

2021 I.R.E. PAPER 1

1. a) Language and style of the Quran.

- a) The Quran uses **pure and clear /classical Arabic** and in the Quraysh dialect.
- b) Verses expressing the **fear of Allah are fiery** while those expressing the **mercy of Allah are in soft language.**
- c) The Quran uses **rhymed prose** which does not strictly follow poetic rules in its rhythm/ it combines both **poetry and prose form.**
- d) The Quran also uses **narratives/stories {Qasas}** to convey its message e.g. surah Yusuf.
- e) The Quran **uses similes {Amthaal}** in some of its verses by comparing two things that are similar/ **idiomatic expressions/metaphors.**
- f) The Quran uses **repetition as a way of emphasis** and making the message impressive.
- g) In the Quran certain verses **begin with the phrase {Qul}** i.e. say to address questions that had been raised to the prophet (s.a.w.).
- h) The Quran **uses oaths to show the seriousness** of the message Allah wishes to convey e.g. surah Al/Asr.
- i) The Quran **uses abbreviated letters** at the beginning of certain surahs and whose meaning is only known to Allah /Huruf Muqattaah e.g. Yasin.
- j) Allah **uses first/second/third person/singular and plural** in His address.
- k) Some **verses are general** while others **are specific** /Amum wa Khas.
- l) Issues regarding **one topic can be found in several surahs** and at the same time **one surah can deal several issues.**
- m) Quran **uses many rhetorical questions** which don't need answers e.g.
- n) In some verses Allah uses **all tenses, past, present and future** making the message impressive.

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b) Ways Muslims can apply the teachings of suratul Asr in their lives.

- a) Muslims **can utilize their time properly in beneficial activities** that pleases Allah.
- b) Muslims must **have sincerity of faith in Allah and purity of action**, sincerity in a Muslim will make one secure in all his/her endeavors.
- c) Muslims must **spend their time and life in pursuit of righteousness** e.g. performing acts of ibadaat, working, studying for the sake of Allah and human benefit.
- d) Muslims **must stand for the truth in speech and action** even if it is against self or those close to them/justice must prevail in any circumstances.
- e) Muslims should **encourage one another to be patient in** times of calamity/difficulty and help one another in overcoming such adversities/commanding good and forbidding evil.
- f) Muslims **should seek success here and in the hereafter** by leading virtuous lives based on Iman , good deeds, upholding truth and being patient/exercising patient.

- g) Muslims **should avoid swearing unnecessarily** using Allah's creations, it is only Allah who has the right to swear by his creations e.g. al/Asr.

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c) Ways in which the Quran was preserved during the time of the Rightly Guided Khalifas.

- a) Living companions of the prophet {s.a.w.} **had committed Quran into memory** and that served as the living copies of the Quran.
- b) Individual companions **had written portions** of the Quran for personal use.
- c) Quran written on parchments and other materials was **collected and compiled into one copy** during the time of Abu-Bakr; this copy was kept under the custody of Hafswa.
- d) **Muslim scholars were sent** by Khalifa Umar {R.A.} to different parts of the Islamic state **to teach the Quran**.
- e) The Quran was **harmonized using the Quraysh dialect** to overcome variations in recitation and the copies produced and distributed to different cities during the time of khalifa Uthman {R.A.} **standardization** of the Quran.
- f) All **unofficial copies of the Quran in circulation were collected and burnt** under instruction of khalifa Uthman {R.A.}
- g) The companions living in the era of the khalifas **recited in their prayers**/Ramadhan/other occasions.
- h) The companions living in the era of khalifas **put the Quran into practice/source of Sharia**.
- i) The companions **taught the Tabiun** the Quran in madrasa and schools

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2. a) Why the Quran is considered perfect revelation from Allah to mankind .

- a) it is **comprehensive legislation** governing all aspects of human life.
- b) Its language and style are **unique and cannot be imitated**.
- c) It **lack contradiction** in its teachings.
- d) It **lacks human manipulation**/omissions or additions.
- e) Copies of the Quran in existence **are all uniform**.
- f) **Allah {s.w} promised to preserve** it from alteration or loss.
- g) **It has balanced teachings** which answer t all human needs and problems/universality.
- h) It addresses **the past, present and future** with **all prophecies coming true**/timelessness.
- i) It was revealed in **its precise meaning and wording** and transmitted by numerous persons both verbally and in writing.
- j) It has **no errors/mistakes**.

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b) Social teachings found in Suratul An-Nur.

- a) The surah **highlights chastity** which is a virtue for both men and women Q24/15-16 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.
- b) **Adultery is discouraged** and Muslims are called upon to boycott adulterers and should not have any relations with them Q24/3.
- c) Those who slander or create false allegations about sexual misconduct, those who accuses **others of adultery without evidence to be given 80 lashes** and if they repent thereafter then Allah S.W. will forgive them Q24/4-5.
- d) Husbands who accuses their wives if 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 Q24/6-10.
- e) The surah lays down general principles regarding relations between Muslims that should be **based on faith and not suspicions** Q24/26.
- f) Believers are forbidden from entering house of other people **unless with permission** Q24/27-29.
- g) 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 encouraged Q24/11-16.
- h) **Marriage is encouraged** among the single and pious even if they are slaves or poor as Allah S.W. will enrich them.
- i) **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.Q24/33.
- j) **Muslim men and women should lower their gaze** from looking at forbidden things and shun illegal sexual acts.
- k) Women are **forbidden from revealing their adornment** except to their husbands and mahrim Q24/30
- l) Rules regarding coexistence and social relations are established e.g. privacy in the house is encouraged servants and under age children **should not enter private rooms without permission especially before Fajr prayers, at Noon and after Isha prayers** Q24/56-59 /times of visitations.
- m) Old women past child bearing age are permitted to **set aside their outer garments within the house** Q24/60.
- n) 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/kinsmen.
- o) When entering other people s houses, **it is good to offer greetings.**
- p) Muslims should be **patient when falsely accused** instead of overeating which can cause harm.

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c) **Similarities between the Quran and Hadithul Qudsi.**

- a) Both have **no mistakes/errors.**
- b) Both are **sacred/they are from Allah.**
- c) They are both **sources of spiritual guidance.**
- d) They both address matters dealing with **Ilmu ghayb** such as the attributes of Allah and divine power/Tawheed.
- e) The **meaning of both** the Quran and Hadithul Qudsy originates from Allah/**words of Allah.**
- f) The chain of transmission in **both ends with Allah.**
- g) They are both **sources of Islamic Sharia.**

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3. a) Reasons for the compilation of Hadith after death of the prophet {s.a.w.}

- a) Memorizers of hadith **were dying of old age**, it was feared that hadith would perish and thus it had to be compiled.
- b) **There was need to study hadith** especially for the people who were not there during the time of the prophet {s.a.w.}
- c) **Compilation of the Quran was complete** thus there was no fear of tampering with the purity of the Quran.
- d) **The Quran had already been memorized** and also **copies circulated to the people.**
- e) There was need to compile the hadith so as to **safeguards its purity to discourage the fabrication of hadith**/emergence of false hadith.
- f) There was need to **distinguish between authentic and weak hadith.**
- g) **The expansion of the Muslim empire** called for the collection and compilation of hadith for the people to learn what they were taught.

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b) Conditions for the Matn of the Hadith to be accepted as authentic.

- a) The hadith must **quote what was said or done** by the prophet saw.
- b) It must be **in Arabic.**
- c) It should **not contain accusations** against the prophet {s.a.w.} or his Sahabas.
- d) It must **be consistent, logical and appealing to reason.**
- e) It should **not contradict other Hadith on the same subject** which are considered authentic.
- f) It should **not contradict the teachings of the Quran.**
- g) It should **not favour a particular Madh-hab/group/individual.**
- h) It should **not promise a very big reward for a small deed.**
- i) It should **not give specific dated and time for future events** /minute details.

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c) Ways through which Muslims can care for disabled.

- a) Providing them with **the basic necessities** e.g. food, shelter, clothes.
- b) **Visiting and socializing** with them/don't **discriminate** them.
- c) **Consoling** them when bereaved.
- d) **Praying** for them.
- e) **Honoring them** during special occasions like Idd.
- f) **Assisting them when in need** e.g. helping the blind cross the road.
- g) **Reserving special facilities for their use** e.g. special ramps, parking area, modified facilities.
- h) **According them preference and special treatment** in all areas that require querying e.g. when boarding vehicles, in banks.
- i) Offering them **employment**.
- j) **Offering scholarships** to those in need.
- k) **Establishing institutions** for people with special needs to cater for their needs e.g. schools, colleges.
- l) Giving them **right to life** /not to kill them.

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4. a) **Categories of items on which Zakat is payable .**

- a) **Animals.**
- b) **Agricultural** products.
- c) **Treasurers** / buried treasurers.
- d) **Merchandise**/trade and industrial goods/stock.
- e) **Savings/money.**
- f) **Gold and silver.**

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b) **Differences between Swalatul Idd and Swalatul Juma.**

- a) Swalatul Idd is **optional** while Swalatul Jumaa is **obligatory**.
- b) Swalatul Idd is performed during the **morning hours before noon while** Swalatul Jumaa is performed at **Dhuhr time**.
- c) There are **two sermons given after** Swalatul Idd **while** in Swalatul Jumaa the **sermons are given before** the swalaat.
- d) Swalatul Idd has **no Adhan or Iqamah while** Swalatul Jumaa has **two two Adhans and Iqamah**.
- e) Swalatul Idd is preferably **performed in an open ground while** Swalatul Jumaa should be performed in **a Central Mosque**.
- f) Swalatul Idd can **fall on any day of the week** depending on the sighting of the moon **while** Swalatul Jumaa is **specifically performed on Friday alone**.
- g) Swalatul Idd **has additional Takbiras after** Takbiratul Ihram **while** Swalatul Jumaa has **no additional Takbiras** after Takbiratul Ihram.
- h) Swalatul Idd can be **attended by all people under any state** e.g. women in in haidh **while** Jumaa should be **attended by only those who are pure**.

- i) Swalatul Idd is performed to mark the end of Ramadhan or commemorate the rites of Hajj while Swaltul Jumaa is performed to mark the end of the week.

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c) Rationale for punishment in Islamic Law .

- a) Punishment helps to reduce crime in the society e.g. knowing that you will be given 80 lashes for slander will deter you committing offences.
- b) It provides criminals and wrong doers with an opportunity to reform/reflect/correct e.g. a thief will not steal again after their hands are chopped off.
- c) It acts as deterrent to those may be tempted to commit crimes e.g. seeing an adulterers stone to death will deters others from the illicit acts.
- d) Punishment guarantees law and order in the society /peace and harmony/sense of discipline.
- e) Ensures that justice prevails in the society by punishing those who are guilty.
- f) It builds a deep feeling of abhorrence for transgression against fellow human beings and against Allah in the society.
- g) It helps in minimizing disorders and corruption in our society.
- h) It helps in reducing the violation of people s rights in the society .
- i) It is a fulfillment of Allah s command /act of ibadah hence earns one rewards.
- j) It creates a sense of equity and satisfaction in individuals.
- k) It shields /protects Muslims from effects that may arise from effects of sins or crimes e.g. effects of zinaa.

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5. a) Contributions of Imam Malik to Islamic Jurisprudence.

- a) He authored several books in the field of Islamic jurisprudence e.g. Al-Mudawatul Kubra.
- b) He taught and produced many prominent Muslim jurists / scholars such as Imam al-Shafii.
- c) He organized regular jurisprudence classes in the mosque of the prophet {s.a.w.} where various issues in law were discussed.
- d) He issued well-articulated fatwa { Islamic Decrees} which are applicable up today.
- e) He is the founder of the Maliki school of Jurisprudence.
- f) He gave prominence in his formulation of principles of jurisprudence {Usul Fiqh} on Quran, Hadith and the practices of the people of Madina {Amal Ahlul Madina}.
- g) He motivated and inspired many young scholars to study Islamic jurisprudence/served as a role model e.g. Imam al Bukhary.
- h) He made a collection of hadith on jurisprudence e.g. al Muwattaa.
- i) He developed the concept of Istislah {public interest} on matters of sharia.

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b) Ways in which Zakat can promote economic development of a Nation .

- a) Zakat **helps in poverty alleviation** by raising living standards of destitute.
- b) It **eliminates crimes such as theft** thus creating security which is conducive for development.
- c) It helps in **maintaining peace and harmony** and good will among citizens which creates a good atmosphere for development.
- d) It contributes to economic development as **it is a form of tax**.
- e) **It promotes equality/brotherhood/unity** which are motivating factors for development.
- f) **Bridges the gap between the rich and poor** and raises the standards of living for the poor.
- g) It **cleanses the soul against greed/selfishness/jealousy/** thus helps in the fighting against corruption.
- h) It **reduces debts and arrears**.
- i) **It creates employment opportunity**, {those involved in collection and distribution of zakat hence improve economy.

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c) Qualities of a Mujtahid .

- a) A Mujtahid should be conversant with **the knowledge of Quran**.
- b) He should have a **mastery of Arabic language**.
- c) He should **have a mastery of Hadith** of the prophet {s.a.w.}
- d) He should have **complete knowledge of the development of Islamic Sharia**.
- e) He must be **conversant with Islamic Sharia** {Law}.
- f) He must **have a mastery of Fiqhi** {deals with application}.
- g) He must be of **upright character/Righteousness**.
- h) He must **be pious Muslim**.
- i) He must be **sane and mature {Mukallaf}/sound mind**.
- j) He must **have logical and sound reasoning power** that can facilitate a sound analogical deduction.
- k) He must **have knowledge of the culture** of the given people.
- l) He must **have the mastery of the history of Islam**/prophet/Sahabas {syrah of the prophet s.a.w.}.
- m) He must **not be biased on Madh hab** , culture or personal inclinations/ acceptable aqidah.

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6. a) Differences between Angels of Allah and Human beings.

- a) Angels are **created from light while** human beings are **created from clay/soil/clot of blood/alaq/nutfah**.
- b) Angels do not disobey Allah {S.W} **while** human beings are liable of transgressions,sins against Allah s commandments/commit sins.

- c) Angels were created to **worship Allah without being given the will** to choose between good and bad **while** human beings **were given free will to choose good and evil**, obedience and disobedience.
- d) Angels are free from **material or physical needs while** human beings **are given desires** for food and other worldly and bodily pleasures.
- e) Angels **are neither males nor females while** human beings were created of **specified gender**.
- f) Angels were **created to perform specific errands/duties** by Allah **while** the primary objective of **creating human beings is to worship Allah**.
- g) Angels **have no inert knowledge** except what Allah has taught them **while** human beings have capability to learn through revelation ,intuition, discovery, experimentation or experience.
- h) Angels **have no distinct shapes** ,they can change to any form **while** human beings **have distinct shape**.
- i) Angels **live in heaven while** human beings **live on earth**.

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b) Islamic Teachings / beliefs about the Day of judgment/qiyamah.

- a) The world will **come to an end** on a predetermined day.
- b) No human being or angel **knows when Qiyama will take place**, this knowledge is with Allah only.
- c) **Certain signs of Qiyamah** have been given by the prophet saw indicating the eminence of its occurrence e.g. the appearance of Dajjal.
- d) Qiyamah will be **signaled by the blowing of trumpet** by angel Israfil.
- e) There will be **disorder and confusion** on the day of Qiyamah.
- f) The day of Qiyamah is **a transition to another stage of life** i.e. hell or paradise life.
- g) **One s faith is not complete** without the belief in the day of judgement, it is one of the pillars of Iman.
- h) **Believers will be rewarded** with paradise and non believers **punished with hell fire**.

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c) Effects of Shirk .

- a) Shirk **keeps one away** from the worship of Allah.
- b) It **ascribes power of Allah to beings** that do not deserve to be associated with those powers.
- c) It **lowers the status of human beings** who are created by Allah as the most dignified among his creation/lowers one s dignity.
- d) **It diminishes trust** in the dependence and reliance on Allah.
- e) It **attracts the wrath of Allah** in a person s life and consequently leads to hell fire.
- f) One who engages in shirk **will not prosper in this life** and the hereafter.
- g) Deeds of those who engage in shirk **are rendered useless** in front of Allah.
- h) It is a **gateway to commitment of other evils** in the quest to appease other gods.

- i) It creates **perpetual fear and anxiety** as one relies on a deity who is not eternal or all powerful/cowardice.
- j) It **retards development** in the society/waste of resources.
- k) It creates **hatred/conflicts/war/ e.t.c.** among people in the society.
- l) It leads to **stigmatization.**
- m) It leads to **death /harm/avenues for other evils.**

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