



JINJA JOINT EXAMINATIONS BOARD

MOCK EXAMINATIONS 2022

IRE P 235/1

MARKING GUIDE

1. Using Qur'an evidence, Account for the revelation of the holy Qur'an.

Definition of the holy Qur'an first.

- The holy Qur'an was revealed to guide mankind to the straight path .
Q (2:2)
- The holy Qur'an was revealed to restore Allah's message to man because the earlier scriptures had been corrupted by man's worldly desires and selfish interests.
- The holy Qur'an was revealed to finalize prophet hood where Prophet Muhammad PBUH is the seal of all Allah's prophets **Q (33:40)**
- It was revealed to end Allah's message to man because the earlier revealed books contained prophecies of the coming of the last messenger with the final message from Allah.
Q (5:3)
- The holy Qur'an was revealed to act as the first source of Islamic law because it is the criteria between what is right and what is wrong **Q(17:9)**; *"This Qur'an guides to what is most right..."*
- The holy Qur'an was revealed to unite mankind who had been divided by the warring tribes in Arabia before the advent of Islam. The holy Qur'an was to act as an umbrella of unity for the various tribes which were enemies to one another before its revelation **Q (49:10-13)**
- The holy Qur'an was revealed to remind mankind about the oneness of God. That is why Allah sent Qur'an 112.
- It was revealed to fulfill Allah's promises and prophecies of the coming of the last Message and messenger contained in earlier scriptures.

Allah says in **Q (61:6)**

- The holy Qur'an was revealed to narrate and summarise the stories and events of earlier generations in order to offer teachings, lessons, warnings and guidance to shape human beings **Q (12:111)**
- It was revealed to give courage to the Prophet PBUH whenever he was offended by the Quraish Meccans. For example during the Futra period, Allah sent **Q(93:3)** .
- It was revealed to warn transgressors of Allah's wrath on the day of judgement and to give good tidings to the righteous.
- There was need to bring about a spiritual advancement in human mind so that it could correspond to the social evolution he had undergone.
- The holy Qur'an was revealed to answer Prophet Ibrahim's prayer found in **Q (2:129)**
- It was revealed to stop the wide spread of immorality especially the Jahiliyya practices since the Arabs were the worst in disbelief as per **Q (9:97)**.
- It was revealed to act as a source of wisdom to man. Allah says in **Q (12:2)**;
- It was revealed to universalize Allah's message because the earlier scriptures had been sent to particular regions and nations **Q (81:27)**

- The revelation of the holy Qur'an was aimed at curbing down the rate of illiteracy that had loomed wide in the world **Q (96:1-5)**
- The holy Qur'an was revealed due to Allah's will. This is because according to **Q (36:82)**, *when He* **12X2+1=25 MARKS**

2.a) With reference to Qur'anic injunctions, show that the holy Qur'an was revealed in stages?

- Prior to its revelation, the holy Qur'an was on the Tablet Preserved where all the revealed scriptures of Allah were kept before they were given to their recipients as Allah shows in **Qur'an (85:21-22)**.
- It should also be noted that it descended from the seventh heaven to the first heaven as a whole in one of the nights of the month of Ramadhan brought by angel Jibril.
- From the first heaven, it was revealed to Prophet Muhammad PBUH in portions according to conditions of the time.
- There is ample evidence both in the holy Qur'an and traditions to support the fact that Prophet Muhammad PBUH did not receive the holy Qur'an as a whole.
- The first evidence comes from **Q(76:23)** where Allah says;
"It is We Who have sent down the Qur'an to you by stages."
- When the unbelievers asked themselves as to why the holy Qur'an was not revealed in whole if it was from Allah, Allah answered them in **Q(25:32)** which says; *"Those who reject the faith say 'why was the Qur'an not revealed to him all at once 'thus, it is revealed that We may strengthen your heart thereby and we have revealed it to you gradually, stages."*
- It is generally believed that **Q (96:1-5)** was the first message to be received by the prophet (PBUH) while in the cave of Mount Hira
- And that the second message **Q (74:1-4)** found him covered in his bed. This means that if the holy Qur'an was revealed all at once, these two scenarios would not happen.
- The existence of the Futra period justifies the fact that the holy Qur'an was revealed in bits. The prophet PBUH spent three years without any revelation from Allah after the first message in the cave of Mount Hira.
- The concept of abrogation also gives evidence that holy Qur'an was not revealed as a log of wood **Q (2:106)**.
- Another evidence comes from the prophet's tradition where he discouraged his companions not to write anything from him apart from the holy Qur'an
- The existence of Meccan and Medinan chapters. Out of 114 chapters in the holy Qur'an, 92 were revealed in Mecca while he received 22 chapters in Medina.
- The presence of the first and last verses in the holy Qur'an simply means that the prophet PBUH did not receive the holy Qur'an wholly. **Q(96:1-5)** was the first verse in the holy Qur'an and that **Q(5:3)** was the last.
- The prophet's words also give clear evidence that he did not receive the holy Qur'an at a go. While answering a question about his experience on reception of a Qur'anic verse, the prophet PBUH said;
"And sometime the angel could come to me in a shape of a man, talk to me and grasp whatever he said to me"
 The expression *"And sometime the angel could come to me"* is enough to show that it was not coming to the prophet PBUH regularly and so used to receive the message in bits.

- Lastly, using simple logic, it is clear that the prophet PBUH spent 23 years of messengership during which he was subjected to untold torture by the Quraish Meccans. To any sensible person, he can deduce that he did not receive the holy Qur'an all at once.

13X1=13 MARKS

2.b) Why was the revelation of the holy Qur'an in stages?

- Firstly, Allah wanted to strengthen the prophet PBUH during the difficult and challenging moments Q (25:32).
- He could use the received verses to win the confidence of the people depending on the circumstances of the time.
- The interval between the different revelations gave chance to the believers to witness the fulfillment of the prophecies contained in the already revealed verses. Thus, fortifying their faith.
- It was intended to give the prophet PBUH answers to the questions raised by the disbelievers on different issues. For example, when he was asked to describe the nature of his God, chapter 112 was sent to him.
- The holy Qur'an was revealed in stages to counter some of the methods employed by the disbelievers to deter the prophet PBUH from spreading Islam. A case in point is when they tricked him to worship their idols first so that they worship Allah in turn. **Chapter 109** was then revealed disregarding the mixture of truth with falsehood.
- It was revealed in portions to meet the demands of the time among the Muslims and enable the prophet PBUH solve a dilemma he was facing. For example, he did not know how to deal with the accusation against his wife Aisha and Allah revealed Q (24:11) that enabled him to deal with the accusers.
- The holy Qur'an was revealed in piecemeal to give the believers enough time to grasp what they had learnt from the prophet PBUH. It would be difficult for them to understand the divine message if it had been revealed to them all at once.
- There was need to refute the assumption by the disbelievers that the Prophet PBUH had got the holy Qur'an prepared by somebody else or himself if it had come as a complete book.
- Allah wanted to give the Quraish Meccans enough time to discard the Jahiliyya practices. This is because evils such as zina, infanticide, obscenity, alcoholism etc had strongly entrenched among the Jahiliyya Arabs such that it would be hard for them to discard them in short while.
- Furthermore, the holy Qur'an was revealed in stages to enable the Muslims commit it to memory. It would be hard for them to memorize 114 chapters all at once.
- Allah wanted to expose the hypocrites. This is because every time the verses of the holy Qur'an were revealed, the hypocrites would buckle under pressure and they could not keep up with the commandments of Allah.
- Allah wanted to challenge the non-believers. Thus Allah says in Q(2:23); *"And if you are in doubt concerning that which We have sent down to our slave, then produce a chapter of the like thereof and call your witnesses besides Allah, if you are truthful."*
- It was revealed in stages to inform the Muslims about the behaviours that hurt the holy Prophet PBUH. For example Allah revealed Q (33:53) to prevent the prophet's companions from entering his house anyhow.

“O you who believe! Do not enter the prophet’s houses until leave is given to you ... that shall be an enormity in Allah’s sight!”

- There was need by Allah to tip-off the Prophet PBUH about an imminent scenario. For example **Q (48:11)** was revealed to inform the Prophet PBUH what the hypocrites were planning to say to him when he returned to Medina after refusing to march with him to Hudaibiyyah while in **Q(48:15)** Allah wanted to inform the Prophet PBUH that he was going to conquer Khybar.
- The holy Qur’an was revealed in stages to eradicate superstitions that had cropped up among the believers. There was a superstition among the Jews that if you impregnate the wife while in doggy style, the baby will be born with a squinted eye. **Q (2:223)** was revealed to tell the Muslims that they can make love to their wives in any position except sodomy.
- It was revealed in stages because some verses were intended to abrogate others while later verses could confirm or throw more light on earlier revealed messages. For example, **Q (2:240)** and **Q(2:234)** which specify the time a widow stays in her deceased’s property.
- In conclusion, the revelation of the holy Qur’an in stages was due to Allah’s will as He states in **12X1=12 MARKS**
Q (36:82) that when He intends a thing, He just says be and it is.

3.Examine the features which prove the miraculous nature of the holy Qur’an.

- Miraculous nature of the holy Qur’an refers to the challenges contained in the Qur’an which its opponents have failed to meet and its unique features that have led its critics powerless.
- A miracle is an act done without the use of one’s knowledge or experience. Like other prophets, Prophet Muhammad PBUH was also given a miracle to prove the authenticity of his messengership to his people.
- The miracle which was given to Prophet Muhammad PBUH is the holy Qur’an. He is reported to have said;
“Every prophet was given a miracle because of what his people believed in and what has been given to me is the holy Qur’an which Allah has revealed to me”
- The holy Qur’an has put in place many challenges which many people have failed to meet and therefore, qualifying it as a living miracle of Prophet Muhammad PBUH. The following are the features which prove the miraculous nature of the holy Qur’an:
 - The holy Qur’an is the only book which has retained the language in which it was revealed.
 - The holy Qur’an was revealed in Arabic, a language which has defeated the Arabs on many occasions regarding the meaning and interpretation of the holy Qur’an despite being their masters of the language.
 - The impact of the holy Qur’an on the hearts of its listeners and Caliph Umar bin al-Khattab converted to Islam under this influence.
 - The holy Qur’an presents in its verses outstanding challenges for all times and places which no person has been able to meet and thus qualifying it as a miracle. For example, it challenges mankind and Jinn to produce a book like it if they think it is not a revelation from Allah. **Q (17:88), Q (11:13), Q (11:13), Q (10:38)**
- The way the holy Qur’an addresses religion is itself miraculous. It throws light on all the fundamentals of religion ranging from Tawheed, reward and punishment, future life, etc.

- Another miraculous nature of the holy Qur'an is shown by the change it brought in the world in a short period of time. Within a short time of less than 23 years, there was complete transformation in the lives of the Arabs from Jahiliyya practices to worship of one God and disappearance of all pre-Islamic practices.
- The holy Qur'an explains and expands the previous scriptures in such a clear and comprehensive manner as no other scripture has done. It contains a number of stories of past nations and prophets.
- The holy Qur'an is the only book which covers every aspect of human life. There is no subject in the daily life of mankind that is not covered in the holy Qur'an. It deals with law, theology, science, history and geography. **Q (6:38)** says; "...*Nothing have We omitted from the Book...*"
- The way the holy Qur'an has maintained its authenticity since its revelation is also miraculous. **Q (15:9)** says; "*We have, without doubt, sent down the message and will surely guard it from corruption*"
- The holy Qur'an is very large in size but it does not contain any error yet it was revealed to an illiterate prophet. **Q (4:82)**
- Another miraculous nature of the holy Qur'an is found in the way it is committed to memory.
- The holy Qur'an is the most recited book in the whole world. It is recited five times in prayer per day by nearly over three billion Muslims world over.
- The arrangement of the holy Qur'an is also miraculous. Its arrangement did not follow the chronological order of its revelation but it was organized in a way that suits the needs of all people of all times and places
- The holy Qur'an is not a book of science but some of its verses reveal many secrets of wonder in the field of science. It talks about reproduction, continental drift, composition of the outer space and many others. **Q (36:33-34)** e.g **Q (23:13-14)**
- In conclusion, the holy Qur'an remains the only unchallenged book in the whole world and therefore, the greatest miracle the world has ever had. It shows how special Prophet Muhammad PBUH is and how wise Allah is- its author.

16X1 $\frac{1}{2}$ +1=25 MARKS

4. Discuss the Islamic teachings of monotheism

- Tawheed (monotheism) is the belief in the unity (oneness) of Allah in all man's actions and words directly or indirectly.
- The concept of Tawheed requires a Muslim to believe that Allah is one without a partner in His power and actions, without equality in His essence and attributes and one without rival in His divinity and worship.
- Islam is a monotheistic religion and it calls upon its followers to believe in only one God, Allah. Thus, Tawheed is the cornerstone of the faith of Islam.
- The Islamic doctrine of Tawheed means that Allah is one in His person, attributes and works.
- His oneness in person means that there is neither plurality of gods or plurality of persons in the Godhead of Allah. Allah is one and only one.
- Oneness of Allah in terms of attributes means that there is no other being that possesses any of His divine attributes.
- Oneness of Allah in His works implies that no creature can do or attempt to do what Allah can do or has done.

- There are three categories of Tawheed which are Tawheed Rubuubiyya, Tawheed **Asmaae - Sifaat** and Tawheed Uluuhiyya.
- Tawheed Rubuubiyya (Oneness of Allah in terms of creation) means to believe that Allah is the Sole Creator of the Universe.
- It means maintaining the Unity of Allah's Lordship that He created the heavens and the earths and what is between them.
- It requires one to believe that it is Allah who created what we see and what we cannot see.
- This form of Tawheed means to understand that even what man does like cars, aeroplanes, phones and the like were all created by Allah. This is because the actions of a servant are part of his characteristics. So since the servant is a creation of Allah, then Allah is his Creator and the Creator of his characteristics too. **Q (35:3, Q (37:96)**
- Tawheed Rubuubiyya also means that Allah is the One who controls all affairs of the creations. He controls the heavens and earth. **Q (7:54) says;**
"To Him belongs the creation and the command. So blessed is Allah, the Lord of all creations"
- Tawheed Rubuubiyya means that Allah is the sustainer of all creatures since He is their creator. Everything gets its sustenance from Him.
- Tawheed Uluuhiyya (Oneness of Allah in terms of worship) means to believe that there is no god to be worshipped except Allah and all forms of worship like prayer, Zakat, fasting, making a vow and the like must be directed to Him.
- It means maintaining the Unity of Allah's Worship by understanding that to worship anything else other than Allah is false and must be avoided.
- This means that people are not to give any form of worship to anything other than Allah not even an angel should be brought near Him, nor a Messenger sent by Him, nor His righteous servant, nor anything else created by Him.
- Worship is not deserved by anyone but Allah alone. Whoever violates this type of Tawheed, not fulfilling what it entails, then he is a polytheist, even if he were to accept and believe in Tawheed Rubuubiyya and the Tawheed of Allah's names and attributes.
- If someone were to believe that Allah is the only Creator, owner, and controller of all affairs and that He deserves what befits Him of names and attributes, yet he worships along with Allah others than Him; then his acceptance of the other two types of Tawheed would never benefit him.
- So if one were to completely believe in Tawheed Rubuubiyya and Tawheed Al-Asmaae was-Sifaat, yet he goes to the grave of someone deceased, worshipping him, making vows to him and seeking nearness to him, then such a person is a polytheist, a disbeliever destined to reside in the Fire forever. **Q (5:72).**
- In one's actions like observing prayer, paying Zakat, fasting, pilgrimage, Sadaq e.t.c
- *Tawheed Al-Asmaae was-Sifaat* is to understand Allah with what He has named Himself with or described Himself with in His Book or upon the tongue of His Messenger.
- It is incumbent to believe that whatever Allah has named and described Himself with of names and attributes are real and actual.
- The holy Qur'an mentions ninety nine (99) of Allah's beautiful and exalted attributes such as al-Qawiyu (the most powerful), al-Ssamadu (the sustainer), ar-Razzaq (the giver) e.t.c

- This form of Tawheed further requires a believer to know the supreme name of Allah and that Allah has one principle name called **Allah**. He does not share it with any of His creatures.
- Tawheed is best expressed in the declaration **“Laa-ilaah illa llah”** meaning ‘there is nothing worth of worship except Allah’.
- It is this declaration which when combined with the confession of the prophet hood Muhammad PBUH that admits a person in the faith of Islam.
- The concept of Tawheed is clearly summarized in **Chapter 112**
- The first verse commands Muslims to permanently proclaim that Allah is one. He has been and will ever be one and alone.
- He has no one to share His Lordship with nor His essence. He is the source and fountain Head from whom all creatures originated. **(28:88)**
- In the second verse **Q (112:2)**, Allah is considered Eternal in a sense that He is to stay after every creation has perished yet before Him nothing existed.
- Allah is also absolute because He is complete and does not need to depend on any of His creation but all creation depend on Him for their sustenance **(57:3)**
- Verse three **Q (112:3)** means that Allah does not produce and He was not produced.
- The last verse **Q (112:4)** implies that Allah does not look like any of His creatures nor there is any creature that looks like Him. He remains one without comparison and beyond human imagination.
- This verse negates the Christian belief of trinity which maintains that there exist 3 persons in one God head i.e the father, the son and the Holy Spirit. Surely, one who adheres in the 3 God-Head is a disbeliever.

25X1=25 MARKS

5. Discuss the Characteristics between death and resurrection(Barzakah)

- According to **Q (80:21-22)**, when man dies, he is put in the grave but due to Allah’s mercy, he raises him back to life.
- After death, man is able to see what is happening in the spiritual world which he could not see while still alive because he is covered by barriers. **Q (50:22)**
- **3.** Although it is hard for ordinary people to know what happens to a dead person in the grave, it was simple for the prophets of Allah. Prophet Muhammad PBUH said; *“Had it not been my fear that you may refuse to bury one another, I would request Allaht to make it possible for you to hear the punishments I hear in the grave”*
- Life in the grave is the intermediate state where one will realize whether he is destined for paradise or hell. Good doers will start enjoying their reward from here and the same will apply to the evil doers.
- The evil-doers in the grave will plead to Allah to bring them back on earth to do good deeds after tasting part of the punishments of hell in their graves. **Q (23:99-100)** says; *“Oh my Lord! Send me back that I may do the righteous things I ignored”*
- In the grave, it is the soul which enjoys the rewards or suffers the punishments that are there although the body may indirectly feel it.
- In Barzakah, even if two bodies are buried together, one a sinner and another one righteous, they receive different treatment. No one can feel or see or hear the treatment of the other.
- When one dies, the soul goes out of the body to an assigned place. For example, the souls of believers are in heaven, others are in gates of heaven, others in birds flying in heaven while some in their graves.

- Once a deceased person is placed in his grave and his companions turn and walk away, he hears their last seven footsteps.
- While in the grave, the dead is visited by two fierce angels, Munkar and Nakir, which question him about Tawheed, messengership of Muhammad PBUH, Qur'an and Islam.
- If he gives satisfactory answers, the two angels assure him of paradise and if he answers them unsatisfactorily, he is subjected to torture till the day of resurrection.
- The souls in Barzakh are grouped into four kinds namely; those who sleep on their backs until their corpses become dust. There are those who are asleep and will only wake up on the first blast of the trumpet.
- There are souls who stay in the grave for a short while and then fly in the trees or birds of paradise. e.g. those of martyrs, prophets and saints and those souls who choose their own destiny.
- After death, the human soul acquires a new body and an abode depending on the nature of the actions which man did on earth.
- In short, Barzakh is a place of happiness or misery according to one's spiritual conditions. This means that life on earth is a carbon copy of life to come.
- When a person dies, his or her deeds come to an end except for three types of recurring and rewardable benefits which he did himself. The prophet mentioned these three: *"When a man dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and righteous offspring who pray for him"*
- When a believer is put in the grave, a man with a rejoicing face, nice clothing, and a perfect scent will then come to him.
- Likewise, when a disbeliever is put in the grave, a man with a shocking face, ugly clothing, and a horrible stench (stink) will then come to him.

16X1 $\frac{1}{2}$ +1=25 MARKS

6.a) Examine the Islamic teachings on divorce

- Technically, Muslim jurists define the term divorce as the legal dissolution of a marriage bond established between man and woman so that they are no longer husband and wife.
- Although marriage is a permanent relationship, Islam recognizes the necessity under exceptional circumstances of keeping the way open for its dissolution when the couples can no longer live happily as husband and wife.
- This is because there is no point in keeping a nominal contract when the two couples cannot honour its vows and therefore they are living as enemies in their home.
- Instead of the married partners turning their home into hell, it is better for them to separate peacefully than persisting on indefinitely and harm each other.
- However, although divorce is allowed in Islam, it is the most hated act in the sight of Allah. The prophet PBUH said; *"Of all things allowed in Islam, divorce is the most hated"*
- In the holy Qur'an, Allah approved the prophet's decision of insisting that his adopted son, Zaid, keep his wife whom he had divorced. **Q (33:37)**
- Everything possible must be done to avoid divorce. Firstly, the two couples are asked to try and settle their differences themselves.
- Secondly, if they fail, two arbiters (mediators) from either side of the woman and man are sought to make peace between them. **Q (4:35)**
- If the mediators fail to bring peace between the couples, then divorce will follow **(2:227)**

8X1 $\frac{1}{2}$ +1=13 MARKS

b) Explain the Conditions under which divorce is allowed in Islam

- If the husband has been by any cause deprived of his organ of generation. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way.
- If the husband is proved impotent after marrying the wife, divorce is sought because if the two are left together, the woman may indulge in adultery to get sexual satisfaction.
- Apostasy from Islam. When a man or woman apostatizes from Islam, then an immediate dissolution of the marriage takes place, whether the apostasy.
- Insufficient dowry. If the stipulated dowry is not given when demanded, divorce takes place if the husband promised to pay it in future and fails to fulfill his promise, the wife has a right to divorce her.
- Refusal of Islam. If one of the parties embrace Islam, and the other one refuses to embrace the new faith, then divorce takes place.
- If a husband charges his wife with adultery, the charge is investigated, but if there is no proof, and the man swears his wife is guilty, and the wife swears she is innocent, then divorce must be decreed.
- When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps the vow unviolated, an irreversible divorce takes place.
- Reason of property. If a husband becomes the proprietor of his wife (a slave), or the wife the proprietor of her husband (a slave), divorce takes place.
- An invalid marriage of any kind, arising from incomplete *nikah* (marriage ceremony) or from affinity (compelled by a kin without one of the couple's consent), or from consanguinity (a blood relationship).
- Difference of country. For example, if a husband flees from land of enmity i.e. a non-Muslim country to country of Islam and his wife refuses to perform *flight* to accompany him, she is divorced.
- If a man converts to Islam with more than four wives, he is asked to divorce some of them and remain with a maximum of four as allowed in **Q (4:3)**.
- Cruelty of one partner. If one partner is constantly cruel to another, instead of hurting each other if they are forced to stay together, Islam allows them to divorce.
- Difference in race or tribe. A woman cannot be compelled to marry a man who belongs to a tribe she does not want and in case of such a marriage she may ask for divorce.

12X1=12 MARKS

6. Discuss the status of women as defined by Islam

- Islam recognizes a woman as a mother and it is said that "Paradise lies under her feet." In an authentic hadith the Prophet (PBUH) was asked by a man: '*Who is the one most worthy of my care?*'. The Prophet replied: '*Your mother*'. The man asked: '*Then whom?*'. He replied: '*Your mother*'. The man further asked: '*Then whom?*'. He replied: '*Your mother*'. The man asked: '*Then whom?*'. And in this fourth time the Prophet replied: '*Then your father*.' This shows how important the mother is in Islam compared to the father.
- In his farewell speech, the Prophet PBUH stressed the status of women in society.
- While addressing the issue of parents in the holy Qur'an, Allah does not distinguish between father and mother but rather He addresses them in the same voice. **Q (17:23)**

- Referring to a woman as a daughter, Islam addresses them in the same as it addresses her malebrothers that they are born of the same family and from the same womb. **Q (42:49)**
- A woman is also recognized as a wife who is a source of comfort for her husband just as the husband is to her. **Q (2:187):** *“They are like a garment to you and you are like a garment to them”*
- A woman is recognized by Islam as a full partner of man in procreation of mankind. He is the father and she is the mother and both are essential for life.
- A woman's responsibility in faith is exactly the same as that of a man. She is accountable for her belief in Allah and the Prophet (SAW) even if her closest of kin, like her father, husband or brother disagrees with her in this. **Q (3:195)**
- A woman is equal to man in the responsibility of seeking knowledge. When Islam instructs man to seek knowledge, it makes no distinction between man and woman.
- Women make up half of society and they are responsible for the nurturing, guidance and reformation of the subsequent generations of men and women.
- A woman is entitled to freedom of expression as much as man is. Her sound opinions must be put into consideration and cannot be disregarded just because of her sex as a woman. **Q (58:1-4)**
- A woman is free to participate in public life just as man is.
- In terms of good or bad deeds, God makes no difference between men and women.
- Likewise, the Quran underlines their equality with men in bearing charges and assuming their responsibilities in religion. **Q (74:34)**
- At the same time, Allah discharges Eve from seducing Adam, as they were both ordered to keep away from the tree and therefore, she is not the origin of the sin as Christians allege. They were both tempted by Satan, they confessed and asked for forgiveness together. **Q (7:19)**
- The Holy Quran also stresses the likeness of creation for both men and women and, therefore, the likeness of responsibility and retribution. None of them holds a higher position than the other, except through good deeds. **Q (4:1)**
- People are differentiated in Islam according to their faith, God-consciousness and good conduct and not by their sex. Therefore, man and woman are equal in the sight of Allah. **Q (49:13)**
- The Muslim woman, like the Muslim man is called upon to believe in Allah, the Day of Judgement, the Books, the Angels, and the Prophets, etc. She is also asked to perform prayers, pay out the Zakat duty, fast in the month of Ramadan and perform Pilgrimage to the Holy Places if she can do so. **Q (9:71).**
- The Hudud punishments that are prescribed in the Sharia are the same for men and women; the female thief is punished the same way as the male thief, the adulteress is punished like the adulterer,
- A marriage is not valid in the Sharia of Allah without the approval, acceptance and consent of the woman and it is forbidden by the Sharia that she be forced to marry someone that she does not accept. **Q (2:232)**
- The woman has full financial status that is no less than that of the man. She has the right in the same way that a man does to possess all types of wealth whether it be in the form of assets, real estate or cash.
- The Quran addresses everyone, men and women, equally, an indication that both sexes are equal since Allah, the exalted Creator, does not discriminate between them. **Q (33:35);**

- A woman is entitled to a share of inheritance much just as her male counterpart she receives a certain share of her deceased kin's property. **Q (4:7)**
- In conclusion Islam maintains equality between man and woman where there is a natural ground for it and differentiates between them where there is but natural reason for it.

16X1 $\frac{1}{2}$ +1=25 MARKS

7. Discuss the rules and regulation that govern business transactions in Islam.

- These are rules and regulations that govern business transactions in Islam. Every Muslim doing any business must follow them because in Islam, some businesses are lawful while others are unlawful. **Q (2:275)**
- The Prophet PBUH was himself a trader and transacted as an agent of Lady Khadija.
- Islam prohibits trading in "unlawful" items that are used to commit sin such as wine, intoxicants, idols and others. The prophet PBUH said; *"When Allah prohibits a thing, He prohibits the eating of its price as well."*
- A Muslim must deal in things he legally acquired. Legitimacy of the method of acquisition of property to deal in excludes theft, force, cheating of other of other people's property and other crooked ways.
Allah says in **Q (4:29)**.
- Furthermore, one should not hide any known defect in an item offered for sale.
- Honesty in all dealings is an ethical requirement, including the fulfillment of all contracts and commitments. **Q (23:8)**
- One aspect of honesty in business required by Islam is to give the full weight and measure. **Q (17:35, Q (26:181-182)**
- A Muslim should refrain from the exploitation of the ignorance or desperate needs of others by giving them less than a fair price or wage.
Q (7:85)
- One form of exploitation which the prophet PBUH forbade is where persons who do not intend to buy a commodity simply keep bidding the price upwards often in conspiracy with the seller, so as to get others "stuck" in the deal.
- Islam encourages Muslims to allow sellers to reach the market and get full knowledge of market prices.
- Islam prohibits the sale of an item which is not available and whose delivery is doubtful.
- Islam prohibits unfair monopolies which are designed to create an artificially higher price or to create artificial shortages.
- The Prophet forbade also the practice where a town dweller withhold and store foodstuff that belongs to a desert dweller, wait until the price goes up possibly due to this artificial shortage, then he sells that foodstuff and thus get a higher commission for his services.
- It is lawful in Islam for sellers to compete in order to attract buyers. However, attempting to "snatch" a customer who has already negotiated a deal with another seller is regarded as unethical, unless the earlier negotiation broke down or was cancelled for some other reason.
- It is the responsibility of every individual Muslim to ensure that Islamic business ethics are enforced.
- Both men and women are allowed to sell and buy from one another. There should be no sex discrimination in business.
- It is discouraged in Islam to sell land. The Prophet PBUH recommended that one should sell his land or house when he is going to the money to buy another land or house.

- The taking of oath when selling anything is prohibited in Islam.
- The buying or selling of stolen property is prohibited in Islam.
- Furthermore, Islam forbids seeking wealth through taking usury (ribah) whether the rate of usury is high or low. Allah curses the usury giver, taker and witness.
- Credit transactions by mutual consent are expressly allowed in Islam.
- It is allowed for a Muslim to make advance payment on a commodity he intends to buy as agreed upon with the seller.
- Earning wealth through gambling is totally forbidden in Islam.

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

8.a) Why is Ribah prohibited in Islam?

- Ribah is a means of consuming people's wealth unjustly. Allah says in **Q (4:161)**;
- Allah prohibits accumulating wealth by consuming Ribah. Allah states in **Q (3:130)**;
- Islam promotes giving out wealth in charity and prohibits accumulating it, especially when it is **Q (2:276)**;
- Ribah eaters are beaten by Satan into insanity. **Q (2:275)**;
- Allah wants us to give up ribah because He sent divine guidance to teach us how to amass wealth. **Q (2:278)**;
- Allah vowed to declare war on ribah dealers as He says in **Q (2:278-279)**;
- The Prophet (PBUH) cursed people who deal in Ribah. He cursed the receiver and the payer of
- It is a grave sin which the prophet PBUH said that it is more dangerous than a person who commits adultery.
- Ribah is prohibited because it carries a heavy punishment from Allah on the day of judgement.
- Ribah creates an environment of selfishness, self-centeredness, and heavy heartedness.
- Islam promotes giving out. As the Prophet (PBUH) used to say that giving hand is better than the receiving one.
- Islam always promotes charity and helping hands. Allah says in **Q (30:39)**
- Islam is pure and it promotes purity in food, in life, in spending, in earning and in thoughts. Its purpose is to purify us inwardly and outwardly. Hence it asks people to find pure and just ways to earn money where there is no injustice or disguise. "One man's earning should not be another man's loss".
- Ribah reinforces the tendency for wealth to accumulate in the hands of a few, and thereby diminishes human beings' concern for their fellow men.

$12 \times 1 + 1 = 13$ MARKS

8.b) How to avoid ribah?

- Having faith that Allah will provide for us and our families.
- Not taking out loans that incur interest.
- Choosing lawful investments.
- Renting and saving cash for a home instead of mortgage.
- Being cautious (wary) of the contracts we sign and having a student of knowledge to check them.
- Opening up bank accounts without interest i.e. chequing accounts.
- Making bill payments on time so as not to incur a late penalty.

- Borrowing money from family or friends where possible.
- Not buying what you simply do not have the money for i.e live within your means.
- Dealing with Islamically compliant banks.
- Accepting/organizing a 'Goodly Loan', this is a loan by means of which one intends to show kindness to another, which does not involve ribah.
- Attending seminars and events on halal (lawful) investments.
- Learning from others how they have done it to get out of the current ribah systems.

12X1=12 MARKS

9.a) Examine the qualities of a good leader.

- Leadership is the ability to persuade others to seek defined objectives with devotion. In Islam, leadership is a trust from Allah and it is a sacred position that can solve the problems of people and guide them to the eternal betterment of here and hereafter.
- Faith; the leader must believe in the core Islamic beliefs, and considered as a true Muslim by his words and deeds.
- The second basic quality of a good leader is that has to be a Man, not a woman. **Q (4:34)**
- The leader must be of a mature age with sound mind and physical condition.
- The leader should be a citizen of that territory where Muslims are the majority of total
- Piety; a good leader has to be pious and perfect in his conduct and behaviors .
- Justice; this is the fair treatment of people in all matters of life.
- Patience and tolerance: this is also an essential quality for a leader as it helps him to face criticism
- Trust or trusteeship.
- Dependence on Allah; this quality means that a leader must completely surrender to Allah his plans,
- Consultation; a leader must share views and exchange opinions in any vital matter with his followers.
- Accountability; this is a vital component for the leadership.
- Knowledge and wisdom; a good leader should be knowledgeable in Qur'an and hadith to enable him comprehend issues wisely and come up with wise decisions.
- Spirit of sacrifice. A good leader should sacrifice his interests for the interest of the state and his followers to avoid attracting chaos and disorder in the land.
- Honesty; a good leader must refrain from lying, cheating or stealing. He should never bear testimony of falsehood
- Kindness; the leader should always feel sympathetic to the aggrieved members of the state.
- Power; a good leader should have power to control the people and cope with situations bravely enough to implement tough decisions.
- Forgiveness; a good leader should be forgiving to those who annoy him just as Allah forgives the sins of His servants. **Q (15:85)**

12X1=12 MARKS

9.b) Explain the responsibilities of a leader.

- Establishing justice; **Q 57:25 and 38:26**
- Provision of good service; by being simple and working for the good of the people.
- Enforcing Islamic practices like prayer, fasting, zakat, dressing, forbidding evil e.t.c **Q 22:4**
- Enforcing fair judgement and resolve cases without bias.

- Maintenance of internal security and stability in the state.
- Enforcing punishments as prescribed by sharia and dealing with those who go against it.
- Formulating Ta'azir punishments in absence of divine law.
- Supervising state affairs and the working of the state officials.
- Appointing competent and honest officials in offices of responsibility and on merit.
- Establishing a sound financial administration to create a self-sustaining economy by ensuring the payment of zakat.
- Guarding the territorial boundaries of the Islamic state against external aggression.
- Fighting the critics of Islam but after failing to embrace Islam.
- Promoting fundamental rights such as freedom of speech, expression, work e.t.c
- Seeking counsel from his subjects to avoid working as a dictator.

12X1=12 MARKS

9.Examine the different ways Islam recognizes the rights of non-Muslim living in a Muslim state

- A candidate is expected to give rights of a non-Muslim.
- Must not be over taxed or under paid.
- They have a right to exercise their religion.
- Right to protection of their life and property.
- Freedom of movement.
- Represented in the parliament.
- Right to education like Muslims
- Employment should be given to all.
- Right to fair judgment in the courts of law.
- Attending Islamic functions.
- Right to get married to a Muslim if he /she accepts Islam.
- Right to submit their complaints to the government.
- Prisoners of war should be released on Ransom.
- A right to have some leadership posts.
- A right to give witness in court.
- A right to participate in the army.

(1 ½ X 16 + 1)=25 MARKS

11. a) Give an account of Surat Lahab (chapter 111) (13 marks)

- Surat Lahab is a meccan chapter
- It has five verses
- It was revealed about Abu Lahab (the father of the flames)
- It derives its name from the 1st verse i.e the flames
- It is also called Al-Masad
- In 613AD the Prophet made a public call to all people of mecca to embrace Islam.
- During his speech, he told them that he had been sent as an apostle to them.
- He then told them to worship only one God-Allah.
- He also told them to abandon idolatry and acts of evil.
- He told them to fear the horrible punishments of Allah.
- At this moment his uncle Abu Lahab interfered in the loud voice and told him to go to hell.

- The prophet PBUH was disappointed with Abu Lahab's comment
 - Abu Lahab's wife Ummu Jamil had also continuously tortured the prophet PBUH in his mission.
 - Then Allah revealed that surah which prophesied the death of Abu.
 - Lahab and his wife Ummu Jamil.
 - Abulahad later died of plague
 - His wife Umujamil died while strangling herself
- (13 X 1 = 13 marks)

b) Explain the meaning of this Surah (12 marks)

- The name of the Surah is Lahab (The flames) which relates with the man Abu Lahab who was the man subject matter of the Surah
 - Verse I; Perish Abu Lahab Perish He; Here God was prophesying the tragedy that was to be all Abu Lahab.
 - Verse II His wealth shall avail him not nor what he had earned
 - Verse III He shall burn in a flaming fire. Meaning he shall enter the Hell fire on the here after
 - Verse IV; And his wife, the carrier of firewood i.e His wife Ummu Jamil shall also perish in Hell fire for she was slandering the prophet PBUH and putting thorns in his way.
 - Verse V; A round her neck is a rope of palm fibre. The palm fibre rope is made out of Hell fire according to the interpreters of the Quran. This was because she had a necklace she vowed to sell to facilitate a campaign against the prophet PBUH.
- NB. Each verse should be explained separately.

(1 ½ X 8 = 12marks)

12. a) Give background of the revelation of surat Kauthara. (13 marks)

- Surat Kauthara is the shortest surah in the Quran
- It is a meccan surah
- It was revealed in the early days of Islam after surat Al-Adyat (ch.100).
- It got its name from the last word of the first verse Kauthara (Abundance)
- Kauthara means a river in paradise for Prophet Muhammad PBUH on the day of judgment.
- Kauthara may mean the many favours God bestowed on the Prophet (PBUH)
- The prophet lost two of his sons Qasim and Abdallah.
- The meccans laughed at him and called him Abtar (One without male children) i.e an incomplete man.
- The prophet PBUH felt bad at these comments.
- So Allah revealed the Surah in order to console him
- The Surah also reminds the Prophet of God's favours to him.

1 ½ X 8 + 1 = 13

b) Of what importance is the surah to the Muslims?

- Muslims learn that the Prophet PBUH was consoled by God after passing through hard times.
- Muslims also learn that it is only God who can console them after going through problems.

- Muslims learn that if they do good, will have a chance of drinking from the Prophet's river.
- Muslims learn the enemies of God and the Prophet shall be cut off.
- All abundance are given by Allah thus we should turn our prayers to Him.
- After getting favours from God, we should be thankful.
- That all the bad things one does in this world are useless they lead to his own detriment in the world and here after.

1 ½ X 8 + 1 = 12marks

END