**@*West practice papers-2021***

**P1 MARKING SCHEME**

**314 /1**

**ISLAMIC RELIGIOUS EDUCATION**

**PAPER 1**

**2½ HOURS**

**INSTRUCTIONS**

*This paper has* ***six*** *questions*

*Answer* ***any five*** *questions in the answer sheet provided*

*Check the question paper to ascertain that both pages are printed*

*All answers must be in* ***English***

***NAME………………………………………………………………INDEX NUMBER………….***

***CANDIDATES SIGNATURE………………………………………DATE……………………...***

***For official use***

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| ORDER OF QUESTIONS |  |  |  |  |  |
| MARKS |  |  |  |  |  |

TOTAL MARKS

1. **a) How do Muslims ensure that *Qur’an* remains in its original Forms?**
2. The Qur’an is recited in prayers in its original form.
3. It is applied in sharia, hence its teachings are adhered to.
4. It has been memorized in its original form.
5. Translation is done with the Arabic version beside it.
6. When quoting the Qur’an it must be done in its original form, paraphrasing is not allowed.
7. It has been recorded in electronic Media.
8. 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 pronunciation.
9. Qur’an recitation competitions are held all over the world.
10. The whole Qur’anic text is recited during the month of the Ramadan by Muslims all over the world.
11. The whole Qur’anic text is recited during the month of Ramadhan by muslims all over the world.
12. It is a practice by all muslims that at the beginning of every Islamic Function, the Qur’an is recited.
13. Almost each and every muslim keeps a hard copy of the Qur’an in its original Form.
14. Hard copies of the Quran are usually distributed freely.

**(8×1)**

**b) Describe Six reasons which led to the standardization of *Qur’an*. (6 marks**)

1. Expansion of Muslims territories beyond Arabia brought in non-Arabic speaking Muslims, a standardized Qur’an was therefore necessary to make it easy for them to read, memorized and recite the Qur’an.
2. The Qur’an was revealed in seven dialects and therefore the necessity for its standardization.
3. The Qur’an was standardized to correct the mistakes made by new muslims in their recitation.
4. To stop the Arabs from the provinces from boosting that their dialects were superior to others.
5. Muslims taught, read and recited the Quran in different ways, this created the need to standardize the Quran so as to read.
6. Different copies of the Qur’an, some incomplete were circulating so it become necessary to have a standardized Qur’an.
7. To minimize quarrels, differences and misunderstanding over Qur’an.
8. To protect Qur’an from interpretation.

**(6×1)**

**c) State the supplication (dua) as stated in the last verse of surah Baqarah (Q2:286)**

1. Our Lord! Punish us not if we forget or fall into error.
2. Our Lord! Lay not on us a burden like that which you did lay on these before us.
3. Our Lord! Put on us a burden greater than we have strength to bear.
4. Pardon us and grant us Forgiveness.
5. Have mercy on us
6. Give us victory over the disbelieving people.

**(4×1)**

**2a) Discuss Eight teachings on Muslim brotherhood as derived from *Surah Hujurat*. ( 8 marks)**

1. Muslims should verify rumours brought them by evil minded people so as to avoid hurting their brothers in Islam-verse-2
2. Muslims should institute reconciliation measures that will help bring peace among quarrelling parties –verse 9
3. Muslims should consider one another as brothers –verse10
4. Muslims should avoid despising fellow Muslims so as to enhance
5. A muslim should avoid from ridiculing fellow believers – verse 11
6. Muslims should refrain from insulting fellow muslims –verse 11
7. Muslims should desist from calling others with offensive nicknames –verse 11
8. A believer should avoid suspicion as this would amount to sin if not proven and may also cause hatred amongst muslims –verse 12
9. Muslims should refrain from backbiting and spying on one another as these acts destroy the bond of Islamic brotherhood –verse 12
10. Muslims should not use race and tribe as a basi of discriminating others but should consider merit and the fear of Allah as the basis of good relations – verse 13.

**( 8 ×1)**

**b) Give Seven reasons why Prophet Mohammed (p.b.u.h) was given the Qur’an in piecemeal**.

1. To implement the laws of Allah in a gradual manner
2. To make understanding and application of the Qur’an easier to the believers.
3. To allow room for spiritual development.
4. To strengthen the belief and heart of the prophet (p.b.u.h) (Q25:32)
5. The revelation was difficult experience to the prophet (p.b.u.h) as seen in the revelation of the first verse, thus it was rewarded in bits so as to ease the difficulties he was going through.
6. To make memorization easier for the behavior.
7. To answer questions put forwarded to the prophet.
8. To serve as a miracle and a challenge to the pagans of Makkah.
9. To prove that the Qur’an is actually speech of Allah**. ( 7 ×1)**

**c) Teachings of surah Al-Fatiha**

1. It is the opening chapter of the Qur’an
2. It must be read in swalat, without which salat will be Invalid/ not accepted
3. It is the summary of the Qur’an where it contains all fundamental objectives of Islam.
4. It is a supplication which is an integral part of Muslims daily prayer.
5. It was the first surah to be revealed as a whole
6. It is a mean by which muslims can communicate with Allah (swt) in dialogue form.
7. It contains the seven recited Quranic verses.

**(5 ×1)**

**3a) Describe Four ways through which Imam Bukhari ensured authenticity of His collection of Hadith.**

1. He was very careful in his collection of Hadith and only included collection of authentic traditions whatever he was not sure of even through authentic he left out.
2. He collected over 600,000 Hadiths but only 7,275 as authentic and included in his sahih after careful serutiny.
3. He used street guidelines to classify as either Sahih, Hassan or dhaif, this system became the standand by which all Hadith was classified by other hadith scholars.
4. He stayed in Makka and Madina for several years to collect hadith from leading hadith scholars, and ensured that the narrator he collecte hadith from authentic and reliable.
5. He scrutinized the content (matn) of each Hadith and ensured that it was in accordance with the teachings of Quran and Sunnah.
6. For any Hadith that he accepted, he ensured that the first transmitter had to be a companion of the prophet (p.b.u.h)
7. He would make sure that if a narrator narrates a Hadith from someone else they both must have been in the same place and actually met and discussed the Hadith.
8. He would perfom a prayer before including a Hadith in his collection; to seek for Allah’s protection and guidance.
9. He studied the lifes of the narrators and proved that they were trustworthy.

**(4×2)**

**b) State Six characteristics of the *Matn (text)* of authentic Hadith.**

1. The Hadith must quote what was said or done by the prophet (s.a.w)
2. The Hadith must be in Arabic
3. It should not contain accusations against the prophet or his swahabas.
4. It must be constant, logical and appealing to reason.
5. It could not contradict other Hadith on the same subject which are considered authentic.
6. It should not contradict the teachings of Qur’an
7. It should not favour a particular Madhab.
8. The Hadith should not go against the foundation of Islamic principal
9. Tradition, which contain detail prophesies of future events with exact dates, must be rejected.

**(6 ×1)**

**c) The Prophet (p.b.u.h) Said ‘’ If Someone kills a sparrow for sports, the sparrow will cry out on the Day of Judgment. O Lord! That person killed me in Vain, he did not kill one for any useful purpose.” In reference to the above Hadith, give reasons why Muslims should care for animals.**

1. It is a divine responsibility/ duty for Muslims to care for animals, it is emphasized in the Qur’an and Hadith.
2. There are rewards promised to those who care for and show kindness to animals
3. The Qur’an explains that nature and environment are signs of the existence of Allah.
4. Animals provide sustenance to human beings
5. Animals also worship Allah declaring His praise and bowing to Him.
6. Animals just like any other creatures have a right to live and be cared for.
7. Mistreatment of animals will attract punishment from Allah
8. The Qur’an talks of the aesthetic functions of animals.

**(6 ×1)**

**4 a) Explain Four differences between Sijdatul Shukr and Sijda performed in swalat**

1. Sijdatul shukr has no defined dua, one can say any form of dua that expresses gratitude to Allah, in sijdatul swalat there is a well defined dua “Subhana rabial Allah Wabihamdhi’ (praise be to the Lord, the most high)
2. In the performance of sijdatul swalat, one is required to prostrate twice while sijdatil shukr prostration can be done once.
3. Sijdatul shukr is performed to express gratitude to Allah for favours granted while sidatul swalat is exclusively performed during swalat.
4. Sidatul swalat is obligatory and an integral part of swalat while sijdatul shukr is sunna/ optional voluntary.
5. Sijdatul swalat is performed at specific times of swalat while sijdatul shukr is performed any time the need arises, has no specific time
6. It is not compulsory to be in a state of ritual purity while performing sijdatul shukr but sujdatul swalat must be performed while in a state of purity.
7. Sijdatul shukr carries less rewards than sijda performed in swalat.

**(4 ×2)**

**b) State Six differences between crime and sin in Islam. (6 marks)**

1. For sin the verdict is justified, while crime injustice can be applied in giving verdict
2. For sin there is no advocate that can be hired in defence of sinful acts while for crime one can engage an advocate in defence of a crime he or she is accussed of.
3. Sin can be committed between you, your Lord, and other beings, while crime is committed between you and other beings.
4. Sin is an offence committed against the sharia while crime is an offence committed against the laws of the country.
5. Sin is liable for punishment by Allah on the day of judgement unless repented, ehile crime the punishment is decided in the court of law and the culprit can pay fine or is sentenced to death.
6. In sin, one can not thw wrath of Allah, while in crime one can go scot free after bribing the judicial system.
7. The destiny for sinful acts is hellfire while crime the culprit may be imprisoned

**(6 ×1)**

**c) Discuss factors to be considered in the application of Ijma as a source of Islamic sharia.**

1. When the Quran and Hadith are silent or have not given details about an issue, the Quran and Hadith may not contain answers to question asked, and so people come up with there own different anwers, this is where the role of Ijma is of utmost importance.
2. Scholars should comprehensively discuss and reach a consensus on a n issue/ problem, conclusion reached upon must be unanimously agree upon by all scholars.
3. The solution found must be made in the light of the guidance / teachings of the Qur’an and Hadith, it should not contradict either.
4. The scholar must be conversant with Islamic jurisprudence must be experts in sharia (mujtahid).

**(3×2)**

**5 a) Discuss how the application of Hudud Laws can reduce the rate of crimes in the society.**

1. Punishments given for the sexual offences e.g stoning for adultery and 100 lashes for fornicators will act as a deterrent for this immoral acts.
2. 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.
3. 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.
4. Since the murderer has to be killed, it will remain as a living lesson to the society not to commit crime.
5. 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.
6. The punishment awarded for robbery with violence will instill not only fair but respect for other people’s propheties.
7. The fact that Hudud laws cannot be manipulated by the state or individuals makes people to refrain completely from such crimes.
8. The punishment awarded to highway robbery with violence will violence will instill fear in potential criminals and make them respect to other people and their properties.

**( 8 ×1)**

**b) Explain the social Significance of Hajj.**

1. Assuming the state of Ihram makes the pilgrimage to live by certain restrictions such as not killing deliberetly, not uprooting vegetation, thus promoting peace and harmony.
2. Hajj promotes equality among the Muslims in that everyone, regardless of their nation, race and colour perform the same rites of Hajj, Thus promoting equality e.g they must stand on the plains of Arafat.
3. It helps in creating and supporting friendship among the different people.
4. It is a source of unity for all the Muslims from different parts of the world who must meet and interact during the rites Hajj.
5. Muslims perform the acts of Hajj with the same goal, thus promoting brotherhood.
6. The performance of Hajj has been ordained for all able Muslims regardless of one’s social class. This has discouraged social prejudices.
7. The sense of identity and belonging is fostered among the Muslims in that it is done at specific time and month of the year.
8. The wearing of Ihram ensures peace among the pilgrims as well as to other creatures.
9. There is a spirit of sharing among the pilgrims when they meet for the sake of Allah (swt)

**(8 ×1)**

**c) State Four contributions by Imam Shafii to Islamic thought**

1. He founded the shafii school of thought
2. He accepted Ijma as a source of sharia as long as it involved the whole community.
3. He also looked at religious matters with independent, legal reasoning.
4. He was a distinguished scholar in Arabic language and commentary on the Qur’an. Skillful debator and a keen teacher.
5. He was a recognized scholar and authorized by prominent scholar of maker to give fatwa on religious issues from the time he was 15 years.
6. He wrote several books which include *Kitab al Risala*
7. He was a well known teacher and used to give lecturers in the grand mosque of Mecca

**(4 ×1)**

**6a) State Eight similarities in the concept of the revealed scriptures**

1. Teachings are simple and straight forward
2. They enjoin good and forbid evil
3. They teach on sanctity of human life
4. Teach moral values
5. Promises rewards and punishments
6. Teach on the oneness / unity of creator
7. Mention the origin of Human beings
8. Talk about the existence of Angels
9. Guides human beings on how to worship God
10. Call people to the worship of one God and to stop idol worship **( 8 ×1)**

**b) Describe the challenges Faced by the prophets of Allah in their mission. (6 marks)**

1. Rejection by the people to whom they were sent. People refused to listen to their messeges, e.g prophet Muhammad ( p.b.u.h) was rejected by the Qureish, Nabi Nuh was rejected by his people.
2. Persecution for what they preach and stood for. Prophet Mukammad (p.b.u.h) was persecuted by the Qureish through social boycott, abuses, intimidation etc, Nabii Nuh was mocked and taunted by his people, Nabii Ibrahim was thrown into a burning fire
3. Temptations to commit sins e.g the devil tried to convince Nabii Ibrahim not to sacrifice his own son.
4. Exiled from their homes, Nabii Musa (a.s), Prophet Muhammad (p.b.u.h) had to leave their homes due to the hostilities from their people.
5. Opposition and ridicule; Prophet Muhammad (p.b.u.h), Nabii Nuh (a.s) were openly ridicule and oppressed by their people.
6. Lack of trust they were challenged to prove their authenticity through miracles

**(6 ×1)**

**c) Explain ways in which shirk affects Muslims. (6 marks)**

1. When one attaches Allah’s attributes to any of His creations, he or she undermines Allah’s sovereignty
2. Of all the sins, Allah vows not to forgive anyone who commits it after knowing
3. Shirk makes man to have little or no confidence in God. But other things most especially in times of danger which acts defames the status of man.
4. Shirk makes a person to distance him or herself from God
5. Believe in shirk creates enmity in society since people will be suspicious of each other.
6. Shirk make one to behave like a coward, as he or she will always be thinking that even objects which have no life can protect her or him from any danger or misfortune e.g wearing of emulates.
7. Shirk makes an individual not to be dutiful and upright, one who performs shirk does not carry out his or her duties heartedly.
8. Shirk is the highest of the wrong doing according to the instructions given by Luqman to his son. “ Behold, Luqman said joim not in worship (others) with Allah: For false worship is indeed the highest wrong doing ( Q31:13)

**( 6 ×1)**