

**ISLAMIC RELIGIOUS EDUCATION/314  
TERM TWO 2023  
FORM THREE**

**MARKING SCHEME**

**1. a) Discuss the need for revelation of the holy Quran (8 marks)**

- i. To fulfill Allah's promise. Allah had promised of the coming of a messenger with a book in the earlier scriptures
- ii. To guide mankind from darkness to light. Mankind had gone astray from the straight path
- iii. To confirm Allah's messages previously sent to other prophets eg taurat, injil, zabur
- iv. To show mankind the path of repentance and salvation.
- v. To simplify the message of Allah
- vi. To clarify doubts of mankind about Allah. The Quran was sent to explain clearly about Allah.
- vii. The earlier scriptures were sent to particular people at a particular time so the Quran had to be sent to all people and for all generations
- viii. The previous books had been corrupted and distorted so the Quran was revealed to preserve Allah's message.
- ix. To give the knowledge of the universe and the hereafter to mankind

**(8×1=8mks)**

**b) Explain how the holy Qur'an was preserved during the time of the prophet (pbuh) (7 marks)**

- i. Living companions of the prophet {s.a.w.} had committed Quran into memory
- ii. Quran was recorded on materials like parchments, bones, skins, stones etc. Copies of these materials were preserved in the prophet's house.
- iii. Individual companions had written portions of the Quran for personal use.
- iv. Some swahabas were sent by the prophet to different parts of the Islamic state to teach the Quran.
- v. It was recited in prayers/Ramadhan/other occasions.
- vi. The companions put the Quran into practice/source of Sharia.
- vii. It was taught in informal schools/new converts were taught

**c) With reference to *Suratul Nur* state five effects of slander in the society (5 marks)**

- i. Whoever slanders gets a sinful act written in his/her record. (Q24:11)
- ii. Those who involve in slandering and proven guilty are punished by being lashed with eighty strokes (Q24:4).
- iii. Those found guilty of slander, their testimony is never accepted. (Q24:4)
- iv. Those who slander lose their respect as they are wicked and rebellious. (Q24:4)
- v. Slander promotes cheating and lying to spice up the conversation. (Q24:12)
- vi. It may result in divorce for unnecessary reasons (Lian).
- vii. The slander is cursed by Allah. (Q24:23)

**2. a) Explain the forms of hadith (8 marks)**

- i. Qaul Hadith: This is the form of Hadith which the prophet has spoken and has the bearing of Islamic matters e.g the prophet said “Islam is cleanliness...”
- ii. Fiil Hadith: This is the action conducted by the prophet and has a bearing on matters regarding Islam. Eg The prophet has said “pray the way I do, pray”
- iii. Taqrir Hadith: This was an action carried out by the prophet’s Swahaba and the Prophet gave its approval. Eg It is reported that Bilal when doing Adhan for Fajr, he was adding “prayers is better than sleep” The prophet kept quiet meaning he had approved.
- iv. Sifat: This refers to general appearance and especially bodily characteristics and the physical tributes the prophet possessed. It includes the qualities and attributes that the prophet displayed in his life. The Swahabas were able to observe his general conduct and follow them.

**(4×2=8mks)**

**b) Describe the characteristics of a *sahih* hadith. (7 marks)**

- i. It must quote what was said or done by the prophet (SAW)
- ii. It must be traceable to the prophet
- iii. It must be in Arabic
- iv. It must have an unbroken chain of transmitters
- v. It must not contain accusations against the prophet or his swahabas
- vi. It must be logical and appealing to reason
- vii. It must not contradict other hadiths on the same subject
- viii. It should not contradict the teachings of the Qur’an
- ix. Each of the narrators of the hadith must have been well known for his education
- x. The narrators of the hadith must be people of integrity

**(7×1=7mks)**

**c) Explain five relevance of the belief in *Qiyamah* by Muslims (5 marks)**

- i. The belief in Qiyama makes a believer to work harder and prepare for higher spiritual life.
- ii. It makes a believer live a life with the intention of entering Paradise in the Hereafter.
- iii. It makes a believer have a sense of fear (Taqwa) to Allah [S.W.T].
- iv. It makes a believer develop a sense of justice and honesty.
- v. One becomes conscious in his deeds not to go on the wrong way.
- vi. It makes a believer submit into the Will of Allah [S.W.T].
- vii. It makes a believer aware that all his actions are recorded and will be presented before him during Qiyama.
- viii. It makes a believer aware that he will be accountable for his deeds in this world.

**(5x1 = 5Marks)**

**3. a) Identify five conditions that must be met before observing swalat (5 marks)**

- i. One must be a muslim who is sane and mature
- ii. Ritual purity/Performing wudhu
- iii. Covering ones nakedness (aura)
- iv. Ones clothes must be free from impurities
- v. The place of prayer must be free from impurities
- vi. Having intentions
- vii. The time of the prayer must be due

**(5×1=5mks)**

**b) Distinguish between Islamic *shariah* and secular law (10 marks)**

- i. Islamic shariah is divine laws from Allah while secular laws are man-made
- ii. Islamic shariah are based on Qur'an and Hadith while secular laws are based on the constitution of a country.
- iii. Shariah is eternal/applicable at all times till Qiyama while secular laws can be obsolete/outdated.
- iv. Shariah is universal while secular laws vary from one country to another.
- v. Shariah is fixed while secular law are reviewed/changed from time to time.
- vi. Following the shariah earns one rewards both here and in the here after while following secular laws earn a person dignity and honour only in this world.
- vii. Breaking the shariah leads to Allah's punishment while one can break secular laws and get away with it.
- viii. Shariah is applicable to all without discrimination while secular laws are at times applied selectively.
- ix. Islamic shariah holds people accountable both in this world and in the hereafter while with secular laws people are only held accountable in this world.

**(5×2=10mks)**

**c) State the contributions of *Imam Shafi* to the development of *fiqh*. (5marks)**

- i. He was recognized as a scholar at the age of 15 years and was authorised by the prominent scholars of Makka to give fatwa on religious issues.
- ii. He was a well-known teacher and used to give lectures in the grand mosque in Makkah, he also travelled to Egypt where he taught students.
- iii. He was the founder of the Shaffi Madh'hab (Shaffi School of Thought).
- iv. He wrote several books which include Kitab-al-Risala, Kitab-al-Umm.
- v. He accepted Ijmah as a source of Shariah as long as it involves the whole community.
- vi. He also looked at religious matters with an independent legal reasoning.
- vii. He was a distinguished scholar in Arabic language and commentary on the Quran. a skillful debater and a keen teacher.
- viii. He studied the viewpoints of the Hanafi school of thought and the Muhtazilite doctrines which contributed to the development of Fiqh.

**(5×1=5mks)**

**4. a) Explain the moral implications of giving out zakat by Muslims. (6 marks)**

- i. Zakat helps in eliminating such crimes as stealing and theft thus creating security which is necessary and conducive to development.
  - ii. Help in the maintenance of peace and harmony and good will among the citizens which creates a good atmosphere for development.
  - iii. Promotes equality, brotherhood and unity which are motivating ingredients for development.
  - iv. Helps in bridging the gap between the rich and poor, the haves and the have-nots thus raising the living standards of the poor and the marginalized.
  - v. Cleanses the soul against greed and ego thus helps in the fight against corruption by giving and receiving of Zakat.
  - vi. Eliminates jealousy and envy from the receivers
  - vii. It promotes a sense of responsibility to the giver
  - viii. It promotes punctuality since it must be given at specific times when it is due
- (6×1=6mks)**

**b) State the rationale for the prohibition of abortion in Islam. (7 marks)**

- i. It is considered as killing an innocent soul
- ii. It may result to the death of the mother.
- iii. It may lead to infertility.
- iv. Future prematurity in birth
- v. Abortion may harm a woman's reproductive system, damaging her uterus or cervix, leading to future reproductive problems.
- vi. It causes mental and psychological torture to the victim.
- vii. Lowers the dignity of the person
- viii. May lead to other vices like lying and drug abuse
- ix. It is against the natural order of procreation

**(7×1=7mks)**

**c) Identify the rights of a Muslim husband. (8 marks)**

- i. To be obeyed by the wife in lawful matters.
- ii. To be treated with respect, love and kindness;
- iii. His wife should take care of his property in his absence.
- iv. His honour should be protected i.e. his wife should not have relations with other men;
- v. His wife should seek his permission when leaving the house and when she wants to perform sunnah acts e.g. fasting.
- vi. To be taken care of by his wife.
- vii. The wife should not admit anyone in the house whom he does not approve of.

- viii. His wife should act as his confidant i.e. she should not reveal his secrets.
- ix. His conjugal rights to be fulfilled by his wife.
- x. The wife should take care of the husband's property

**(8×1=8mks)**

**5. a) Highlight seven teachings of the prophet's speech during Hijjatul Widaa (farewell pilgrimage). (7 marks)**

- i. Sacredness of life and properties.
- ii. Sacredness of the month of Hajj.
- iii. The future appearance before God for all people to account for their behaviour on earth.
- iv. The right over spouses and lovely treatment of wives.
- v. Truthfulness and avoidance of sins.
- vi. He forbid usury (high-interest rates, taxation, shallock king, money lenders) i.e. the debtor was to return only the principal amount of taught in the glorious Quran.
- vii. He abolished blood feud practices – common in pagan practices.
- viii. He restated the brotherhood of umma and cautioned against injustices.
- ix. He also preached on fair (human) treatment of slaves.

**(7×1=7mks)**

**b) State six contributions of sayyidna Abubakar during the prophet's (pbuh) time (6 marks)**

- i. He used his wealth to assist the spread of Islam during its early phase.
- ii. Abubakar persuaded Uthman Ibn Affan and Talha bin Ubaidullah and many others to become Muslims.
- iii. On the onset of persecutions, Abubakar used his wealth to buy the freedom of slaves who were being tortured by their masters. Eg Bilal.
- iv. He is among the companions of the prophet who endangered their lives to protect him. For example, in the battle of Badr, he protected the prophet from the infidels. During the battle of Uhud, he courageously shielded the prophet from the stones and arrows that were being thrown by the Makkans.
- v. He married off his daughter Aisha, to the prophet in order to strengthen their relationship.
- vi. During Hijra, he bought the horses that they used and accompanied the prophet in the journey.
- vii. In the signing of the treaty of Hudaibiyyah, he was sent as an ambassador to the Quraish.
- viii. On the 9th year after Hijra, the Prophet appointed him to lead the Muslims who were going for pilgrimage.
- ix. In Madina he purchased a plot used to construct a mosque and the prophet's house,
- x. He contributed everything he had towards the Tabuk expedition.
- xi. He participated in almost all battles which the prophet fought.
- xii. When the prophet was ill, Abubakar (RA) was given the responsibility of leading the Muslims in prayers.
- xiii. He took part in all the battles. He advised the prophet, and consoled him when in difficulty.

**(6×1=6mks)**

**c) Outline the objectives of the Muslim Brotherhood which was established by Hassan Al-Banna in Egypt (7 marks)**

- i. To Promote education by building learning institutions like schools, vocational training and other education centers.
  - ii. To revive Islamic traditions such as Sufism.
  - iii. To reform the political situation in the Arab world while imparting new ideas in order to create new governance based on Quran and Sunnah.
  - iv. To establish recreational facilities where sporting events were conducted to promote physical fitness.
  - v. To improve and establish social institutions such as hospitals, mosques, clinics for the well being of the society.
  - vi. To improve the economy of the society by establishing centers to train trading skills to members of the society.
  - vii. To condemn westernization
- (7×1=7mks)**

