

24.10 ISLAMIC RELIGIOUS EDUCATION

24.10.1 Islamic Religious Education Paper 1(314/1)



MANYAM FRANCHISE
Discover! Learn! Apply

1. (a)
- The preserved Quran provides a uniform reading/recitation of the Quran for both Arab and non-Arab speaking Muslims.
 - It helps to perpetuate the message of Allah to future generations.
 - It provides indisputable source of law in Islamic Sharia.
 - It can easily be referred to when the need arises/ It is an easy source of reference for research and scholarship.
 - Preservation helps in protecting the message from infiltration.
 - There is a reward for those who help in the preservation of the Quran as well as those who recite it.
 - It is a symbol/sign for Islam.
 - Preserved Quran is a unifying factor for all Muslims in all places and in all generations.
 - Encourages/motivates Muslims to learn Arabic so that they can read/recite the Quran in its authentic form.
 - Encourages/motivates Muslims to study other sciences related to the Quran/search for knowledge.
 - It has helped in the preservation of Arabic. **(5 x 2 = 10 marks)**
- (b)
- It enables non-Muslims to read the message of Islam.
 - Points out to non-Arabic speaking Muslims Allah's commands.
 - It creates awareness among all people about the good qualities of Islam.
 - It helps in the spread of Islam in East Africa.
 - The translation incorporates transliteration which helps in the correct pronunciation.
 - The translated Quran can be used as a resource in schools, colleges and universities.
 - Translation of the Quran has helped to enrich Kiswahili. **(5 x 1 = 5 marks)**
- (c)
- Since the Quran was revealed in Arabic, a translation would not be the actual Word of Allah.
 - The uniqueness of the Quran would be lost in the translation.
 - The authenticity of the Quran would be interfered with/translation would never express the true meaning of the Quran.
 - Translation can water down/dilute the message of the Quran.
 - Some Arabic words and expressions will not get their equivalent in other languages.
 - The translated Quran cannot be recited during prayer.
 - Creates laziness to learn the Quran in Arabic. **(5 x 1 = 5 marks)**
2. (a)
- Zinna**
- Prescribed punishment for fornication: The man and woman who are guilty of fornication should be flogged with hundred stripes.
 - The punishment should be administered publicly / in the open. The marriage should be terminated.
- Slander**
- Those who are guilty of slander should be flogged with eighty stripes.
 - The testimony of those who have been found to have slandered should be rejected in future. **(4 x 2 = 8 marks)**
- (b)
- Muslims should believe in what has been sent to them from Allah.
 - Muslims should believe in Allah, His Angels, His Books and His Messengers.
 - Muslims should not make distinctions between the Prophets of Allah.
 - A Muslims duty is to hear and do.

3. (a)
- Allah does not burden a person beyond his scope with more than a person can bear.
 - A person gets reward for the good he has done.
 - A person is punished for the evil he has done.
 - Muslims should pray for mercy and forgiveness from Allah.
 - Allah will not punish them when they forget or fall into error.
 - Allah is Muslims' patron, supporter and protector (Maula)
 - Muslims should pray for victory over non-Muslims. **(6 x 2 = 12 marks)**
- (b)
- It is a divine responsibility/duty for human beings to take care of the rest of creation including plants and animals. This responsibility is emphasised in the Quran and Hadith.
 - There are rewards promised for those who care for and show kindness to animals.
 - The Quran explains that nature and environment are signs of the existence of Allah.
 - Plants constitute basic source of sustenance for human beings and animals.
 - Plants moderate the climate and produce oxygen.
 - The Quran talks of the aesthetic functions of animals and plants.
 - Animals and plants also worship Allah declaring his praise and bowing to Him.
 - While hunting and fishing are permitted in Islam, the Prophet cursed those who take away life for sport.
 - The Prophet forbade people from lighting fires on anthills.
 - The Prophet ordered a man who took a nestling of a bird to return it to its place. Muslims should conserve and protect the environment for animals to live in.
 - The prophet forbade people from needlessly and carelessly cutting down trees. Muslims should preserve and conserve trees/forests.
 - The prophet forbade the killing of bees and any captured livestock in war and based on this Muslim scholars have ruled that God's creatures possess inviolability (Hurmah). **(7x 2 = 14 marks)**
- (b)
- Hadith explains the Quran.
 - It is a source of Shariah only next to the Quran.
 - Helps a Muslim to know the proper way of behaving.
 - Helps a Muslim to be closer to Allah by carrying out his commands.
 - Guides Muslims in their relationship with other Muslims, non-Muslims and the rest of Allah's creation.
 - Guides a Muslim in performance of Sunnah acts.
 - It is a source of knowledge for Muslims / for academic excellence.
 - Helps Muslims in their knowledge of the details of Prophet Muhammad's (p.b.u.h) life.
 - It defines the position held by the Prophet (p.b.u.h.) in Islam.
 - Helps Muslims understand the opinion held by the Prophet and his stand on various issues. **(6 x 1 = 6 marks)**
4. (a)
- It is the basis/foundation of Muslim belief/Islamic faith.
 - Creates/leads to the unity and brotherhoods among Muslims.
 - Liberates a Muslim from the worship of false gods.
 - It establishes a direct link between Allah and the individual Muslim.
 - Leads to the fear of Allah thus one lives within the limits set by Him.
 - One realises that Allah is aware of his/her actions.
 - Belief in Tawheed increases a person's taqwa (piety and righteousness).
 - A person is able to accept Allah's orders without question.
 - It distinguishes between a Muslim and non-Muslim. **(7 x 2 = 14 marks)**
- (b)
- **Ash-shirk-al-Akbar (major shirk).** This is invoking, making supplications or praying to other gods besides Allah. It also implies having intentions to worship other gods besides Allah and obeying authority against the command of Allah.

- **Ash-Shirk-al-Asghar (minor shirk).** This type implies showing love which is due to Allah alone to others other than Him.
- **Ash-shirk-al-Khaf (inconspicuous shirk).** This implies not being satisfied with what Allah has decreed/ordained for a person.
- There is a promise of reward for the study and implementation of Hadith.

(3 x 2 = 6 marks)

5. (a)

- Must be conversant with the knowledge of the Quran in all its aspects.
- Must have a mastery of Arabic.
- Have a mastery of the Sunnah of the Prophet (SAW) with its isnaad and matn.
- Have complete knowledge of the development of Islamic Shariah.
- Must be conversant with Islamic Sharia.
- Must have a mastery of Usul al-Fiqh.
- Must be pious/piety and righteousness.
- Modesty.
- Uprightness/integrity.
- Must understand the culture and geographical background of the people.

(8 x 1 = 8 marks)

(b)

- Majority of Kenyans are non-Muslims and view Sharia as a threat/regard it with suspicion.
- Lack of enough learned personnel in Islamic Law to implement and execute it.
- Some Muslims tend to compromise on matters related to Shariah and might not support it in order to conform to the establishment.
- Kadhis courts in the country are too few to deal with issues of the Law.
- Shariah would have to be included in the constitution and this would be opposed by the rest of the Kenyans.
- Some Muslims prefer secular law as it can be manipulated.
- The powers of the Office of the Chief Kadhi are limited to deal with the personal/family matters and does not extend to criminal and civil matters.
- External pressure, for example: the human rights activists.
- It would be considered a threat to national unity.

(6 x 2 = 12 marks)

6. (a)

- Wearing of sewn clothes or headgear for men.
- Wearing of veil, that is, to cover the face for women.
- Clipping/cutting the nails.
- Anointing the hair.
- Trimming/shaving the hair.
- Applying/use of perfume or anything that has fragrance.
- Combing the hair.
- Waging war.
- Hunting or killing wild animals (except snakes and scorpions and the like).
- Undergoing marriage ceremony and all mental matters, for example: proposing, attending weddings.
- Having sexual pleasures.
- Cutting grass or felling trees.

(10 x 1 = 10 marks)

(b)

- To commemorate the act by Prophet Ibrahim (A.S.) when he showed his willingness to sacrifice his son Ismail.
- It is a command from Allah.
- It is one way of feeding the poor when the meat is shared out to them.
- It is Sadaqa (charity).
- It is one of the conditions of Hajj (Tamatu and Qiran).
- It is Kafara for those who break the rules of Ihram.
- For those who fail to spend the night at Muzdalifa during Hajj.
- It is a Sunnah of the Prophet (SAW). He slaughtered practically.

- For those who fail to stone the Jamarat.
- Idd-ul-Adha is one of the festivals celebrated by Muslims and slaughtering is one of its rituals.
- A person who slaughters is highly regarded / rewarded. **(10 x 1 = 10 marks)**

24.10.2 Islamic Religious Education Paper 2(314/2)

1. (a)

- Racism: discrimination and unfair treatment of others because of their race or colour of their skin.
- Tribalism: discrimination and ill-treatment of people because of tribal/ethnic background or origin.
- Greed and selfishness leading to love of money. This drives people to acquire money by using illegal means and to exploit those who are vulnerable.
- Envy and jealousy which may lead to unhealthy competition and acquisition of attitudes which could result in evil practices such as theft, corruption, gambling, monopoly, hoarding etc.
- Classism which creates the gap between the rich (haves) and the poor (have nots). The rich look down upon the poor, oppress, exploit and marginalise them.
- Abuse of power and authority by those in positions of power and authority by oppressing others and even denying them their rights.
- Pride (kibs) and arrogance which lead to disrespect of other people and their rights.
- Sexism/Gender when some people are discriminated against and even denied their rights on the basis of their gender.
- Political ideologies. Those who hold different political views from the ruling class are oppressed and persecuted for their views and political inclination.
- Lust may lead to violence, murder, rape, violation of the rights of others, cheating and lying.
- Corruption leads to the break-up of moral fabric in society which leads to exploitation and violation of the rights of others.
- Religion: some people have been discriminated against, oppressed/persecuted and marginalised on the basis of the religious or sectarian beliefs. **(6 x 2 = 12 marks)**

(b)

- Turns a gambler into a liar and a cheat
- Leads to wastage of money and other resources/ makes a person spendthrift.
- Leads to laziness, idleness and irresponsibility as the gambler forsakes/ neglects respectable work/job to concentrate on gambling.
- It is an illegal way of acquiring wealth.
- Leads to moral, mental and spiritual corruption.
- May lead to stealing to get money to gamble and even to murder and violence.
- May lead to drunkenness and use of drugs.
- May lead to bankruptcy hence to hopelessness and despair where a person becomes suicidal.
- May lead to break-up of families/marriage.
- A gambler may easily forsake/neglect his religion. **(8 x 1 = 8 marks)**

2. (a)

- Enables the beneficiaries to know the extent of the estate of the testator.
- Assists the relatives of the testator to identify the beneficiaries.
- It allocates specific property to specific beneficiaries according to Islamic Law.
- It is a general guide to the distribution of wealth.
- Helps to avoid conflicts and disputes among members of the family regarding inheritance.
- It safeguards the integrity of the family by protecting it from outside interference regarding division of property, for example: friends and secular courts.
- It is a Sunnah of the Prophet (P.b.u.h.)

- It is a form of ibada.
 - It helps to strengthen the bond of unity in society.
 - It can be used to develop the social amenities in society.
 - To safeguard the property from being misused by members of the family.
- (8 x 1 = 8 marks)**

(b) It is a **prescribed** period of waiting for a woman after divorce or the death of her husband (widow) after the expiry of which she can marry if she wishes. **(4 x 1 = 4 marks)**

- (c)
- Edat for a widow or divorced woman who has passed menopause and those who are underage is three months.
 - Edat for a widow or divorced woman who is pregnant is until the baby is born.
 - Edat for a widow or divorced woman who is in the productive stage is four months and ten days.
 - For a woman where there has been no consummation of marriage there is no Edat.
- (4 x 2 = 8 marks)**

3. (a) A woman has the right to:

- own property;
- make decisions;
- inherit property;
- education;
- shelter, food and clothing (basic needs);
- lead;
- chose her husband;
- decide her mahr;
- mahr;
- life;
- freedom of speech/expression;
- freedom of association;
- be maintained by her husband;
- conduct business;
- conjugal rights.

(10 x 1 = 10 marks)

- (b)
- Walk with humility and not proudly and pompously with self conceit. (Q31:18)
 - Walk like somebody with a purpose.
 - Walking should be moderate/should neither be too fast nor too slow.
 - Should not obstruct others when walking.
 - Should walk with your eyes concentrated on the road/ path / lower the gaze.
 - Use the right side of the road.
 - Women should not walk in a manner to attract men.
 - Give preference to the disadvantaged.
 - Men should avoid walking behind women.
 - Greet those you meet on the way.
- (5 x 1 = 5 marks)**

- (c)
- Should follow the teachings of the Quran e.g. Q5:91.
 - Emulate the life of the Prophet (p.b.u.h) and Muslim scholars by living healthy lives free of drugs.
 - Should educate the public on the evils of drug and substance abuse/create awareness on the evils of using drugs.
 - Engage the youth in constructive activities, for example: games, sports, charity work/ constructive use of leisure.
 - Create employment for the youth and empower them to be self-employed.
 - Establish youth centres where the youth can learn skills and trade.

- Obeying the law of the land/ be law abiding.
- Report people engaged in drug and substance abuse to the authorities for appropriate action.
- Form organisations/ groups to fight against illegal drugs and collaborate with other organisation engaged in the same mission.
- Provide guidance and counselling to the recovering drug addicts/ rehabilitate drug addicts.
- Not to grow drugs and not to trade in them.
- Advocacy for stiff punishment for drug dealers. **(5 x 1 = 5 marks)**

4. (a)

- Ali was among the earliest converts to Islam. He was the second person to embrace Islam after Khadija (R.A.A.)
- He remained with the Prophet in Makkah for 13 years through the times of difficulties and persecution by the Quraish.
- When the Prophet (S.A.W) made the Hijra, Ali slept and remained in the Prophet's room although he faced the risk from those who were plotting against the prophet.
- The Prophet gave the responsibility of returning to the people the belongings which were entrusted to him to Ali before Ali could follow him to Madina.
- Ali walked all the way to Madina to join the Prophet.
- He took part in the early battles that Muslims had to fight against the polytheists in defence of Islam.
- When the Prophet went for an expedition to Syria, he left Ali in charge of Madina.
- He was one of the scribes of the revelation.
- He wrote letters for the Prophet.
- He constantly remained by the Prophet's bed when the prophet was sick.
- He was a companion of the Prophet.
- He was one of ten companions of the Prophet who got the news of Paradise from the Prophet/one of the Ashare Mubasharah. **(10 x 1 = 10 marks)**

(b)

- Ali took over the Caliphate when there was confusion as a result of the assassination of Caliph Uthman.
- There was general disunity among Muslims.
- There was dissatisfaction and grievances in the provinces as the people were against the governors and officials who had been appointed by Ali.
- The governor /viceroy of Syria, Muwayyah did not recognise/accept Ali as the Caliph of Islam. He began to secretly plot against Ali.
- Muwayyah also encouraged civil disobedience against Ali and refused to obey/ honour the authority of Ali and refused to compromise.
- There was a power struggle between the clans of Banu-Hashim and Banu-Umayyah.
- Ali could not take immediate steps to avenge the murderers of Uthman due to the prevailing disorder in the caliphate. This did not go well with those who wanted immediate action against the assassins.
- Aisha was instigated against Ali by Talhah and Zubayr who were refused the governorship of Kufar and Syria.
- The constant disputes and troubles resulted in the battle of Camel between Ali and a group led by Aisha who had marched against Ali.
- Muwayyah also made efforts to replace Ali as Caliph/overthrow Ali, and this resulted in the battle Siffin.
- The Kharijite movement emerged with the intention of removing Sayyidna Ali and Muwayyah as alternative centres of power. The Kharijites broke away and rebelled against Ali until he fought them at Nahrawan. **(10 x 1 = 10 marks)**

5. (a)

- By 1700 the city states on the east coast of Africa had developed into cosmopolitan centres where Swahili/Islamic civilization and culture thrived and this way of life attracted inhabitants from the neighbouring communities and those from the

mainland who were involved in the long distance trade with the Arabs and Swahili traders. The newcomers easily embraced Islam.

- Muslim inhabitants of the city states intermarried with the local people who converted to Islam upon marriage.
- The Mosques and Madrassas in the city states also attracted the local people to convert to Islam.
- Through trade with the Muslim inhabitants of the city states, local people came into contact with Islam and eventually ended up embracing the religion.
- Local people left their homes to seek employment by Muslim inhabitants as domestic workers, in business and in plantations. These workers eventually embraced Islam.
- Local people who left their rural homes, occasionally visited their relatives and took Islam with them to the villages.
- In the 19th century (during the rule of Sayyid Said bin Sultan) Muslim traders began to travel to the mainland of East African to obtain goods and bring them to the city states. These traders come into contact with the inland tribes to whom they propagated Islam.
- Some of those traders who went to the mainland stayed in the trading centres where they traded with the local people resulting in the establishment of Muslim centres such as Taveta, Ujiji, Tabora, Mumias and Buganda.
- Those Muslim centres in the mainland became important in propagating Islam to the surrounding areas.
- The city states were ruled by Muslim rulers/sultans who extended their authority beyond the city states to the neighbouring local communities who not only came to accept the rule of their Muslim rulers but Islam as well. **(6 x 2 = 12 marks)**

(b)

- Muslims have been involved in trade union activities where they have fought for the rights of workers and for better terms and conditions of service.
- Muslims supported the fight for land from the colonial settlers.
- Supported the freedom fighters who rose against the colonial rule.
- Joined the rest of the Kenyans in fighting for the rights, self determination and the dignity of the African people.
- Joined the rest of the Kenyans in fighting for and demanding independence from the British.
- Made great contribution to the national politics in registration and policy formulation as Members of Parliament, Ministers, and Assistant Ministers.
- Contribution to local politics as Councillors and Mayors, Chairpersons of local/town and Municipal Councils.
- Contribution in the making of the current Kenyan constitution and in the Bomas Draft Constitution.
- Have presented their concerns and stand on issues affecting the lives of Kenyans such as good governance, corruption, human rights, health, education, poverty eradication etc. Muslims participate in general elections to elect the President, Members of Parliament and Councillors. **(8 x 1 = 8 marks)**

6.

(a)

- Islamic Education is all comprehensive/all-encompassing/holistic/ all inclusive/ does not leave out anything.
- The foundation of Islamic teaching is the Quran and the Sunnah of the Prophet (S.A.W.)
- Islamic education deals with/encompasses all aspects of human life/touches all aspects of human life.
- Islamic education is for all people and nations/ is universal.
- It is for all times and ages.
- It completes and addresses the detailed aspects of life.
- Provides the practicability of implementing the guidance of the Quran.
- Enables an individual to stay within the limits set by Allah. **(6 x 2 = 12 marks)**

(b)

- He was one of the first generation of graduates in Islam. He became a role model for the younger Muslims to emulate/trail brazer in higher education
- He was one of the pioneer reformers of Islam in East Africa. Believed one way of bringing reform was through education.
- He taught against retrogressiveness.
- Founded and published newspapers through which he advocated education for Muslims.
- He wrote books and articles in which he focussed on the importance of education to the Muslim communities.
- He emphasised the importance of Arabic as a tool in learning Islam.
- He solicited for the teaching of Islamic Religious Education and Arabic in secondary schools.
- He supported and advocated for the education of women.
- He established Islamic learning centres and Madrasas for Muslim children.
- He authored several works in Arabic and Kiswahili.
- He advocated for the employment of IRE teachers and for them to be paid by the government.

(8 x 1 = 8 marks)