



### 13.0 ISLAMIC RELIGIOUS EDUCATION (314)

In the year 2010, Islamic Religious Religion Education was tested in two papers. Paper 1 (314/1) consist of 6 essay questions and candidates were required to answer five.

The paper tested Quran, Hadith/Sunnah, Devotional acts and pillars of Iman. Paper 2 (314/2) also had six essay questions of which candidates were required to answer five. This paper tested Akhlaq, Muamalat, History of Islam and Muslim Scholars. Both paper 1 (314/1) and paper 2 (314/2) were marked out of a maximum of 100 marks each and time allocation for each paper was 2 hours and 30 minutes (2 ½ hours). Each question in the papers carried a maximum of 20 marks.

The questions in the IRE examination tested candidates:-

- Knowledge of the factual materials relevant to each topic in the syllabus.
- Understanding of the meaning and interpretation of each of the topics.
- Appreciation and evaluation of the materials studied in each topic.
- Ability to express themselves on the basis of evidence and argument.
- Ability to respond and apply the religious, moral and social issues raised in each topic.

### 13.1 GENERAL CANDIDATES' PERFORMANCE

The table below shows candidates performance in IRE at the KCSE level for the last four years.

**Table 19: Candidates' overall performance in IRE in the last four years**

Year	Paper	Candidate	Maximum Score	Mean Score	Standard Deviation
2007	1	7,100	100	64.51	17.91
	2		100	58.42	16.78
	Overall		200	122.93	31.00
2008	1	8,622	100	61.43	16.99
	2		100	48.01	17.68
	Overall		200	109.42	31.39
2009	1	9,026	100	49.77	18.99
	2		100	47.31	18.98
	Overall		200	96.23	36.28
2010	1	10,773	100	49.21	19.12
	2		100	44.65	18.81
	Overall		200	93.35	35.80

The following observation can be made from the table above.

- 13.1.1 The candidature in the KCSE IRE examination has been rising steadily over the four year period with the year 2010 registering the highest number of candidates (10,773) compared to the year 2009 (9,026) a percentage increase of 16.21%.
- 13.1.2 This report analyses the candidate's general performance in the year 2010 KCSE IRE examination paper, paying special attention to the questions where candidate's performance was relatively poor.

An attempt has been made to highlight possible causes of the poor performance. The report also gives samples of expected responses and makes suggestions to the teachers of IRE with the hope of helping them evaluate and improve their teaching methods and approaches with the aim of improving candidates' performance in future.

### 13.2 PAPER 1 (314/1)

The questions in which candidate's performance was relatively poor in the year 2010 KCSE IRE paper 1 (314/1) examination were 2 (b), 5(b) and 6(a).

**Question 2(b)**

Explain the circumstances that led to the standardization of the Quran.

The questions expected that the candidates knew the history behind the standardization of the Quran.

**Weaknesses**

Candidates gave the circumstances which led to the compilation of the Quran during the caliphate of Abubaker (R.A).

**Expected Responses**

- The Quran was revealed in seven Arabic dialects and therefore the necessity for its standardization.
- Muslims taught, read and recited the Quran in its different readings and this created a need to read and recite the Quran from the same script.
- To stop some Arabs from the provinces from boasting that their dialects were superior to theirs
- To be able to correct mistakes made by new Muslims in their recitation of the Quran.
- The expansion of the Muslim territories beyond Arabia brought in non-Arabic speaking Muslims. A standardized Quran, was therefore necessary to make it easy for them to read, memorise and recite the Quran,
- Different copies of the Quran, some incomplete were circulating, as it became necessary to have a standardized Quran.
- To minimize quarrels, differences and misunderstandings over the Quran.
- To protect the purity of the Quran/Protect it from manipulations.

**Advice to Teachers**

Teachers to teach topic of Quran in details, to enable students distinguish between compilation and standardization of the Quran.

**Question 5 (b)**

Discuss the significance of the freedom of religion to the Muslims in Kenya.

The candidates were expected to discuss the importance of freedom of religion as a right of Muslims in Kenya.

**Weaknesses**

Candidates gave the different rights accorded to Muslims in Kenya.

**Expected Responses**

- Muslims are able to practice their religion freely without any victimisation  
e.g. can worship freely.
- They are able to construct places of worship e.g. mosques and madrassas anywhere in the country and manage these places,
- Sanctity of the places of worship e.g. mosques and madrassas is upheld i.e. followers of other religions recognise and respect these places,
- Muslims are able to form organizations for the welfare of their fellow Muslims e.g. WAMY, SUPKEM etc.
- They are free to express their opinions, wishes and stand on matters affecting them e.g inclusion of the Kadhi's courts in the new constitution,
- They are free to travel out of the country for religious obligations e.g travel to Makka for Hajj and Umrah.
- Free to celebrate religious ceremonies and festivals e.g. Milad Nabi, Idd-ul-Fitr, Idd-ul-Hajj.
- They are able to wear/observe Islamic code of dress at the workplace, homes and in education institutions.
- They are able to publish and sell Islamic books and other education materials.
- They are able to use the electronic and print media to preach/teach the religion of Islam e.g through radio Rahma, Iqra FM etc.

**Advice to teachers**

Teachers should expose candidates to more application questions and teach them how to answer them.

**Question 6 (a)**

Explain five ways in which the Prophets of Allah facilitated divine guidance.

The candidates were expected to explain ways in which the different Prophets of Allah facilitated divine guidance.

**Weaknesses**

Candidates gave the characteristics of Prophet Muhammad (p.b.u.h)

**Expected Responses**

- Some were given revelation (books) which they passed on to the people.
- They led exemplary lives for others to emulate/role models.
- Preaching/teaching what was revealed to them.
- Some had groups of companions whom they taught and sent out to teach/preach.
- Some established places of worship.
- Condemned sin in society and called people to return to the right path,
- Stood up against evil,
- Condemned idol worship
- Called people to the worship of Allah and Allah alone,
- Through counselling and guidance on matters of faith.
- They put up with hardships (persecutions) for the sake of Allah.
- By remaining faithful to Allah and committed/devoted to their calling/mission/work.
- Taught fear and obedience to Allah by abstaining from all that He has forbidden.
- Brought the message of reward for those who **obey Allah** and punishment **in hell-fire** for those who disobey Him.
- Some-sent emissaries to take Allah's message-to distant lands/rulers.
- Some left was iyya advising their people to remain faithful to Allah,
- Most were given miracles which facilitated preaching of the message.

**Advice to teachers**

Teachers should teach the topic belief in prophethood in details.

**13.3 PAPER 2 (314/2)**

Questions in which candidates' performance was relatively poor in the year 2010 KCSE IRE paper 2 (314/2) examination were 1 (a) and 3 (a).

**Question 1 (a)**

Give five reasons why Muslims advocate abstinence in the prevention of HIV/AIDS.

Candidates were expected to state why Muslims should embrace abstinence as a way of preventing the spread of HIV/AIDS.

**Weaknesses**

Candidates misunderstood the term 'abstinence and gave the effects of HIV/AIDS and how it is transmitted.

**Expected Responses**

- Quran condemns Zina (adultery and fornication) and advocates abstinence.
- Failure to abstain from illicit sex is going against Islamic teaching and morality.
- Fear of Allah. Those who fear Allah will not engage in acts that are forbidden.
- It should be the responsibility of every Muslim to protect him/herself from HIV/AIDS infection as it is incurable. "Prevention is better than cure."
- Abstinence helps to safeguard a person's iman.

- According to Islamic principles of morality, the unmarried should wait until they are married and the married should be faithful to their spouses.
- Indulgence in Zina leads to other vices e.g. drug and alcohol abuse, lying, cheating, family breakdown, diseases, fights and quarries and even death. Abstinence not only gives protection against HIV/AIDs but against other vices.
- Abstinence is in keeping with the teachings of the Prophet (P.b.u.h).
- Even those who are infected should abstain in order to avoid further infection and from infecting others.
- Use of condom is not acceptable to Muslim. It might lead to promiscuity in society.
- Abstinence instils self discipline and responsibility to the Muslims.
- It was practiced by prophets and their companions.
- Muslim advocates abstinence as it was a message of al the prophets of Allah.

#### **Advice to teachers**

Teachers need to teach the topic of emerging issues in details especially HIV/AIDS.

#### **Question 3 (a)**

Explain five ways in which Muslims in Kenya help in the reduction of poverty in the community.

Candidates were expected to explain ways through which Muslims in Kenya have assisted in the reduction of poverty in the community.

#### **Weaknesses**

Candidates could not answer the question effectively because they lack skills in answering application questions.

#### **Expected Responses**

- By the payment of Zakat. The payment of Zakat is obligatory as it is one of the five pillars of Islam. Muslims pay a certain fixed proportion of their wealth and on every kind of property liable for Zakat annually for the benefit of the poor in the community.
- The payment of sadaqah. This is alms (or anything) given in charity to help the poor and needy in the community.
- The application of Islamic Shariah to protect the property of the most vulnerable in the society eg widows and orphans. They are also safeguarded against exploitation and protected against human right abuses that could leave them destitute.
- The work of Muslim charity organizations and non-Governmental organisations whose programmes are tailored to eradicate poverty and to help the less fortunate to improve their standards of living.
- Muslims provide, promote and encourage the education and training of the youth so that they can be equipped with relevant knowledge and skills for gainful employment and for the development of the community. Education and training also enhance equity, economic growth and expansion of employment opportunities.
- Muslim organisations and individuals provide bursaries and scholarships to Muslim children who cannot afford school fees. This helps all Muslim youths regardless of their class to benefit from education.
- By providing polytechnics and other post school institutions where school leavers can be trained in technical/industrial/vocational and entrepreneurship knowledge and skills for job employment or self-employment.
- The contribution of Muslim entrepreneurs in commerce and industry. These help in the creation of wealth and provision of employment for Muslims.

#### **Advice to teachers**

Teachers should expose students to a variety of application questions and teach them how to answer them.