



12.0 ISLAMIC RELIGIOUS EDUCATION (314)

In the year 2006 KCSE examination, Islamic Religious Education (IRE) was tested in two papers. *Paper 1(314/1)* consisted of six essay questions and candidates were required to answer five. The paper tested the *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 and Paper 2 were marked out of a maximum of 100 marks each and the time allocation for each paper was 2 hours and 30 minutes. 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 of the topics contained in the IRE secondary school syllabus;
- Understanding of the meaning and interpretation of each of the topics;
- Ability to express themselves on the basis of evidence and argument;
- Appreciation and evaluation of the materials studied in each topic
- Ability to analyze and synthesize materials studied in each topic;
- Ability to respond and apply the religious, moral and social issues raised in each topic.

12.1 GENERAL CANDIDATES’ PERFORMANCE

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

Table 15: Candidates Overall Performance in IRE in the Last Four Years

Year	Paper	Candidature	Maximum Score	Mean Score	Standard Deviation
2003	1		100	56.92	14.80
	2		100	51.70	20.33
	Overall	4,235	200	108.62	32.65
2004	1		100	65.86	16.02
	2		100	56.16	17.67
	Overall	4,638	200	122.02	31.00
2005	1		100	59.50	17.20
	2		100	64.57	18.31
	Overall	5,488	200	123.99	32.00
2006	1		100	60.34	17.34
	2		100	56.76	17.77
	Overall	6,105	200	117.10	31.00

The following observations can be made from the table above:-

- (i) The candidature in the IRE examination has been rising steadily over the four year period with the year 2006 registering the highest number of candidates (**6,105**).
- (ii) In the year 2006, candidates’ performance in Paper 1 (314/1) was better than in Paper 2 (314/2).
- (iii) There was a slight drop in the overall mean score in the IRE examination in the year 2006 (**117.10**) as compared to overall mean in the year 2005 (**123.99**).

This report analyses the candidates’ general performance in the year 2006 KCSE IRE

examination papers, paying special attention to the questions where candidates' 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 in the teaching of the subject with the aim of improving candidates' performance in future.

12.2 PAPER 1 (314/1)

The questions in which the candidates' performance was relatively poor in the year 2006 KCSE IRE paper 1 (314/1) examination were 2(a), (b), 3(b) and 6(a).

Question 2(a)

State the teachings of Suratul Hujuraat

The question expected the candidate to know the subject matter of Suratul Hujaraat (Q. 49) for them to be able to deduce the teachings from it. Suratul Hujaraat is in the form four syllabus and the specific objective is that learners should be able to explain the teachings of this Surah.

Weaknesses

The candidates who performed poorly in question 2(a) simply did not have the facts to answer the question. This shows that they did not know the contents of Suratul Hujaraat which points to inadequate coverage of the syllabus during teaching.

Expected Responses

- Communities should show respect to their leaders.
- Quarrels should be avoided.
- Mutual respect and confidence should be upheld.
- People should not ridicule, fault or use biting words against each other.
- Spying on others is beneath a Muslim.
- A person's honour depends on piety and not race, wealth or power.
- Faith is a matter of practice and not words. One should strive in the way of Allah by doing His will.
- Islam condemns scandals and slandering of other people.
- Suspicions and curiosity about other people's affairs is prohibited.
- Islam is a privilege given to Muslims and they should not take it for granted but strive to live according to its teachings.
- Muslims must live by the teachings of Allah in their manner and behaviour.

Question 2(b)

Give six guidelines on how to worship Allah.

The question was on Devotional Acts specifically set on Swalat. Although there are many guidelines on how to worship Allah the candidates were only asked to give six.

Weaknesses

Some candidates gave the times when the five daily prayers are performed, while others gave the steps of performing wudhu.

Expected Responses

- Oneness of the Worship of Allah. To believe that none has the right to be worshipped but Allah.
- Not associating partners with Allah.
- Must have intention (Niyyat).
- Worship in sincerity/ not worshipping to be noticed.
- Must have faith.
- Must have humility/not showing off in worship.
- Must be clean/ pure physically and spiritually/ritual purification and use of prayer mats.
- Should be consistent in prayers.
- Must face the Kaaba.
- Must perform prescribed prayers, prostrations and recitation of Quranic verses.

Question 3(b)

What is the subject matter of Hadith Qudsi?

The question expected the candidates to know the subject matter of Hadith Qudsi.

Weaknesses

Some candidates gave the definition of Hadith. Others repeated the answer to Question 3 (a) by giving the importance of Hadith.

Expected Responses

- Affirmation of the doctrine of the Unity of Allah and guarding against polytheism.
- The majesty of the Creator and His uniqueness.
- Proper discharge of religious observances.
- Attainment of proper standards of morality.
- Kindness to parents, relatives, humanity, animals and plants.
- Good behaviour towards other people.
- Self-dedication to the cause of Allah.
- Preparation for the Day of Judgement.

Question 6 (a)

What are the differences between sin and crime according to Islam?

The concept of sin and crime is in the form four syllabus and the specific objectives state that learners should be able to differentiate between sin and crime.

Weaknesses

Candidates who performed poorly in this question defined what sin and crime is without bringing out the differences and gave classifications of crime. There is no doubt that candidates knew what sin and crime are but lacked the needed skills to point out and bring out the differences between them.

Expected Responses

- Sin is rejecting /breaking the Laws of Allah but crime is breaking the law of the land/nation/state/ community.
- Sin in the eyes of Allah can be forgiven but the state authority does not pardon crime.

- Sin is punished by Allah or others directed by Allah but crime is punished according to the law of the state.
- Sin is judged by Allah but crime is judged by the court of law.
- Sin cannot be hidden from Allah but crime can be concealed from the state.
- Sinners will definitely be punished in the hereafter but criminals get their punishment in the world.
- Parts of the body testify against sin but this does not happen in crime.

12.3 PAPER 2 (314/2)

The questions in which candidates' performance was relatively poor in the year 2006 KCSE IRE Paper 2 (314/2) examination were 3 (b), (c), 6 (a), (b) and (c).

Question 3 (b)

Identify four human rights issues in the Madina constitution that are found in modern charters and constitutions.

Candidates were expected to apply their knowledge of the Madina constitution to the emerging issue of human rights.

Weaknesses

Although the candidates knew the terms of the Madina Constitution, they were unable to relate them to human rights in modern charters and constitutions. They ended up giving the terms of the Madina.

Expected Responses

- Sanctity of life.
- Prisoners of war should be treated humanely.
- Peaceful co-existence of people of different religions and groups.
- Freedom of worship was guaranteed.
- Freedom of association was guaranteed

Question 3 (c)

State the functions of the Chief Kadhi's court in Kenya.

Weaknesses

It was expected that candidates knew a lot about the Chief Kadhi's court. Their responses to this question proved the contrary. Their knowledge of the functions of the Chief Kadhi's court was very limited. Most candidates only came up with a few points.

Expected Responses

- Deals with issues pertaining to Islamic marriages and family life according to Sharia.
- Deals with matters of inheritance among Muslims according to Sharia.
- Works in liaison with judicial courts and the government.
- Gives legal direction on issues affecting Muslims according to Sharia.
- Consulted by the government on Islamic legal issues.
- Offers conflict solutions on social, political and economic issues.
- Gives guidance to Muslims.
- Is looked upon/regarded as a unifying factor by Muslims as they seek counsel and

- guidance on matters related to their faith and practices.
- Helps to promote Muslim identity/uniqueness and their place in the Kenyan society.

Question 6

- (a) Give reasons for the rise of the Jamaa in Hausaland under Shehu Uthman Dan Fodio.
- (b) Describe Shehu Uthman Dan Fodio's administrative structure.
- (c) What actions were regarded as war crimes by Shehu Uthman Dan Fodio?

Weaknesses

Shehu Uthman Dan Fodio appears in the form three syllabus under Muslim scholars. Candidates were expected to know his life history, his works and contributions. This question was unpopular and the candidates who attempted it had scanty information and they therefore ended up scoring very low marks. It seems that this sub-topic was left out all together by most schools and the few who taught it just scratched the surface.

Expected Responses

- a)
- The conviction of the people through the teachings and the exemplary life of Shehu Uthman Dan Fodio.
 - The feeling of freedom by the masses who had been enslaved by the emperors. The Hausa peasants felt emancipated from the injustice and oppressive rule of the Hausa rulers.
 - Shehu Uthman Dan Fodio advocated and lived a simple way of life which made people follow him /made him attract followers to him.
 - Shehu Uthman Dan Fodio established a strong army, which overran neighbouring states who joined his movement.
 - The Shehu involved people in decision-making and in the affairs of the state/ established democracy.
 - The Hausa appreciated the new efficient system of government that kept them united and ensured peace and stability /establishment of a strong united empire.
- b)
- Shehu's administration was made up of different arms of government with defined functions and powers relating to central authority.
 - On top of the Administration was the Caliph.
 - Directly under the Caliph was Waziri (Prime Minister)
 - Then there were Governors who were advisors to the Caliph.
 - Then there were justice and law enforcement officers.
 - To manage the finances were revenue collectors whose duty was also to distribute Zakat and Ghanimah (booty)/ economic and welfare officers.
 - Then there were officers who managed different services in the empire - roads, judiciary (judges), prisons, Limans (Imams)
- c)
- Killing of children.
 - Killing of women.
 - Rape.
 - Destruction of property, animals, farms and buildings.
 - Personalizing booty (ghanimah).