

**30.10 ISLAMIC RELIGIOUS EDUCATION (314)**

**30.10.1 Islamic Religious Education Paper 1 (314/1)**

1. (a)
- The stories of the prophets serve as explanation of the general principles of the message of Islam.
  - The stories inculcate in the minds of the people the doctrine of the Unity of Allah. All the Prophets preached Tawheed.
  - To give general guidance to the people they were sent to by inviting them to the worship of Allah and Allah Alone and to lead them from Polytheism to Monotheism.
  - They give lessons on communities/people who lived before the Prophet. (SAW). Their stories give information on the people who lived before the Prophet (SAW).
  - They strengthened the faith of the Prophet, his companions and the believers.
  - Stories are meant as a reminder of the earlier prophets, how they underwent problems and hardships in their mission/work.
  - They indicate/serve as a proof of the continuity of the message which was revealed to earlier prophets and completely to prophet Mohammad, the seal of the prophets and the final prophet.
  - Stories confirm/affirm the truth of the Prophecy of Prophet Mohammad (SAW).
  - They provide argument against opponents of Islam.
  - To prove the Universality of the Prophethood of Muhammad/was sent for all humankind whereas the earlier prophets were each sent to his own nation (people) for their guidance

**(10 marks)**

- (b)
- The Qur'an is the Word of Allah.
  - It inculcates love and fear of Allah.
  - Gives guidance on how to worship Allah.
  - Inculcates love and respect for the Prophet (SAW) to whom the Qur'an was revealed.
  - Narrates stories of other peoples and prophets.
  - Gives teachings of the origin of man and other creatures.
  - It is source of literacy and knowledge.
  - It is source of Muslim Law.
  - It is a source of spiritual satisfaction and helps in spiritual development.
  - Reading/reciting the Qur'an gives encouragement, comfort, confidence and hope.
  - It is an eternal miracle.
  - Muslims get rewarded for reading/reciting the Qu'ran.
  - It is used to spread the message of Islam.
  - Helps to improve Arabic and serves as an incentive for the study of Arabic.
  - Medicinal purpose (psychological and spiritual).

**(10**

**marks)**

2. (a)
- Tawheed (Unity of Allah).
  - Worship of Allah.
  - Day of Judgement.
  - Allah's Mercy to human kind.

- The power of Allah.
  - Hell.
  - Paradise.
  - Righteous conduct.
  - Condemnation of idol worship. (8
- marks)**

- (b)
- It is the first chapter of the Qur'an/opening Chapter.
  - It is referred to as the key to the Qur'an.
  - It teaches about the attributes of Allah.
  - It is a supplication (DUA).
  - It is a pillar of prayer. Must be recited in the five daily prayers.
  - It praises Allah and shows His Majesty.
  - It is also referred to as the greatest surah in the Quran by the prophet (SAW).
  - It is referred to as As-Sab Al-Mathani, the seven repeatedly recited verses. (12
- marks)**

3

- (a)
- The hadith must quote what was said or done by the Prophet (SAW).
  - It must be traceable to the prophet.
  - It must be Arabic.
  - It must have an unbroken chain of transmitters.
  - It must not contain accusation against the prophet or his Swahabas (companions/members of the ahlul bait).
  - It must be logical and appealing to reason.
  - It must not contradict other hadiths on the same subject.
  - Hadith should not contradict the teachings of the Qur'an.
  - Each of the narrators of hadith must have been well known for his education/scholarship.
  - The narrators of the hadith must be people of integrity/unquestionable behavior/trustworthy
  - Narrator should not have benefitted from the hadith/economics/sect. (10
- marks)**

- (b)
- Through answering question directed to him.
  - Through solving problems.
  - By practical demonstration/his actions, for example:- performing wudhu, prayers.
  - People coming from outlying areas were accommodated and educated on hadith and Sunnah.
  - Trained his wives and companions to answer questions on his behalf.
  - Through public addresses/giving discourses.
  - After teaching his companion, the prophet used to listen to what they had learnt from him.
  - Through the actions of his companions which he approved.
  - Sent his companions to outlying areas to go and teach.
  - Encouraged those whom he taught to teach others. 'Convey my message even if it be one single ayah'.

- Repetition.
  - Promise of incentives and threat of punishment.
  - Establishment of informal schools. (10
- marks)**

4

- (a)
- Yaum al – Qiyamah (Day of standing up).
  - Yaum al – Fasl (Day of separation/sorting out).
  - Yaum al – Hisab (Day of reckoning).
  - Yaum al Baath (Day of awakening).
  - Yaum al – Diin (Day of judgement).
  - Yaum al Muhit (the Encompassing Day).
  - As – Sa’ah (the hour).
  - Yaum al – Hashr.
  - Yaum al-Jamuu.
  - Al-Qariya. (6
- marks)**

- (b)
- Qisas (law of equity) applied for a murderer who kills someone intentionally.
  - Punishment of death to the traitor/those who try to overthrow an elected Islamic government/punishment for those who are guilty of treason.
  - In war of defence (Jihad) against the enemies of Islam.
  - A married man or woman who is given Hadd as punishment for adultery.
  - Those who commit highway robbery.
  - Apostacy. (8
- marks)**

- (c)
- A person must stop the act of sinning immediately.
  - A person must show genuine regret for the wrong committed.
  - A person must sincerely/genuinely intend not to repeat the sin/resolve not to sin again.
  - A person must amend his/her ways and become righteous.
  - Must repent immediately and not wait to repent when one is dying.
  - Must ask for forgiveness from Allah.
  - There must be intention for Tawba.
  - Ask for pardon if it is in violation of another person.
  - Condition for expiation must be followed.
  - Before the signs of Qiyama are manifest. (6
- marks)**

5.

- (a)
- The minimum number should be a minimum of two (2) people.
  - The time for prayers falls at the same time as that of the noon prayer (dhuhr) and it replaces it.
  - The prayer has to be performed in congregation led by an Imam.
  - If a person misses the Juma prayer, he/she cannot make up for it, instead he has to offer noon prayer.
  - Two separate Adhans are made. One for reminding the people to come for prayer and the second to mark the beginning of the sermon.

- The Khutba (sermon) is delivered by Imam
- Should be done in a central mosque.
- The prayer consists of two rakaas.
- The Imam recites the prayer ‘loudly’ unlike in dhuhr prayer.
- It has to be performed on Friday.

(8

**marks)**

(b)

- It is an occasion earmarked by God for the Muslims to express their collective devotion to Him.
- Muslims come together weekly to renew their religious bonds and social solidarity.
- It shows the devotion of Muslims to their God as they leave all what they were doing to the call of God.
- It is a meeting in which the spiritual, social and political accounts of the week are recounted.
- Helps an individual acquire rewards of Juma prayer.
- Trains individual to be obedient to the leaders, as they follow the commands of the Imam as nobody is allowed to talk when the Khutba is going on.
- Juma prayer helps people from being over-powered by satan as the congregation acts as a veil against satan.

**(12 marks)**

6.

(a)

- It literally means an effort or an exercise to arrive at one’s judgment.
- In its widest sense, it means the use of human reason in the elaboration and explanation of Sharia Law.
- It includes the interpretation of the text of the Qur’an, the assessment of the authenticity of Hadith.

**(5 marks)**

(b)

(i)

- Hadith/Sunnah is the second source of Sharia to the Qur’an.
- The prophet would sometimes explain the intent of the Qur’anic text by making a statement, at other times by an act. For example the Quran commands believers to establish regular prayers without description of the time they have performed. So the prophet prayed among his followers.
- Revelation on matters of inheritance are in the Qur’an, but it was the prophet who gave an elaborate explanation of how the property should be shared out.

(5

**marks)**

(ii)

- An agreement of opinion by the learned jurists to come up with a certain solution to a problem.
- It expresses the unanimous consensus by the learned jurist on a matter affecting/relating to Sharia.
- The Qur’an exhorts man to ‘reflect’ to ‘understand’, to have sense. This shows that mankind is urged to apply reason and to exercise judgement.
- The prophet himself followed/put into practice the principle of reason and judgment in religious matters when there was no express direction given in the Qur’an. Example is when he chose the method of calling people to prayer (Adhan). And when he sent Ibn jabal to Yemen.

**(5 marks)**

(iii)

- Qiyas means measuring by comparison.
- It is also a legal principle introduced in order to arrive at logical conclusion/verdict/judgement of a certain law on a certain issue.
- If a case comes up for a decision which is not expressly provided for either in the Qur'an or Sunnah, the jurists/scholars look for a similar case in the Qur'an or Sunnah and by reasoning on the basis of analogy arrive at a decision/verdict/judgment, for example:- punishment given to those who drink alcohol.

**(5**

**marks)**

### **30.10.2 Islamic Religious Education Paper 2 (314/2)**

1.

(a)

- It is Sunnah.
- Marriage is half of the faith/Reward.
- Marriage is the nucleus of the family as a social structure.
- It is a source of regeneration/procreation.
- Reduces immorality in society/protection against sin.
- Helps in the control of diseases.
- Provides children husband and wife with a home, love and security.
- Creates relationships among and between families.
- Gives family members identity.
- Promotes psychological and mental peace/tranquility in couples and their children.
- For companionship.
- Uphold full right of inheritance

**(10 marks)**

(b)

- Allah gave human beings responsibility over nature/creation. Man was appointed vicegerent.
- Human beings will be accountable to Allah over their stewardship of the environment.
- Will be rewarded for caring for and conserving the environment.
- To conserve the natural resources and the aesthetics of the land.
- Helps in the reduction of diseases as it ensures clean environment, clean water and air.
- Reduces human and wildlife conflicts.
- Prevents global warming and regulates rainfall.
- Helps prevent natural catastrophies, for example:- flooding, drought
- Prevents desertification and deforestation.
- Helps in economic growth and development.
- Helps in the preservation of flora and fauna.
- Enhances the beauty and aesthetics of the landscape/natural beauty.
- For survival of man and other creatures, for example:- sources of food, medicine, building materials.

**(10 marks)**

2.

(a)

- Mirath is the terminology used for the Islamic law of inheritance.
- It also means the transfer of property or items from one person to another.
- Technically, it is a science that shows the eligible heirs as they are assigned inheritance by application of some mathematical principles.

**(3 marks)**

- (b)
- The rights of heirs to ownership of property are safeguarded.
  - The rights of orphans to their parents' property are protected.
  - Women are recognised as integral part of the family and their right to inheritance of the share of the property is safeguarded.
  - Property/wealth is fairly distributed to all the members of the deceased's family.
  - It is a divine command which cannot be violated.
  - Property/wealth is not passed only to one individual.
  - It also provides for friends, servants and other people to benefit from the property/wealth through wasiah.
  - The law is a comprehensive one that has stood the test of time.
  - It blocks social injustice and/economic inequality/ensures social justice and economic equality.
  - Allows for circulation of wealth as people take possession of their share of inheritance.
  - Safeguards against family squabbles and conflicts over the division of the property of a deceased person.
  - Promotes harmony and understanding among the members of the family. **(12 marks)**

- (c)
- Physical abuse, for example:- beatings, burning, pulling ears.
  - Social abuse, for example:- discrimination on basis of age, gender, disability, defects, looks.
  - Child labour.
  - Child prostitution.
  - Child sex/paedophile.
  - Denial of the right to education.
  - Denial of basic needs:- food, shelter, clothing.
  - Verbal abuse, for example:- calling names, insults, abuses.
  - Inadequate legal framework to protect children and their rights.
  - Giving children drugs and alcohol.
  - Forced initiation rites, for example:- female genital mutilation/forced circumcision of the girl child.
  - Indecent touching, fondling and other sexual gestures.
  - Child pornography.
  - Pushing/expecting to achieve academic excellence/achievement, for example:- sports. **(5 marks)**

3. (a)
- Washing hands before you start eating.
  - Recite Bismillahi/dua.
  - Eat that which is in front of you.
  - Start eating from the side of the dish going inside.
  - Eat with three fingers.
  - Eat while sitting straight/not leaning.
  - Recite dua after eating.
  - Wash hands after eating.
  - Eat two thirds ( $\frac{2}{3}$ ) and leave the rest for air and water.
  - Minimal conversation.
  - Preferably eat with others.
  - When very hungry eat and then pray.
  - Clear the food/ avoid waste.

**(8 marks)**

- (b)
- Showing gratitude for Allah's favours through words and action.
  - Reading/reciting the Quran.
  - Performing the five daily prayers, Fardh and Sunnah and observing other devotional acts giving sadaqa and zakat.
  - Being humble, gentle and polite to others.
  - By being patient and practicing self restraint.
  - By protecting, conserving and taking care of Allah's creation.
  - By living in peace with oneself and others.

- Being content with what one has.
- By living simple and modest lives.
- By leading chaste and moral lives/moral uprightness.
- Keeping away from evil deeds and immoral practices.
- Devoting time to Allah, remembering him and his bounty to mankind. **(12 marks)**

4. (a)

- They established a brotherhood with the Muhajirin and worked together for the cause of Islam/offered the Muhajirin a safe haven from where they spread Islam.
- Joined with the Muhajirin to propagate Islam as a united front.
- They accepted the Prophet (SAW) as a spiritual and social leader thus enabling him to carry on with his mission.
- They strengthened/reinforced the Muslim army to counter any outside aggression and in military operations.
- Joined the Muhajirin in spreading Islam which hastened and enhanced its spread.
- Learned from the Prophet and the Muhajirin about Islam which they spread to others.
- The support they gave to the Prophet gave him inspiration and motivation to carry on with his mission.
- The Prophet created in Madina a new state and new social order which is still regarded as archetypal model for Muslims everywhere.
- They helped in the building of the Prophet's mosque in Madina using harambee spirit.
- It was in Madina that the Prophet was able to work out a cultus and institutions, for example, Juma prayers, five daily prayers, adhan, prostration during prayer, giving of alms etc.
- Invited the prophet (p.b.u.h.) to Madina and offered to protect him. **(12 marks)**

(b)

- To ensure that Islam was taught and spread freely in a peaceful environment.
- To ensure peaceful co-existence between Muslims and non-Muslims in Madina.
- To safeguard freedom of worship.
- To safeguard life and property.
- To safeguard freedom of thought, expression, association and religion.
- To reduce/stop territorial and religious wars/conflicts.
- To reconcile different groups living in Madina.
- To provide safe haven for Muslims and non-Muslims.
- To recognise/confirm the Prophet (SAW) as Supreme Leader (religious, political, social, ethical) and organiser of affairs in Madina.
- To ensure tolerance to other peoples' religious practices and beliefs.
- To create a model Muslim state.
- To preserve it for future generation.
- Islamic teaching where any agreement should be written down. **(8 marks)**

5. (a)

- Moral degeneration due to the extravagant life styles of the ruling class who concentrated on pomp and ceremony at the expense of solving the problems of the caliphate.
- Weak leadership by the Caliphs. The Caliphs could not rule the empire efficiently and effectively.
- Dissatisfaction by the provincial governors in response to the appointment of the Turkish guards to take care of the royal security.
- Discontent by the Arab and the Persian soldiers who felt sidelined.
- Some provincial governors led revolts against the Caliph.
- Racial discord between Arabs and non-Arabs, and religious conflicts between Muslims and non-Muslims undermined unity and peace in the Caliphate.
- Decline in military power as the army had been neglected at the expense of cultural affairs.
- Economic unrest due to imposition of heavy taxes and other levies on the population.
- Latter Abbasid rulers invested enormous powers on the provincial governors and this led to the decentralization of the administration/power.
- Due to decentralisation of power some provincial governors declared their own autonomy/independence.
- Emergence of Muslim sects such as the Shiites, Qarmathians, etc undermined the unity of the Muslim Ummah.

- Invasion by the Romans who captured Jerusalem and devastated parts of the Caliphate.
- Invasion by the Tartars.
- Invasion by the Mongols led by Halaghu Khan who killed the Caliph and destroyed Baghdad in 1258 A.D. thus giving the final blow to the Abbasid dynasty.
- Natural catastrophies, for example:- floods, famine weakened the caliphate.
- Vastness of the empire which became difficult to administer/manage.
- Succession problems.

*(10 marks)*

(b)

- The Caliphs were educated and cultured and they provided patronage for education and learning throughout the Caliphate, for example:- Darul Hikma.
- Madrassas, Primary and Secondary schools, colleges and institutions of higher learning were established throughout the Caliphate.
- Establishment of libraries. A library was attached to every mosque.
- Schools started in private houses and shops.
- The study of the Quran, Hadith, literature, jurisprudence, logic, mathematics, geography, philosophy, astronomy, medicine and music etc was carried out in the education system.
- Learning of Islamic History was promoted.
- Practically everybody including women could read and write and this promoted learning and culture with Baghdad becoming the centre of world culture.
- Books in Persian and Greek were translated into Arabic.
- Islamic jurisprudence became an independent discipline.
- The four Sunni Schools of thought: Hanafi, Maliki, Shafii and Hanbali emerged.
- The archive stage of Hadith.
- Emergence of scholars, for example:- Ibu khaldun, Al Ghazali, Ibn Sina
- Bureau of research attached to every mosque.
- Bureau of research on Hadith.
- Scholars were given prominence.

*(10 marks)*

6.

(a)

- Authored books on medicine for example:- canon of medicine which were widely referred to.
- Made advances in the treatment of contagious diseases, for example:- T.B.
- Started a study on the interaction/relationship between Psychology and health.
- Made advances in the understanding of diseases spread through water and soil.
- Made contributions in the area of pharmacology. He describes 800 different drugs.
- He was the first to expose meningitis.
- Contribution to medical areas of anatomy, gynaecology and child health.
- His works in medicine are used by universities all over the world.
- Prescribed healing power of prayer.

*(7 marks)*

(b)

- Language - Kiswahili (mixture of Arabic and Kenyan languages) is the national language of Kenya. It is spoken in every part of Kenya. Arabic or Kiswahili words have their way in every language (including English) and dialect spoken in Kenya.
- A big population of Kenya is made up of Muslims who continue to make reverts/converts. This means that Muslims are found in every city and town in Kenya and even in the rural areas where they continue to influence the way people live and behave.
- Food and methods of cooking, for example: - Pilau, Biriani, Kaimati, Mahamri, use of spices in cooking.
- Etiquettes:- manners, behaviour, manners of eating, speech.
- Dress:- mode of dress, buibui, Kangas, Kanzu.
- Architecture and design:- design of houses and use of building materials and way of building.
- Education:- Madrassas, schools and colleges built and run by Muslims, Muslim history/schools, universities.
- Tourism:- attract tourists to come and see historical sights built by Muslims, teaching of Muslim culture and celebrations, for example:- Maulid.
- Urbanisation:- coastal urban centres founded and built by Muslims and mostly inhabited by Muslims, their contribution in developing other urban centres in North Eastern and other areas.
- Intermarriages:- intermarriages with other people continues to spread Islam, Islamic culture and

influence to more people.

- Politics:- The laws of land must take the interest of muslims.
- Public Service:- working as civil servants, in Judiciary, kadhi.
- In Commerce and Industry:- sharia compliance bank Halal products.
- Agriculture:- involved in farming activities as owners of shambas/plantation farming, for example:- coconut.
- Emergency of the waswahili.

*(13 marks)*