both men and women Q 24: 15 -16 highlights the punishment for sex offences e.g. fornicators to be given 100 lashes and there must be witnesses when the punishment is being carried out.
- (ii) Adultery is discouraged and Muslims are called upon to boycott adulterers and should not have any relations with them Q 24:3.
- (iii) Those who slander or create false allegations about sexual misconduct, those who accuse others of adultery without evidence to be given 80 lashes and if they repent thereafter then Allah will forgive them Q 24:4 - 5.
- (iv) Husbands who accuse their wives of infidelity without evidence should swear 4 times and invoke the curse of Allah on themselves if the wives swear in the same way, then they are acquitted. Q 24: 6 - 10.
- (v) The Surah lays down general principles regarding relations between Muslims that should be based on faith and not suspicions. Q 24: 26
- (vi) Believers are forbidden from entering houses of other people unless with permission. Q24: 27 - 29.
- (vii) Believers are warned to be careful about false rumours because they can cause pain and divisions among them, those who spread evil rumours deserve punishment and not encouragement. Q 24: 11 - 16.
- (viii) Marriage is encouraged among the single and pious even if they are slaves or poor as Allah will enrich them.
- (ix) Slavery is discouraged. Slave owners are asked to give financial help to the slaves so that they can earn their freedom. Prostitution by slave girls is also forbidden. Q 24:33
- (x) Muslim men and women should lower their gaze from looking at forbidden things and shun illegal sexual acts.
- (xi) Women are forbidden from revealing their adornment except to their husband and Mahrim. Q 24: 30 - 31
- (xii) Rules regarding coexistence and social relations are established, e.g privacy in the home is encouraged servants and under age children should not enter private rooms without permission especially before Fajr prayers, at noon and after Isha prayers. Q 24: 58 - 59
- (xiii) Old women past child bearing age are permitted to set aside their outer garment within the house. Q 24: 60.
- (xiv) Muslims are encouraged to treat the disabled kindly e.g. the blind, lame, crippled and sick, are allowed to eat in other people's houses.
- (xv) When entering other people's houses, it is good to offer greetings.

5 x 2 10 marks

(b) **Why the Quran is considered a perfect revelation.**

- (i) It is a comprehensive legislation governing all aspects of human life.
- (ii) Its language and style are unique and cannot be imitated.
- (iii) It lacks contradictions in its teachings.
- (iv) It lacks human manipulation/omissions or additions.
- (v) The copies of the Quran in existence are all uniform.
- (vi) Allah promised to preserve it from all alterations or loss.
- (vii) It has balanced teachings which answer to all human needs and problems.
- (viii) It addresses the past, present and future with all its prophecies coming true.
- (ix) It is a divine miracle that ascertains the truth in the mission of all the revealed scriptures.
- (x) It was revealed in its precise meaning and wording and transmitted by numerous persons both verbally and in writing.

5 x 1

5 marks

(c) **Importance of Surah Al-Fatiha**

- (i) It is the opening chapter of the Quran.
- (ii) It must be read in each portion (Raka) of Salah without which Salah will be invalid.
- (iii) It is the summary of the Quran. It contains all fundamental objectives of Islam.
- (iv) It is a supplication which is an integral part of Muslim's daily prayer.
- (v) Reciting it earns one rewards from Allah.
- (vi) It was the first Surah to be revealed as a whole.
- (vii) It contains the seven most recited verses of the Quran.

5 x 1

5 marks

3.(a) **Reasons that necessitated the collection and compilation of Hadith after the death of the Prophet (p.b.u.h)**

- (i) Memorises of hadith were dying of old age thus it was feared that hadith would perish and thus it had to be compiled.
- (ii) There was need to study hadith especially for the people who were not there during the time of the Prophet (p.b.u.h).
- (iii) The compilation of the Quran was complete thus there was no fear of tampering with the purity of the Quran.
- (iv) The Quran was already stored in people's memories and also copies circulated to the people.
- (v) There was need to compile Hadith so as to safeguard its purity and to avoid false hadith.
- (vi) There was need to distinguish between authentic and weak hadith.

5 x 1

5 marks

(b) **Method used by the Prophet(p.b.u.h) to transmit Hadith.**

- (i) Through establishment of informal schools in the mosque where he taught his Sunnah.
- (ii) Instructing his Sabahas to pass on knowledge to others e.g. He said, "pass on knowledge from me even if it is only one verse". During the Hijatul Wida, He said, "For those who are present should convey the message to those who are absent." It was common practice of the companions of the Prophet to tell those who are absent about the Prophet's deeds and sayings. Delegates coming to Madina to see the Prophet were ordered to teach their people when they return.

- (iii) Sending teachers to distant lands to teach Islam, e.g. Abdulla Ibn Makhtan and Musab Ibn Umayr were sent to Madina before Hijrah to teach Islam. There were delegates also delegates sent to Yemen in 9 A.H. to teach Islam.
- (iv) Writing letters to various rulers explaining the fundamentals of religion and inviting them to Islam.
- (v) Through practically demonstrating to his Sabahas e.g. how to perform Wudhu, Swalat, Hajj, etc.
- (vi) Offering incentives for teachers and students which motivated them to learn and practice his sunnah, e.g. on reward for students he said “that whoever searches for knowledge, he will be forgiven his past sins”, on reward for teachers, he said, when a man dies, all his actions comes to an end with three exceptions and one of them is knowledge from which benefits continues to be repeated.
- (vii) The prophet used threat of punishment e.g. he warned people of dire consequences if they remained ignorant, he also indicated punishment which will come on as a result of being taught and not learning.
- (viii) The prophet used to sit in the mosque and answer questions and he would at times test the companions on different aspects of Islam.
- (ix) He encouraged the Swahabas to learn his Sunnah through memorisation and practice of his sayings and deeds.

8 x 1

8 marks

. (c) Significance of the stated Hadith in eradicating illiteracy.

- (i) It makes education compulsory on everyone.
- (ii) It makes it the duty of parents to teach their children or take them to school.
- (iii) Islamic government and all stakeholders have a duty to avail education to the people.
- (iv) Acquiring education merits reward.
- (v) One is rewarded for teaching.
- (vi) Seeking knowledge is higher in status than ritual worship.
- (vii) Islam encourages its followers to acquire all forms of beneficial knowledge.
- (viii) The learned person in Islam is considered superior to the illiterate person.

7 x 1 =

7 marks

4.(a) Benefits of Swalatul Jamaa.

- (i) Jamaa prayer rewarded more than prayers performed individually. (27 times more).
- (ii) It enhances brotherhood in Islam.
- (iii) It fosters a sense of unity among the Muslims.
- (iv) Muslims meet five times a day and hence can discuss their problems and come up with possible solutions.
- (v) It helps to break social classes or even racial barriers among worshippers.
- (vi) Helps in promoting a higher sense of spiritual development. Muslims' faith is strengthened in Swalatul Jamaa.
- (vii) Helps in development of punctuality and discipline in worshippers.
- (viii) Builds a sense of collective responsibility among Muslims.
- (ix) Praying in Jamaa is very much recommended in Islam.
- (x) It helps in strengthening social relations as people socialize and get to know each other.

8 x 1

8 marks

.(b) Factors that led to the development of schools of thought.

- (i) Differences in linguistic interpretation of the Quran where some scholars interpreted some Quranic verses differently. This led to the evolvement of schools of thought.
- (ii) The geographical spread of leading Muhadithin, these were spread all over the Muslim world and taught people around them their views thus leading to the evolvement of the schools of thought.
- (iii) The question of who should be depended upon for authority, either those who grew up in Madina and were conversant with the prophetic traditions of those from Kufa with the best Sahabas and Tabiuns, in the interpretation of the Quran and Sunnah. This created 2 groups which later grew into the 4 schools of thought.
- (iv) Issues came up and solutions could not be found either in the Quran or Sunnah; this led to the scholars to exercise their ijmah so as to solve these issues and this led to the rise of the schools of thought.
- (v) The expansion of Muslim empire where Islam spread far and wide and many people converted to Islam. This led to the rise of different ideas which gave rise to the schools of thought.
- (vi) Different scholars had their own views on various issues in Islam, this also contributed to the rise of schools of thought.
- (vii) Competition in acquiring knowledge which gave rise to different opinions among the scholars also contributed to the rise of the schools of thought.
- (viii) Spread of authentic hadith which led to the different applications and issues also contributed to the rise of different applications and issues also contributed to the rise of schools of thought.
- (ix) Spread of hadith to different areas where weak/forged hadith came up and difference in opinions developed.

7 x 1

7 marks

.(c) Items on which Zakat is not payable.

- (i) Private house.
- (ii) Machine or engine used for manufacturing goods.
- (iii) Animals used for transportation.
- (iv) Women's jewellery for personal use which is below Nisab.
- (v) Personal clothes, furniture, weapons, tools which are not for sale.
- (vi) Books which are not for trade.

5 x 1

5 marks

5.(a) How the application of Hudud Laws can reduce the rate of crime in the society.

- (i) Punishments given for the sexual offences e.g. stoning for adultery and 100 lashes for fornicators will act as a deterrent for these immoral acts.
- (ii) Chopping off the hand will serve as a lesson to potential thieves and hence reduce the vice. This will also act as a shame to the offender before the public thus minimizing a repeat of the same.
- (iii) Punishing the murderers by killing them will serve as a lesson that no human being has the right to take the life of the other.

- (iv) Since the murderer has to be killed, it will remain as a living lesson to the society not to commit the crime.
- (v) The punishment for slander (80 lashes), which is carried out in public creates awareness to all those who witness it of the severity of the crime and thus no one would wish to be subjected to the same.
- (vi) The punishment awarded for robbery with violence will instil not only fear but respect for other peoples' properties.
- (vii) The fact that Hudud Laws cannot be manipulated by the state or individuals makes people to refrain completely from such crimes.

5 x 2

10 marks

(b) Ways of performing Swalatul Musafir

- (i) **Jam'u Taqdim**
This is to bring forward a later prayer and performing it with the present prayer at the time of the latter, e.g. bringing forward Asr prayer and performing it with Dhur prayer or bringing forward Isha and praying it with Maghrib at Maghrib time with the intention of Jam'u Taqdim.
- (ii) **Jam'u Taakhir:**
This is delaying a present prayer and performing it with a later prayer at the time of the latter e.g. delaying Dhuhr prayer and performing it with Asr prayer at the time of Asr or delaying Maghrib and praying it with Isha prayer with the intention of Jam'u Taakhir.
- (iii) **Qasr:**
This is the act of shortening four Rakaat prayers to two Rakaats with the intention of shortening.

3 x 2

6 marks

(c) Contributors of Imam Shaffi to Islamic Fiqh

- (i) He was recognized as a scholar at the age of 15 years and was authorised by the prominent scholars of Makka to give fatwa on religious issues.
- (ii) He was a well-known teacher and used to give lectures in the grand mosque in Makkah, he also travelled to Egypt where he taught students.
- (iii) He was the founder of the Shaffi Madh'hab (Shaffi School of Thought).
- (iv) He wrote several books which include Kitab-al-Risala, Kitab-al-Umm.
- (v) He accepted Ijmah as a source of Shariah as long as it involves the whole community. He also looked at religious matters with an independent legal reasoning.
- (vi) He was a distinguished scholar in Arabic language and commentary on the Quran, a skillful debater and a keen teacher.
- (vii) He studied the viewpoints of the Hanafi school of thought and the Muhtazilite doctrines which contributed to the development of Fiqh.

4 x 1

4 marks

6. (a) **Reasons for divine guidance.**

- (i) To guide mankind to the will of Allah.
- (ii) To provide mankind with the knowledge of Tawheed and the attributes of Allah. Such knowledge helps mankind to avoid false worship/Shirk.
- (iii) To provide mankind with the knowledge of the Unseen e.g. hereafter, Angels, Paradise and Hell.
- (iv) To direct people to the true worship of Allah.
- (v) To provide believers with hope for the future and warn the disbelievers of the punishment of Allah.
- (vi) To restore the authentic message of God to humanity and guard it against corruption and manipulation.
- (vii) Provide regulations in human life that guarantee prosperity in this world and in the hereafter.
- (viii) To provide mankind with skills and knowledge so as to execute his mandate as Allah's vicegerent on earth.
- (ix) Helps man to understand and appreciate God as the essence behind all the events that occur.

8 x 1

8 marks

(b) **Importance of the belief in Qadar.**

- (i) It makes one to recognize the power and authority of Allah over His creatures.
- (ii) It brings about acceptance of life situations whether good or bad as being part of the will of Allah.
- (iii) It encourages Muslims to exercise patience when afflicted by calamities.
- (iv) It encourages Muslims to be contented with what they get in life as part of Allah's providence.
- (v) As one of the pillars of Imam, believers in Qadar earn rewards from Allah.
- (vi) It makes Muslims distinguish what is in human's domain and what is in the realm of Allah S.W. e.g. human beings plant crops but whether the crops will grow and mature is left to Allah.
- (vii) It helps the believers to rely solely on Allah.
- (viii) Understanding the concept of Qadar frees a believer from the danger of resigning to fate.
- (ix) Qadr, is a pillar of Imam without which one's beliefs is incomplete.

7 x 1

7 marks

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

- (i) They are free from sins.
- (ii) They are created from light.
- (iii) They are gender neutral.
- (iv) They neither drink nor eat.
- (v) They have no material bodies.
- (vi) They cannot deviate from God's commands.
- (viii) They have no physical desire, e.g. sleep.
- (ix) They don't have a will of their own.

5 x 1

5 marks