

## 30.10 ISLAMIC RELIGIOUS EDUCATION (314)



MANYAM FRANCHISE  
Discover! Learn! Apply

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

#### 1. (a) The Four Modes of Wahyi.

- Revelation through the Angel (Jibril)
- Revelation through inspiration.
- Revelation through dreams.
- Revelation as spoken words behind a veil.

(4 x 1 = 4 marks)

#### (b) Background to the Revelation of Surah Al-Hujurat.

- After the conquest of Makkah, many desert Arab tribes (Bedouins) sent emissaries to the Prophet (p.b.u.h) to make allegiance and accept Islam.
- The Bedouins appeared unpolished in their manner of dress and speech.
- They spoke loudly and in a manner which was disrespectful to the prophet.
- Their approach to the Prophet displeased Allah.
- The Surah was revealed to reprimand them and to lay down general code of behaviour for Muslims and for all people.

(4 x 2 = 8 marks)

#### (c) Ways in which the Quran has been protected from interpolation.

- Allah has promised to preserve the Quran. "Verily, it is We who have sent down the Dhikr (i.e. the Quran) and surely we will guard it (from corruption.)" (Quran 15:9).
- The Quran was standardized during the reign of Caliph Uthman and has remained in the same Arabic dialect throughout the ages and in the world.
- The Quran is always recited in prayers in its original form.
- It is applied in Sharia, hence its teaching are adhered to.
- It has been memorized by many people in its original form.
- The translation of the Quran is not done without the Arabic version beside it.
- It has been written in separate volumes (Juzu).
- The Quran must be quoted in its original form. Paraphrasing is not allowed.
- Allah has promised stiff punishment in the here after for those people who interpolate the Quran.
- The Quran has been recorded in magnetic/electronic media.
- There are rules and regulations regarding the handling, reading and recitation of the Quran i.e. with proper articulation and pronunciation.
- Madrassa and Duksi schools teach the Quran and Arabic.
- Recitation of the Quran are held all over the world.
- Quran recitation done at every Islamic function.
- Quran recitation during the month of Ramadhan.

(8 x 1 = 8 marks)

#### 2. (a) Group of People who are not at a loss According to Surah Al-Asr.

- Those who have real faith.
- Those who do righteous deeds.
- Those who advise others to speak the truth.
- Those who abstain from all kinds of sins and from doing evil.
- Those who practice sabr (patience).

(4 x 1 = 4 marks)

#### (b) Facts which prove that the Quran is from Allah.

- The Quran challenges the disbelievers to produce anything like it.
- The Prophet (p.b.u.h) was not literate/good orator and would not have produced the Quran.

- The Quran has miracles that prove that it could not be the work of man.
- During the time of the revelation of the Quran, poetry was at its climax, but non could manage the style of the Quran/match the style of the Quran.
- It foretells events that are to come/foretells future events.
- It does not contradict itself.

(5 x 2 = 10 marks)

(c) **Lessons from Surah Al-Fil**

- The Kaaba is protected by Allah.
- Muslims should put their trust in Allah/have faith in Allah.
- Muslims should be humble/guard against pride.
- Allah can use his creatures however small to destroy the enemy/evil.
- The good triumphs over evil.
- Allah is All-Powerful.
- Nobody can go against Allah's will

(6 x 1 = 6 marks)

3. (a) **Ways in which Hadith help Muslims regulate their behaviour.**

- Muslims are supposed to get their ways of behaviour from the Prophet (p.b.u.h).
- The Prophet taught by word and deed on how Muslims should behave.
- The Prophet's whole life was exemplary for Muslims to emulate.
- Hadith give guidance on how to behave in daily life and under different situations and circumstances.
- Hadith give guidance on how people in society should relate e.g members of the family, neighbours, relatives, Muslims and non-Muslims, rich and poor etc.
- Give guidance on how Muslims should treat those who need help e.g. widows, orphans, travellers.
- Spell out the etiquettes to be observed by Muslims e.g manners of eating, sleeping, toileting, greetings.
- Spell out how Muslims should relate to their leaders.
- Spell out the values/virtues that Muslims should keep e.g humility, respect, honesty, cleanliness, patience, tolerance, simplicity.
- Illustrate moral ideals e.g relationship between men and women.
- When Muslims are faced with a moral decision/dilemma they turn to Hadith for guidance.
- Spell out how Muslims should relate to their creator.

(8 x 1 = 8 marks)

(b) **Criteria that can be used to detect a fabricated Hadith.**

- Does not quote what was said or done by the Prophet (p.b.u.h)
- Cannot be traceable to the prophet (p.b.u.h)
- It is not in Arabic.
- It has broken chain of transmitters.
- It may contain accusation on the Prophet or his Swahabas.
- It may be illogical and not appealing to reason.
- The narrator is not a pious Muslim.
- It may contradict other hadith on the same subject.
- It may contradict the teaching of the Quran.
- Narrators trustworthiness to transmit what he had heard may be in doubt.
- Hadith may contain detailed prophesies of future events with dates.
- It may favour particular groups

(6 x 2 = 12 marks)

4. (a) **Conditions to be fulfilled before going for Hajj.**

- Should ensure that the expenses to be spent on Hajj are from lawful sources.
- Must ensure that he/she has cleared all debts/must be free from debts.
- Must make sure that he/she leaves behind enough money for the family expenses.
- Should ensure that he/she has enough resources/means/money to undertake the Hajj.
- A woman should be accompanied by a Mahram.
- One should be sane/of sound mind.
- One must be a free person.
- Should bid farewell to relatives and friends.
- Ensure that the way/route to Makkah/Hajj is safe.
- Should have the knowledge of the performance of Hajj -- the rituals and regulations.
- should seek for forgiveness from those he/she has wronged.
- Pilgrims should be mature and physically fit.

*(10 x 1 = 10 marks)*

(b) **Acts which nullify Saum**

- Menstruation. (heidh)
- Sexual intercourse.
- Anything entering through the mouth or any other opening/eating and drinking intentionally.
- Ceasing to be a Muslim.
- Vomiting intentionally.
- Losing of senses by fainting.
- Post-childbirth bleeding. (Nifas)
- Ejaculation.
- Having intentions to break saum.
- Acts of lying/cheating.
- Acts of backbiting/gossip.
- Smoking.

*(10 x 1 = 10 marks)*

5. (a) **How Zakat helps to promote National Development.**

- Distribution of Zakat helps in the fight against poverty/ helps in poverty alleviation
- Zakat helps in circulation of money/currency.
- Zakat helps in eliminating such crimes as stealing/theft thus creating security which is necessary and conducive to development.
- Help in the maintenance of peace and harmony and good will among the citizens which creates a good atmosphere for development.
- It contributes to national budget as it is a form of tax.
- Helps in creating jobs and employment opportunities.
- Promotes equality/brotherhood/unity which are motivating ingredients for development.
- Helps in bridging the gap between the rich and poor/haves and the have-nots/Helps raise the living standards of the poor and the marginalized.
- Cleanses the soul against greed and ego thus helps in the fight against corruption.
- Reduces debts as it helps debtors clear their debts

*(5 x 2 = 10 marks)*

(b) **Differences between Sharia and Secular law.**

	<b>Sharia</b>	<b>Secular Law</b>
i)	Sharia is from Allah/Divine Law	Made by man/man made law.
ii)	It is universal	Not universal. Every country has its own laws.
iii)	Cannot be changed to suit situations.	Is changed/reviewed to suit situations.
iv)	It is a form of worship	Mere laws to govern/regulate human behaviour and relationships
v)	One gets thawab both in this world and in the Hereafter.	Gives dignity and honour in this world only.
vi)	Those who break Sharia can get away with it in this world but will be punished in the Hereafter.	A person can break the law and get away with it.
vii)	It is not based on favouritism. It is applied to all people regardless of colour, race, class etc.	Can discriminate against some people.
viii)	People will be held accountable both in this world and Hereafter.	People are only held accountable in this world/in this life only.
ix)	Expanded by the prophetic tradition and Islamic Scholars using the Quran as a basis.	Expanded by ordinary human beings i.e. lawyers using man made constitution as a basis.

(5 x 2 = 10 marks)

6. (a) **Significance of Belief in the oneness of Allah.**

- When one the believes in Allah, he surrenders all his life to Him and becomes his real servant. This therefore makes him to fulfil God's commands and eventually maintain law and order in society
- Belief in Allah produces in a believer a high degree of self-respect and confidence. He/she knows that he/she depends on non other than Allah for the fulfillment of his/her needs. Believes Allah alone has power to do good or harm on him/her.
- Makes a believer humble and modest. He/her is never arrogant. He/her knows that everything is controlled by Allah. He is the one who gives and the one who takes away from one what he pleases.
- It makes the believer to be dutiful and upright. The believer knows that everybody will be asked to give an account of his/her responsibility by Allah on the Day of Judgment. Therefore the believer should not feel proud and boastful when he/she has something.
- Belief in Allah makes a believer contented for he knows that Allah will take care of all his/her needs if he/she is obedient and hardworking.
- It makes the believer brave and courageous as he/she knows that it is only Allah who safeguards and protects.
- Makes a believer to be patient and persevering as he/she knows that whatever the problems, Allah will solve them eventually.
- Make a believer submit completely to the will of Allah.
- Liberates a believer from the worship of idols/false gods.
- It is the basis on which believers unite regardless of race, colour, nationality or social status.
- Inculcates good values/virtues. Builds good character based on piety and righteousness/Taqwa.
- Inculcates tranquility and peace of mind in the believer.

(7 x 2 = 14 marks)

(b) **Characteristics of the Revealed Books**

- They are from Allah
- They were revealed to the Prophets of Allah.
- They all mention the origin of human beings.
- They teach the Oneness/Unity of Allah/Creator.
- They talk of existence of Angels.
- They talk of the belief in the Prophets of Allah.
- They talk of the existence of heaven and hell/reward and punishment.
- They teach morals/values/virtues and condemn evil.
- They teach on sanctity of human life/importance of human beings as the most important of Allah's creation.
- Enjoin good (right) and forbid evil (wrong).
- They call people to the worship of One God and to stop idol worship.
- Their teachings are simple and straight forward. *(6 x 1 = 6 marks)*

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

1. (a) Principles of Islamic Morality

- Faith/belief in Allah
- Fear of Allah
- Adherence/obedience to Islamic teachings based on the Quran and Hdith/sunnah
- Avoidance of prohibitions
- Fulfilment of prescriptions
- Alertness/guarding against committing sins/going against the teachings of Islam
- Repentance/seeking forgiveness. *(4 x 1 = 4 marks)*

(b) The significance of Amr bil Maaruf wa Nahyi Anil Munkar in the prevention of Evil

- Creates awareness in Muslims of what is good and what is evil
- Corrects weaknesses in individuals
- Acts as a reminder of what is good and what is evil
- Acts as a watchdog for individuals
- Leads to uprightness and good behavior
- It is an incentive to do what is good and to avoid evil
- Leads to eradication of social ills in the society e.g. corruption, immorality, violence, indecency
- Creates harmony, peace and brotherhood among Muslims
- Promotes/cultivates values/virtues necessary for good co-existence in the community.

(c) Rules on the Islamic Code of Dress

- Dress should serve the purpose of beautification
- Should cover the body
- Should not be transparent
- Should not depict body parts or body contours
- Should be socially acceptable/not offensive to the community
- Should not be extremely expensive
- Muslims should not wear what is prohibited e.g. silk and gold for men, prohibited hides
- Men should not wear flowing attires
- Should observe the principle of decency in dress
- Men and women should wear their type of clothes – a man should not dress or adorn like a woman or vice versa
- Women should not display their beauty to foreigners/strangers (ajnabi) by wearing attractive and appealing dresses. *(6 x 1 = 6 marks)*

2. (a) Significance of the Law of Mirath
- It is divine command/command from Allah
  - It is a law that has stood the test of the time
  - It gives the rationale for the distribution of wealth
  - It ensures fair distribution of wealth/prevents social and economic injustice/promotes social and economic equality
  - Makes it easy to distribute wealth
  - Ensures allocation of wealth to as many people as possible
  - It is a form of worship
  - It is gender sensitive. Ensures that female relatives get their share of wealth/equity in the distribution of wealth
  - Prevents conflicts/disputes among family members
  - There is reward over its implementation
  - There is a punishment over its neglect, if it is ignored. (8 x 1 = 8 marks)
- (b) Importance of Eddat
- It is an obligatory act for a woman following divorce or death of her husband/a form of worship
  - It is a show of respect to the deceased in the case of death
  - It is a time of reflection for the wife/husband
  - It is a sign of the sanctity of the institution of marriage
  - A proof that there is no pregnancy from the woman's previous/late husband
  - To avoid unnecessary conflicts and disputes regarding the paternity of a child/children
  - In case of divorce, it accords the husband an opportunity to revoke divorce where it is revocable. (6 x 1 = 6 marks)
- (c) Islamic Rules that Govern the Relationship between Muslims and Non-Muslims
- Muslims should have dealings with non-Muslims/treat them with fairness and justice
  - Should show tolerance to their behavior and life styles
  - Should have mutual respect
  - Should keep a good relationship/rapport with them e.g. greet them, have intervisits
  - Should have mutual consultations on common issues/matters
  - Should be no act of aggression against peaceful non-Muslims/peaceful co-existence/not persecute or oppress them
  - Should not make rude comments about them/speak behind their backs
  - Should mutually protect each other in times of need
  - Can conduct trade transactions with people of other faiths in Halal ways
  - Should assist/help non-Muslims in any way they can/should be kind and compassionate to them
  - Can interact with people of other faiths freely and with frankness/should avoid suspicions. (6 x 1 = 6 marks)
3. (a) Illegal ways of Earning Money
- Stealing
  - Robbery
  - Gambling
  - Unsurry(Ribaa)
  - Cheating
  - Bribery
  - Trading in prohibited goods/items
  - Forgery
  - Prostitution
  - Money laundering (5 x 1 = 5 marks)
- (b) Conditions an Agreement has to Fulfil for it to be Binding

- The agreement must be mutual
- Terms and conditions must be clear/should have no ambiguity
- Must be done with good intentions
- Should be flexible
- All conditions of the agreement must be in conformity with Islam
- It must be written (if possible)
- It should be on permissible things/items
- It must have witnesses
- It must be binding to both parties
- Must be contracted by mature and sound adults
- The two parties should clearly understand the terms of the agreement and its legal implications  
(8 x 1 = 8 marks)

(c) Rights of children in Islam

Right to

- Life
- Shelter
- Decent and proper clothes
- Food
- Medical care/health care
- Nutritional care
- Proper upbringing
- Good names
- Protection from outside aggression
- Education and spiritual wellbeing
- Proper environment to grow in
- Good friends/company
- Counselling and guidance
- Legitimacy – should have a father
- Feed from legitimate sources.  
(7 x 1 = 7 marks)

4. (a) Methods Used by the Quraish to Persecute Early Muslims in Makka

- Physical torture e.g. beatings, putting thorns on the path, being dragged in the sand
- Mental torture by marginalizing them
- Killings/murder/beating to death
- Through business embargo
- Threatening them with death
- Opposition to and rejection of the Prophet's teaching
- Verbal insults and abuses hurled at Muslims
- Name-calling of the Muslims/called Muslims names
- Prevented Muslims from worshipping in the Kaaba
- Making noises when Muslims were praying
- Threatening and warning the would be converts or those who made contact with Muslims
- Confiscated the property/wealth of Muslims
- Men who were married to Muslim women divorced them.  
(12 x 1 = 12 marks)

(b) Reasons Why Uthman Ibn Affan Was Elected Caliph

- He was one of the early Muslims who migrated to Abyssinia and then to Madina
- He was of the ten companions of the Prophet (p.b.u.h) to whom the Prophet gave the good tidings of Heaven
- He was of gentle character, soft spoken, kindhearted and compassionate
- Was one of the first ten people who believed in the Prophet (p.b.u.h)
- He was a companion of the Prophet (p.b.u.h) throughout the Prophet's life

- He donated generously to the cause of Islam whenever the Prophet (p.b.u.h) needed help/funded the Islamic army especially the battle of Tabuk
- He was married to two daughters of the Prophet (p.b.u.h) (one after the other)
- He was one of the writers of the Revelation
- The Prophet (p.b.u.h) had praised him and indirectly pointed to him after Abu Bakr and Umar as top companion
- He was unanimously proposed as the next Caliph to succeed Umar by the panel six companions appointed by Umar. *(8 x 1 = 8 marks)*

5. (a) Achievements of the Ummayyad Dynasty

- Restoration of law and order throughout the Muslim empire after the protracted civil war
- The caliphate lasted for almost a century, from 660 to 750 when it was overthrown by the Abbasids
- The conquest of African territories thus expanding Islam and Arab influence in Africa
- Consolidation and extension of Islamic territories in Asia
- Introduced proper administrative system and built a strong and efficient army
- Establishment of a department of registry (Diwanul-Khatam)
- Introduced postal services (Diwanul-Barid)
- The building of the first Muslim navy
- Arabic was made the official language of the whole Islamic Nation
- Standardization of currency used in the Muslim empire by introducing gold, silver and copper coins with the denominations of Dinar, Dirham and Fal
- Introduced vowels and diacritical marks in the Arabic script which made it easier for the non-Arabs to learn Arabic and use the correct pronunciation
- Liberalization of knowledge/freedom of learning
- Saw stability in leadership. Arab civilization had its first stable centre in the Ummayyad Caliphate in Damascus (established by Muawiya) *(6 x 1 = 6 marks)*

(b) Challenges Faced by Muslims in Kenya in the Nineteenth Century

- The Muslim presence remained mainly along the coastal strip and on the Indian Ocean islands as they could not venture into the mainland for fear of hostile peoples and other unknown factors
- During the nineteenth century European nations e.g. British, French, Germans and the Dutch started showing interest on the coast of East Africa and this posed a threat to the Muslim possessions along the Kenyan coast
- During the nineteenth century European Christian missionaries started their evangelization of the Kenyan people spearheaded by the CMS, UMFC and the Holy Ghost Fathers. The Christian missionary activities posed a threat to the spread of Islam
- The Europeans regarded Muslims with suspicion and mistrust as they only saw them in term of slavery and slave trade a fact that made them determined to check further Muslim influence among the Kenyan people
- There was disunity among Muslim rulers. They would not encounter/countercheck the external interference as a united front
- The weakening of the Ottoman empire affected what was happening in the Muslim world including the coast of Kenya
- The signing of treaties between the European powers (especially Britain) and the Muslim rulers undermined the Muslim power and trade
- The inability of Muslims to take Islam to the interior of Kenya accorded the Christian missionaries the opportunity to take Christianity to the interior without hinderances
- The scramble for Africa leading to the Berlin Conference and partition of Africa brought Kenya under the British rule. That meant Muslims lost their political economic and social control of their possessions



- Colonisation by the British meant that the Muslims lost their independence which they had enjoyed for centuries (with the exception of the period of the Portuguese occupation)
- With colonization and building of the Uganda railway, came the influx of European Christian missionaries into Kenya who started evangelization at a great speed undermining the spread of Islam
- The survival of Muslims in Kenya in the midst of all these challenges

*(7 x 2 = 14 marks)*

6. (a) Contribution of Sheikh Abdallah Swaleh Farsy to the Growth of Islam in East Africa

- He was an educationist, worked as a Senior Kadhi in Zanzibar (1960-1967) and as Chief Kadhi in Kenya (1968-1982) and during his years of service he promoted Muslim unity through his excellent leadership and arbitration skills.
- He authored over 25 books through which Muslims knowledge of Islam was enriched
- He translated the Quran into Kiswahili making it possible for non-Arabic speakers to read the Quran
- His spiritual leadership and decrees were accepted by all Muslims who also respected his authority to interpret Islam
- He firmly stood for the interest of the Muslims especially their right to education
- He advocated for equity in education. He challenged the government to raise the standard of Muslim education to the level of other community's education
- He called for the combination of secular education and Muslim studies in Muslim schools
- He called on the government to start the teaching of Islamic Religious Education in school
- Contributed in the establishment of Madrassa system in East Africa
- He gave lectures and organized seminars in mosques to educate the Muslim youth. Many young people flocked to his lectures
- He stood for the pure Islam/purity of Islam and revival of proper understanding of Islam
- He was committed to reforming the society through education and by getting rid of outdated cultural practices among Muslims
- Travelled widely for the course of Islam.

*(6 x 2 = 12 marks)*

(b) Ways in Which Muslims in Kenya Have Helped in the provision of Medical Services

- Muslims have built hospitals, dispensaries, health centres and clinics in which they treat the sick and provide other health/medical services
- There are Muslim doctors, nurses and other health workers providing medical care/services in health institutions throughout Kenya
- Muslims also run mobile clinics in the remote parts of Kenya
- Muslim lecturers/tutors/teachers training medical personnel e.g. doctors, nurses, pharmacists to serve the Kenyans
- Muslim authors have written medical books and newspapers/magazines to educate the Kenyans on health matters
- Muslim organizations which provide free medicine and treatment to the public
- Muslim organizations and activists educate the public on HIV/AIDS, malaria, tuberculosis and other health issues
- Muslims work in the administration and management of medical services e.g. Ministry of Health, medical colleges, hospitals etc.
- Muslims pay taxes which are used to provide services including medical services
- Muslim industrialists/factory owners who produce medical material for use in hospitals and by doctors
- Muslim pharmacists who run chemists/pharmacy to provide medicine and other medical materials to those who need them
- Use of electronic and print media to teach the public on matters of health
- Islamic teachings on matters of health, hygiene, cleanliness, dietary rules also help provide information on healthy living.

*(8 x 1 = 8 marks)*