

**Islamic Religious Education Paper 2**

**314/2**

**IRE**

**PAPER 2**

**MARKING SCHEME**

**Oct/Nov. 2005**

**THE KENYA NATIONAL EXAMINATIONS COUNCIL**  
**Kenya Certificate of Secondary Education**

**ISLAMIC RELIGIOUS EDUCATION**  
**Paper 2**

**MARKING SCHEME**

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1 (a) Quran Teaching on How Muslims Should Treat Non-Muslims.

- (i) Let them confess their faith freely.
- (ii) Not to interfere with them.
- (iii) Muslims can eat the food of the followers of the Book.
- (iv) Muslims can marry persons of other faiths after they convert to Islam.
- (v) Persons of other faiths are not compelled to convert to Islam.
- (vi) Muslims may accept invitations from non-Muslims. ?
- (vii) Can assist non-Muslims when they are in need. ?
- (viii) Muslims can visit non-Muslims when they are sick. ?
- (ix) Should treat them with respect. ?

9 x 1 = 9 marks

(b) Measures Taken by Kenyan Muslims to Ensure the Quran Remains in Its Original Form.

- (i) The Quran is recited during prayers and any mistakes detected are corrected.
- (ii) It is applied in Sharia hence the teachings are adhered to.
- (iii) It has been memorised by many people.
- (iv) It is recited in its original language - Arabic.
- (v) Translation (in English and Kiswahili) has an Arabic version besides them.
- (vi) The science of translation of the Quran lays emphasis on the correct pronunciation of words. ?
- (vii) Quotation from the Quran must be accurate and correct in their original form.
- (viii) Paraphrasing of the Quran is not allowed.
- (ix) The Quran is taught in Madrassa and in duksil (reading and recitation).
- (x) Muslims organise Quran recitation competitions. This is done by organisations or in Mosques.
- (xi) Recorded in audio-visual cassettes for Muslims to listen and learn the correct pronunciations.
- (xii) Recited during the month of Ramadhan and during Muslim festivals.

- Reading in groups  
- Quran to read in every Islamic function

8 x 2 = 16 marks

2 (a) Factors Which Helped the Companions of the Prophet to Spread the Sunnah of the Prophet.

- (i) There was love for the Prophet and commitment to his mission.
- (ii) They had receptive brains and good memories.
- (iii) They were promised rewards in the hereafter for imparting knowledge.
- (iv) Their close interaction with the Prophet helped them to learn many traditions.
- (v) They had very few worldly pleasures so they dedicated their time to spreading Islam.
- (vi) the desire to go to heaven inspired them.
- (vii) They themselves practised the Sunnah of the Prophet.
- (viii) They recorded the hadith of the Prophet which they used to reach others.

(b) Reasons Why it Became Necessary to Collect and Compile Hadith.

- (i) The fear of the purity of the Quran being interfered with had subsided because the Quran had already been written.
- (ii) Many memorisers of hadith were dying thus there was need to collect and compile hadith so as to preserve it.
- (iii) Invention of the false hadith which threatened the purity of hadith. It was therefore necessary to collect and compile hadith so as to differentiate between false and authentic hadith.
- (iv) Expansion of the Muslim empire brought in new people/communities who needed the knowledge of hadith.
- (v) Leaders required the knowledge of hadith so as to be effective and efficient in administration.
- (vi) It was necessary to collect and compile hadith for future generations/ for posterity.
- (vii) The importance of hadith as the second source of Sharia necessitated its collection and compilation.

*- code of life for a Muslim*  
*- Hadith interprets & supplements the teaching of the Quran* 5 x 2 = 10 marks

c Qualities of Muhaddith.

- (i) Thorough knowledge of the Quran.
- (ii) Ability to differentiate between sound and weak hadith.
- (iii) Should be of unquestionable character/trustworthy/of high personal integrity.
- (iv) Should be of sound memory.
- (v) Should have thorough knowledge of hadith/scholar of hadith.
- (vi) Should have knowledge of biographies of hadith narrators.

*(vii) Thorough knowledge of Hadith Arabic*  
*(viii) Know the biography of the Prophet*

5 x 1 = 5 marks

3a Types of Hajj.

- (i) Hajj al-Qiraan - both the Umrah and Hajj are performed while in the same state of Ihram.
- (ii) Hajj al-Tamattu - to perform Umrah during the month of Hajj and release the Ihram. Thereafter the pilgrim performs Hajj the same year without leaving the miqaat.
- (i) Ifraad bil-Hajj - Hajj without Umrah. The pilgrim called mufrid enters the state of Ihram with the intent of performing Hajj only.

3 x 2 = 6 marks

b Social Benefits of Performing Hajj.

- (i) While on hajj, a person exercises self-control over passions, gossip, dishonesty, etc.
- (i) Meeting Muslims from other lands/countries/nations, help one to develop/feel a

- (iii) People from different continents and countries and from all walks of life meet, exchange ideas, share experiences and get to know each others' problems.
- (iv) Barriers of race and class are forgotten as all people come together to perform the rituals of hajj.
- (v) Wearing of Ihram by all pilgrims is a sign and act of equality among Muslims.
- (vi) By casting off/away clothes in favour of Ihram makes one forego his ego.
- (vii) During hajj a person foregoes the normal comforts of life which helps one to appreciate the hardships of life/plight of those who suffer hardships.
- (viii) Performance of hajj facilitates the realisation of unity among Muslims.
- (ix) Develops in the pilgrim a sense of responsibility towards others.

6 x 2 = 12 marks

(c) Conditions to Fulfil in Order to Perform Hajj.

- (i) One must be a Muslim.
- (ii) Must be mentally fit/sound.
- (iii) Must be mature.
- (iv) Must be a free person.
- (v) Must have enough provisions for the dependants i.e. children for the duration of one's absence.
- (vi) Ensure the security of the route.
- (vii) Must bid farewell to friends and relatives, ask for forgiveness in case a person had wronged them and ask for their blessings.
- (viii) Must pay all the debts.
- (ix) Should not be involved in any unlawful acts during preparation for hajj.
- (x) Must be in a position to finance the hajj.
- (xi) A woman must be accompanied by her husband or a Mahram.

7 x 1 = 7 marks

4a

Islamic Teachings on the Belief in Qadar.

- (i) Nothing good or bad happens except by Allah's will.
- (ii) Human beings have been given free will to choose between right and wrong thus are responsible for their deeds.
- (iii) Human beings shall be accountable for their deeds on the day of judgement.
- (iv) Allah is supreme and powerful and no events take place without His knowledge.
- (v) Qadar promotes contentment and patience among believers.
- (vi) Belief in Qadar ensures our faith in the divine will and makes us seek His guidance in all our deeds.
- (vii) Nothing occurs without Allah's power; for anything to happen, Allah must will it to happen e.g. movement of sun, moon, earth functioning of a person's body, etc.

(b) **Muslim Beliefs about Yawmul Qiyamah.**

- (i) All lives will be destroyed.
- (ii) The knowledge of the last hour is only with Allah.
- (iii) Only Allah will exist on that day.
- (iv) Angel Israfil will be ordered to blow the trumpet.
- (v) All the dead will be brought back to life.
- (vi) People will assemble before Allah.
- (vii) People will be in a confused state.
- (viii) People will be given books showing their deeds.
- (ix) All people will face final judgement either to go to hell or paradise.

8 x 1 = 8 marks

(c) **Muslim Beliefs About Prophet Muhammed.**

- (i) He is the last of Allah's prophets/seal of the prophets.
- (ii) He is Ma'sum.
- (iii) The Quran was revealed to him.
- (iv) He is a messenger of Allah.
- (v) He will be allowed to intercede on behalf of his ummah on the Day of Judgement.
- (vi) He was a human being/ideal man who passed through all the stages of life.
- (vii) He was exemplary/lived exemplary life/model for humankind to emulate.

7 x 1 = 7 marks

5 a **Conditions for Marriage to be Considered Valid.**

- (i) The girl to be married must give her consent.
- (ii) The guardian of the girl must also consent to the marriage. If the guardian refuses without a valid reason then the kadhi can give the consent.
- (iii) There must be witnesses when marriage is taking place.
- (iv) The man marrying must be doing so willingly.
- (v) Marriage must not be between two people who are forbidden by shariah to marry.
- (vi) Dowry must be given to the girl.

5 x 2 = 10 marks

(b) **Islamic Teachings on Treatment of Orphans.**

- (i) Should be taken care of by Muslim community.
- (ii) Their property should be restored back to them when they reach maturity.
- (iii) The guardian should not substitute their wealth with his/hers.
- (iv) If there is any profit from the wealth, it should be restored back to them.
- (v) The guardians are allowed to use their wealth if he is poor but not extravagantly.
- (vi) There must be witnesses when returning their wealth.
- (vii) The community should treat orphans with kindness/compassion.
- (viii) The community should give them refuge.
- (ix) The guardian should not use the orphan's wealth unless it is absolutely

(c) Reasons Why Pride is Discouraged in Islam.

- (i) Allah does not like proud people.
- (ii) A proud person will not earn Allah's blessings.
- (iii) A proud person shall not enter paradise.
- (iv) Pride brings about bad relationships among people.
- (v) Pride creates hatred as a proud person is detested.
- (vi) It is a quality of Shaitan. Shaitan was thrown out of heaven because of pride.
- (vii) Pride can reduce a person's intellect and regard/respect for others.
- (viii) Pride leads to selfishness and greed.
- (ix) Pride can lead to self-destruction.

5 x 1 = 5 marks

6 (a) Causes of the Decline of the Ummayyad Dynasty.

- (i) Disorganisation - The Ummayyads were not well organised in their administration of the vast empire.
- (ii) Harsh rule - Due to their harsh rule and negligence of their duties and responsibilities they lost respect and confidence from the Muslims.
- (iii) Internal strife due to differences between Arabs and non-Arabs. Also the Mawali and underprivileged Arabs hated the Ummayyad rule and revolted against them.
- (iv) Failure to maintain a standing army contributed to the decline of the empire.
- (v) The failures and weakness of the Ummayyad favoured the new emerging group of Abbasids.
- (vi) The propaganda carried out by Muhammad the grandson of Abbas also helped to bring down the Ummayyads.
- (vii) Due to the vastness of the empire, some governors ignored the central government's directives and policies.
- (viii) Heavy taxation of the subjects made them dissatisfied and unsupportive of the Ummayyad rule.
- (ix) There were constant revolts e.g. in Egypt and Hijaz and the Kharijites saw the Ummayyad as imposters who had usurped the power of the rightly guided Khalifas.
- (x) The empire ceased to be ruled according to Islamic principles and this made people lose faith in Ummayyad.
- (xi) The Dhimmis felt oppressed and were ready to help any group that could bring an end to the Ummayyad dynasty.

8 x 2 = 16 marks

(b) Ways in Which Islam is Spreading in East Africa.

- (i) Through the construction of mosques and madrassa in different places.
- (ii) Through the work of Muslim preachers (tablingh).
- (iii) Public debates.
- (iv) Through the mass media/print and electronic media.
- (v) Through migration and settlement of Muslims in different areas e.g. rural-urban, urban-urban migration, rural-rural migration or urban-rural migration.
- (vi) Through intermarriages.
- (vii) Urbanisation - some people convert to Islam when they move to urban areas where Islam is prevalent.
- (viii) Through the work of Muslim organisations e.g. charitable organisation.
- (ix) Islamic culture and etiquette continue to draw people to Islam.

9 x 1 = 9 marks