

IRE 3|4|1 MOCK EXAMINATION 2025

<p>1. a).</p>	<p>Discuss the need for the revelation of the Qur'an.</p> <ul style="list-style-type: none"> i. To unite all mankind under one religion, Islam, since there were different religious groups existing at that time. ii. The earlier scriptures were corrupted by man to suit their needs, thus losing their authenticity. Hence, the revelation of the Qur'an was to correct the distorted message. iii. Some of the previously revealed scriptures no longer existed; they were completely lost. Therefore, the Qur'an was revealed to refresh the knowledge needed by mankind. iv. The Qur'an was meant to provide a universal message, unlike other scriptures which were sent to particular nations and groups for specific times. v. To confirm Allah's promise in the earlier scriptures regarding the coming of the Qur'an and Prophet Muhammad (P.B.U.H). vi. People had gone astray; hence, the Qur'an was revealed to guide mankind to the right path. vii. To narrate and summarize stories and events of earlier generations to offer teachings, lessons, warnings, and guidance for shaping the community. viii. To guide and promote belief in One God, reaffirming the concept of <i>Tawheed</i> and rejecting false gods. ix. To serve as the final and complete guidance from Allah to humanity as a reference for daily life. x. To remind all people and jinn about the Day of Judgment, death, and accountability, encouraging righteousness. xi. To warn mankind of the punishment for sins by teaching them the commands of Allah (SWT). xii. To give mankind the intended Islamic code of life and to worship Allah as prescribed in Quran. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
<p>1. b).</p>	<p>Imam Sayyid Qutb wanted to translate the Holy Qur'an. What possible challenges might he have encountered while translating it into English?</p> <ul style="list-style-type: none"> i. Interference with the originality of the Qur'an, as translation only aims to express the original meaning rather than preserve the exact words. ii. Some meanings cannot be adequately expressed in English due to its different linguistic orientation, which affects the choice of vocabulary and interpretation. iii. Verses that begin with Arabic alphabets/ disjointed letters (like <i>Alif Laam Meem</i>) cannot be translated into English, as their meanings are not found in the English language. iv. His translation may have been subjective, influenced by his own preferences and interests, rendering the work substandard and unreliable. v. He might have used methods different from those of other translators, raising questions about authenticity, trust, and acceptability. vi. His translation would remove the originality of the Qur'an as the actual speech of Allah, which is in Arabic. vii. The unique style and eloquence of the Qur'an would be lost due to his translation. viii. His translation might open doors for non-Muslims to translate the Qur'an, potentially leading to distortion or misinterpretation. ix. His translated Qur'an cannot be recited in <i>Swalah</i> (prayer). x. His translation might lead to laziness among some Muslims in reading or learning the Qur'an in Arabic. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
<p>1. c).</p>	<p>State the teachings of the last three verses of Surah Al-Baqarah (Q2:284-286).</p> <ul style="list-style-type: none"> i. Everything in the heavens and the earth belongs to Allah (SWT). ii. Humankind will be held accountable for all their actions, whether hidden or open. iii. Allah (SWT) has the authority to forgive or punish justly and fairly. iv. Allah (SWT) is All-Powerful and fully in control of everything. v. All people will ultimately return to their Creator for final judgment. vi. Believers should accept the revelations sent by Allah (SWT) to His Messenger without any doubt. 	<p>(6 marks)</p>

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	<p>xv. Muslims should be pious and uphold the brotherhood of all humans, regardless of gender, race, or tribe.</p> <p>xvi. Muslims should firmly believe in <i>Tawheed</i> and strive to please Allah with their wealth and lives.</p>	(1 x 6=6)
3. a).	<p>3. a) With relevant examples, explain the four modes of <i>Wahyi</i> (revelation).</p> <p>i. <i>Wahyi</i> as spoken words from behind a veil: The Prophet (P.B.U.H) could hear Allah's words without seeing Him. Example: On the night of <i>Israa wal-Mi'raaj</i>, the Prophet spoke to Allah behind a veil of cloud. Also, Allah spoke to Prophet Musa (A.S) from behind a burning bush.</p> <p>ii. <i>Wahyi</i> through inspiration: This refers to inner guidance and mental direction from Allah. Example: Allah (SWT) inspired Prophet 'Isa (A.S) to speak in infancy to defend his mother's chastity.</p> <p>iii. <i>Wahyi</i> through a messenger (Angel Jibril): Angel Jibril (A.S) brought exact revelations from Allah to the prophets. Example: Angel Jibril conveyed the Qur'an to Prophet Muhammad (P.B.U.H).</p> <p>iv. <i>Wahyi</i> through true dreams and visions: Dreams are one form of divine communication. Example: Prophet Yusuf (A.S) dreamt about his future status; Prophet Ibrahim (A.S) saw in a dream that he was to sacrifice his son Ismail.</p>	<p>(8 marks)</p> <p>(2 x 4=8)</p>
3. b).	<p>3. b) Outline seven methods used by Imam Bukhari in the compilation of <i>Sahih Bukhari</i>.</p> <p>i. He memorized over 600,000 Hadiths but selected only 7,275 for inclusion.</p> <p>ii. He aimed to compile the most authentic book after the Qur'an.</p> <p>iii. Before recording any Hadith, he would perform two rakaat prayers seeking Allah's guidance.</p> <p>iv. He thoroughly investigated the reliability and honesty of narrators.</p> <p>v. He only accepted Hadiths with authentic chains (<i>Sanad</i>) and sound texts (<i>Matn</i>).</p> <p>vi. He verified whether narrators had actually met and learned from each other.</p> <p>vii. He accepted Hadiths only from narrators known for upright morals and excellent memory.</p> <p>viii. He used multiple chains of narration for some Hadiths to show variations and authenticity.</p> <p>ix. He traveled extensively to collect Hadiths from various scholars.</p> <p>x. He repeated some Hadiths in different chapters to emphasize their relevance.</p> <p>xi. He organized the <i>Sahih Al-Bukhari</i> (book) into 97 chapters across 9 volumes for easy reference.</p>	<p>(7 marks)</p> <p>(1 x 7=7)</p>
3. c).	<p>The prophet (P.B.U.H) said: “<i>Envy consumes good deeds just as fire consumes wood.</i>” (Abu-Dawood). In reference to the hadith state the Islamic teachings on envy and jealousy?</p> <p>i. Islam forbids envy and jealousy; therefore, Muslims must avoid them.</p> <p>ii. Muslims are encouraged to be grateful for the blessings that Allah (SWT) has given them.</p> <p>iii. Allah (SWT) punishes those who exercise envy and jealousy.</p> <p>iv. A righteous Muslim should shun envy and always wish for others what they wish for themselves.</p> <p>v. Muslims are encouraged to love one another and avoid feelings of jealousy and hatred.</p> <p>vi. When fellow Muslims prosper, we should support them and make <i>dua</i> for their continued success.</p> <p>vii. Envy and jealousy destroy righteous deeds, just as fire burns dry wood.</p> <p>viii. Muslims should avoid unnecessary competition over Allah's favours and bounties.</p> <p>ix. Jealousy and envy harm both the spiritual and physical well-being of a person.</p> <p>x. Both are forms of ingratitude and rebellion against Allah's will, and they lead one to sin.</p> <p>xi. Envy and jealousy vices deprive one of Allah's mercy and grace.</p>	<p>(5 marks)</p> <p>(1 x 5=5)</p>
4. a).	<p>Explain the social relevance of performance of Hajj in the lives Muslims.</p> <p>i. It instills a spirit of sharing among pilgrims, especially when they distribute the meat of the sacrificed animals for the sake of Allah (SWT).</p> <p>ii. It promotes unity among Muslims from different parts of the world who meet and interact during Hajj.</p> <p>iii. It enhances peace in society, as those in the state of Ihram are forbidden from violence, including</p>	(7 marks)

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