

IRE 2021 Paper 2



314/2 MS
ISLAMIC RELIGIOUS EDUCATION
Paper 2
MARKING SCHEME
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THE KENYA NATIONAL EXAMINATIONS COUNCIL

Kenya Certificate of Secondary Education

ISLAMIC RELIGIOUS EDUCATION

Paper 2

MARKING SCHEME
(CONFIDENTIAL)

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314/2 MS

Turn over

- (xi) Promotes respect/dignity among members in the society
- (xii) Attracts non muslims to Islam/role model.
- (xiii) Following the Sunnah of the prophet

Apply of a role model

1.	<p>a) Significance of observing Islamic morals</p> <ul style="list-style-type: none"> (i) Helps human beings develop sound mind, body and a peaceful soul. (ii) Gives Muslims a distinct personality, e.g. their mode of dress. / <i>identity</i> (iii) Helps Muslims develop an unblemished character. / <i>dignity/respect</i> (iv) Strengthens the bond between human beings and their creator. / <i>discourage</i> <i>was good character</i> (v) Safeguards a Muslim's behaviour as his deeds will be in line with Allah's teachings. / <i>close to Allah</i> (vi) Prevents disorder and chaos in the society. / <i>all virtues/values eg honesty</i> (vii) Helps keep away evil deeds. / <i>promotes peaceful co-existence</i> (viii) Guides Muslims to develop constructive ideas. (ix) Brings a balance in the society as people keep away from extreme behaviours. / <i>discourages vices</i> <p><i>Creates unity & brotherhood</i> <i>Respected</i></p>	(7 x 1) = 7 marks
1.	<p>b) Islamic manners on eating</p> <ul style="list-style-type: none"> (i) Reciting Bismillah before starting to eat. / <i>dua</i> (ii) Washing hands before starting to eat. (iii) Eating with the right hand. (iv) Avoid overeating, eat just what is enough. / <i>leave 1/3 food, 1/3 water, 1/3 air</i> (v) Eating good, wholesome and nourishing halal food. (vi) Avoiding talking while eating. (vii) Eating using three fingers. (viii) Eating what is in front of you. (ix) Eating in small portions. (x) Avoiding extremely hot food. (xi) Thanking Allah/saying Alhamdulillah after eating. / <i>dua</i> (xii) Avoiding israf while eating. (xiii) <i>Eat while seated</i> (xiv) <i>Licking of fingers after eating.</i> 	(7 x 1) = 7 marks
1.	<p>c) Benefits of conserving the environment</p> <ul style="list-style-type: none"> (i) Environmental conservation ensures <u>steady supply of water and food</u> for human beings. / <i>Attracts rainfall</i> 	

- while eating leave 1/3 food, 1/3 water, 1/3 air.
- should eat in a moderate speed
- Do not criticize the food

- (xiii) Helps in reduction of diseases as it ensures clean environment.
- (xii) Prevents global warming.
- (xi) ~~Helps~~ ^{Promotes} in economic growth.
- (x) Allah gave man responsibility ^{over} of nature.
- (ix) Prevents conflicts b/w wildlife & human-being.
~~Planting of trees provides shades.~~

(xiv) - Provides shade

	<ul style="list-style-type: none"> (ii) Prevents environmental degradation, e.g. soil erosion, pollution that could lead to disasters such as desertification and disease outbreaks. (iii) <u>Protects natural resources</u>, e.g. wild animals, water catchment areas which sustains human life. (iv) Conserving the environment earns Muslims <u>rewards</u> from Allah. (v) Improves the ecosystem and <u>protects the inhabitant</u> of flora and fauna. <u>planting of trees provides shade</u> (vi) Ensures steady supply of fresh air which is essential to human life. (vii) Environmental conservation guarantees <u>survival of future generations</u>. 	
2.	<p>(a) Effects of domestic violence in the Muslim society</p> <ul style="list-style-type: none"> (i) It disrupts the <u>ideal model family unit</u> that is characteristic by affection and mercy. <u>Lack of love</u> b/w couples / family affected. (ii) It exposes the victims of abuse to <u>serious injuries</u> which may <u>lead to permanent result in death</u>. <u>physical disability</u>. (iii) It <u>affects the upbringing of the children</u> who constantly witness the violence. They will always live in a state of fear. (iv) It may <u>cause psychological disorders</u> among members of the family, e.g. depression, stress, low self-esteem. <u>trauma</u> (v) It leads to <u>family breakages</u> as a result of the fights that erupt between the couples. <u>divorce</u> (vi) It may lead to <u>distrust</u> among the family members. (vii) It may <u>lead to disunity</u> among the members of the society or between families. Misunderstandings between couples may bring about constant fights between the family of the husband and the wife. <u>fights & quarrels</u> 	<p>(viii) It leads ^{Enhance & preserve beautification of nature} for beautification of purpose (6 x 1) = 6 marks</p>

* Leads to destruction of properties

- Could lead to other vices eg zing, drugs

(XIV) It creates fear of intimacy in the victim.

(XV) It burden the courts of justice with numerous cases.

(X) Lower's abuser's dignity hence ^{loss of respect} ~~lower's~~ ^{his} ~~dignity~~ ^{in the society}

(XIX) It affects the family economically since funds are diverted for treatment.

(XII)

Radicalisation & terrorism as a topic in IRE to be taught in School.

XIII) Rewarding those who give information

	<p>(viii) It leads to <u>mistrust</u> and <u>hatred</u> by the members of the Muslim society. The abuser will be hated by the society and no one will trust him/her with their children in marriage.</p> <p>ix) It may lead to death / suicide x) lowers one's dignity / abuser (7x1) = 7 marks</p>	
<p>2.</p>	<p>(b) Ways in which Muslims can fight against radicalization and terrorism</p> <p>(i) <u>Educating Muslim youth on the effects</u> of radicalization and terrorism on our society.</p> <p>(ii) Engaging the Muslim youth in <u>productive programmes</u> in the society to avoid idleness.</p> <p>(iii) <u>Creating job opportunities</u> for the youth to engage them in what is beneficial to them.</p> <p>(iv) Creating <u>periodical awareness programmes</u> on matters concerning radicalized groups and discouraging the youth from joining them.</p> <p>(v) Advocating for <u>stiffer punishments</u> for those found guilty of radicalization and terrorism.</p> <p>(vi) <u>Disassociating radicalization and terrorism with Islam</u> as it is a misconception that needs to be corrected.</p> <p>(vii) By <u>forming peace campaigns</u> where all members of the society are invited regardless of their faiths.</p> <p>(viii) Inculcating a sense of <u>patriotism in the youth</u>.</p> <p>(ix) Coming up with <u>camps</u> where de-radicalization of those who are already radicalized can be done. <u>Rehabilitation centres</u></p> <p>(x) Lobbying the <u>government to address injustices</u> that may lead to radicalization and acts of terrorism.</p> <p>(xi) <u>Reporting any person suspected to be supporting act of terrorism / radicalisation</u>. (7x1) = 7 marks</p>	
<p>2.</p>	<p>(c) Rights of a child according to Shariah</p> <p>(i) Right to education, both secular and Islamic.</p> <p>(ii) Right to parental care and love.</p> <p>(iii) Right to food and nutrition.</p>	

	<ul style="list-style-type: none"> (iv) Right to proper clothing. (v) Right to shelter. (vi) Right to medical care. (vii) Right to protection and security. (viii) Right to moral guidance. <i>proper guidance</i> (ix) Right to legitimacy. (x) Right to be treated equally/justly. (xi) Right to be given a decent name. <i>(xii) Right to inheritance</i> 	<p><i>(xiii) Right to good friends & company.</i></p> <p><i>(xiv) Right to life</i></p>
3.	<p>(a) Machinery for talaq</p> <ul style="list-style-type: none"> (i) In the event that a wife angers her husband, kind admonition and use of polite words by husband is advised to put the situation right. (ii) If that does not work, the husband should administer a light beating and refrain from sharing the matrimonial bed. <i>(iii)</i> If the above does not work, they should engage arbitrators from both sides to reconcile them. <i>(iv)</i> If it does not work, the husband should initiate divorce proceedings. <i>in accordance with Islamic sharia</i> <i>(v)</i> The wife then observes eddat for three months within which the husband can take her back, otherwise when the three months elapse, the first talaq is deemed complete. <i>(vi)</i> The husband can take back his wife after the first and second talaq, the third talaq is irrevocable. 	<p>(6 x 1) = 6 marks</p>
3.	<p>(b) Rights accorded to a wife by Islam</p> <ul style="list-style-type: none"> (i) To be given <u>dowry</u> by her husband. (ii) To <u>inherit</u> from her father, husband, brother, children. (iii) To be treated with respect and kindness. (iv) To fulfill her religious obligations. 	<p>(6 x 1) = 6 marks</p>

- (xii) Right to be consulted on important family matters
 (xiii) Right to be protected from external aggression

	(v) To own property and dispose it the way that she deems fit. (vi) To earn a living through halal means. / employed / conduct business (vii) To initiate divorce through the Kadhi's court. (viii) Fair treatment from the husband in a polygamous marriage. (ix) (viii) To receive maintenance from the husband / Basic needs (x) (ix) To have custody of children in case of divorce. (xi) To have conjugal rights.	(7 x 1) =	7 marks
3.	(c) Effects of child abuse (i) Children may develop <u>anti-social behaviour</u> , e.g. indiscipline, truancy. / leads to Rebellion (ii) Denies children the <u>right to education</u> and happy childhood, e.g. children engage in work and do not attend school. (iii) Affects children <u>psychologically</u> and may develop fear of people associated with the abuse. / trauma (iv) May lead to <u>injuries and trauma</u> to the children. (v) Can lead to <u>drug abuse</u> , or even <u>running away from home</u> and becoming <u>street children</u> . (vi) (vi) Children <u>develop low self-esteem</u> and <u>feeling of rejected</u> . (vii) (vii) In extreme cases, it can lead to <u>suicide</u> . / death (viii) (viii) Abused children <u>can develop into criminals</u> later in adulthood. / stealing / robbery	(7 x 1) =	7 marks

(x) Can lead to the abuser being punished in this world or hereafter.

(xi) Feeling rejected / loneliness / withdrawal / stigmatisation.

(xii) ~~Creates a sense of rebellion.~~

(xiii) Creates enmity & hatred

(xii) Thorns were placed on the path of the prophet.

(xi) Their ~~wealth~~ / properties was destroyed by the Quraish.

4.	<p>(a) Different ways through which Muslims were persecuted by the Quraish during the early years of Islam</p> <ul style="list-style-type: none">(i) The Quraish would rebuke and abuse the Muslims whenever they saw them. / name calling / insult.(ii) They were pelted with stones as they walked in the streets of Makka.(iii) Dirt was placed in their path and places of worship, e.g. Uqbah bin Abi Mu'at placed the intestines of a camel on the shoulders of the Prophet while he was in Swalah.(iv) Muslims were barred from offering prayers in public and at the Kaaba.(v) Some Sahabas were physically abused, e.g. Bilal Ibn Rabbah and Ammar bin Yassir were tied on donkeys and dragged through the town on scorching sand.(vi) Slaves who embraced Islam were mistreated by their masters and denied food, e.g. Nahdiyah and Zanirah.(vii) Some Muslims were killed for their faith, e.g. Summayah.(viii) Some were locked in a room full of smoke, e.g. Uthman bin Affan.(ix) Through social boycott. eg business embargo <p>(x) Abu-Lahab forced his 2 sons to divorce the daughter of the prophet (saw)</p>	(7 x 1) = 7 marks
4.	<p>(b) Accusations levelled against Khalifa Uthman</p> <ul style="list-style-type: none">(i) He was accused of appointing his relatives to high positions in government, e.g. he dismissed Amr bin Al-Aas as the governor of Egypt and replaced him with his half-brother Abdullah Ibn Abi Sarh. / nepotism(ii) He was accused of misusing public funds. / squandering baitul mal.(iii) Burning copies of the Quran in his quest for standardization of the Quran.	

- x) Accused of ~~making~~ ^{being slow} decision ~~and~~ making.
 ix) He brought back Hakam back to Medina after being sent to exile by the prophet (saw)

	<ul style="list-style-type: none"> (iv) Mistreating prominent Sahabas like Amar bin Yassir, Abdalla bin Masud by sending them to exile. (v) Disregarding the Sahabas and relying on the advice of his secretary who was also his cousin Marwan Ibn Hakam. (vi) Replacing governors appointed by previous Khalifas with members of his Banu Ummayad clan. (vii) Stopped allowances of some companions like Abdulla Ibn Masud. (viii) Turned public grazing land in to government grazing grounds. <p style="text-align: right;">(7 x 1) = 7 marks</p>	
<p>Natural calamities x Drought famine weakened the economy</p>	<p>4. (c) Reasons that led to the fall of the Ummayad dynasty</p> <ul style="list-style-type: none"> (i) <u>Succession disputes</u> among the ruling family weakened their rule. (ii) <u>Harsh rulers prompted social unrest</u> and demonstrations leading to their downfall. (iii) <u>Vastness of the empire</u> made some governors autonomous and they created their own governments disregarding the central government, this led to divisions. (iv) <u>Overtaxation</u> made people lose confidence in their rule. (v) There was <u>no standing army</u> to defend the state. (vi) Underprivileged groups, e.g. dhims, mawalii, Alids, Kharijites felt oppressed and rebelled against the Ummayad rule. (vii) <u>Secularization of the state</u> led to immorality and disintegration of societal norms. / <i>Diversion from teachings of Quran & Sunnah.</i> (viii) <u>Propaganda of Abbasids</u> who launched a campaign against the Ummayad. (ix) <u>Incompetent and weak rules</u> were unable to manage the vast empire. <p>x) Pomp Some caliphs were indulged in <i>pomp life</i> and leisure. xi) <u>Corruption</u> among some rulers.</p> <p style="text-align: right;">(6 x 1) = 6 marks</p>	

- (xii) Hereditary system of succession was unpopular among the Muslims.
- (xiii) External attacks from by the byzantines & persians weakened the Umayyad army.
- (xiv) Dishonesty & lack of contentment among ~~leaders~~ ^{lower} leaders.

5.	<p>(a) Factors that influenced the spread of Islam in the interior of Kenya</p> <p>(i) <u>The Kenya Uganda railway</u> opened the way for Muslims to access the interior of Kenya to spread Islam.</p> <p>(ii) <u>Intermarriage</u> between <u>Muslim traders</u> and the <u>locals</u> facilitated the spread of Islam.</p> <p>(iii) <u>Conversion of local rulers</u>, e.g. Nabongo Mumia who encouraged their people to embrace Islam and welcomed Muslim traders to his kingdom.</p> <p>(iv) <u>Establishment of trading centres</u> in the interior such as Sultan Hamud, Kibwezi, Nakuru, Kisumu, led to interaction between Muslim traders and locals which led to the spread of Islam.</p> <p>(v) <u>Quran teachers</u> who moved with traders as they ventured in to the interior, taught the locals Islam. / <i>Preachers / Sermons</i></p> <p>(vi) <u>Building of mosques</u> and <u>madrassas</u> in the interior attracted locals to Islam.</p> <p>(vii) <u>Culture of Muslims</u> attracted the locals to Islam. / <i>similarities in some cultures</i></p> <p>(viii) Muslim traders who moved to the interior for <u>trade</u> interacted with the locals and spread Islam.</p> <p><i>ix) Hospitality of the local people (7 x 1) = 7 marks</i></p>	
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- (x) ^{Use} ~~Development~~ of Kiswahili language btw Arabs & the locals enhanced the spread of Islam - Thru communication.
- (ix) The locals were hospitable & welcoming.

xii) Constructed Schools & Madrasas / mosques or improved education.

5.	<p>(b) Achievements of Harun Ar-Rashid of the Abbasids</p> <ul style="list-style-type: none"> (i) He established the <u>Baitul Hikma</u> (house of wisdom). (ii) He boosted the <u>development of culture and Islamic civilization</u>. (iii) He <u>supported scholars in different fields of learning</u> such as science, Fiqh. / <i>sponsorship</i>. (iv) He established an <u>effective system of administration</u>. (v) He <u>improved security and maintained peace</u> in his caliphate. (vi) He <u>patronized scholars</u> by giving them <u>regular stipends</u> as a form of motivation. (vii) During his reign, Muslims rivalled themselves as innovators in the field of Chemistry, Algebra, Mathematics, Educational Research. (viii) He <u>improved agriculture</u> through construction of canals (ix) He <u>suppressed the rebels</u> who opposed his rule. (x) He constructed many roads. <i>xi) Expansion of Islamic empire</i> 	(7 x 1) = 7 marks
5.	<p>(c) Challenges faced by Muslims in Kenya</p> <ul style="list-style-type: none"> (i) Disunity among Muslims based on regional and theological differences. (ii) Lack of recognized centralized leadership, e.g. mufti. (iii) Lack of <u>centralized Islamic system of education</u>. (iv) Extremism and <u>radicalization</u> (terrorism). / <i>unlawful arrest / extra judicial killings</i> (v) Limited Islamic financial and banking system. (vi) Under-representation in key government positions. (vii) Uncoordinated da'awa activities among Muslims. (viii) High level of poverty among Muslims. (ix) Marginalization and underdevelopment of areas inhabited by Muslims. / <i>Inadequate</i> (x) Low education standards / <u>lack of access to education</u> by Muslims 	

~~(xi) Insecurity in areas inhabited by Muslims~~ 10
 (xi) Discrimination in getting ~~the~~ *acquiring* govt. services e.g. I.D. p.p. documents in areas inhabited by Muslims.

	(6 x 1) =	6 marks
6	<p>(a) Lessons that a Muslim can learn from Sheikh Uthman Dan Fodio</p> <p>(i) A Muslim should consider knowledge as a basis of true Islamic practice.</p> <p>(ii) Muslims should advocate for women's education.</p> <p>(iii) A Muslim should avoid innovations.</p> <p>(iv) A Muslim should administer Zakat according to the Islamic Jurisprudence.</p> <p>(v) A Muslim should advocate for a system of learning where the learner lives with the teacher. / <i>mulazama</i></p> <p>(vi) A Muslim should lead a pious and righteous life.</p> <p>(vii) A Muslim should stand up against oppression and unjust rule.</p> <p>(viii) A Muslim should fight retrogressive cultural practices.</p> <p>(ix) A Muslim should advocate for commanding of good and forbidding of evil without fear.</p> <p>(x) A Muslim should follow the practices of the Prophet (P.b.u.h.)</p> <p>(xi) Muslims should strive to establish just political and administration systems. / <i>Sokoto Caliphate</i></p> <p>(xii) Muslims should author books that give a correct message of Islam.</p> <p style="text-align: right;">(8 x 1) =</p>	8 marks
	<p>b) Contributions of Muslims to the political development in Kenya in the Nineteenth Century</p> <p>(i) Muslims participate in the development of the constitution and other laws.</p>	

	<ul style="list-style-type: none"> (ii) They take part in vying for elective positions as governors, senators, members of parliament, members of the county assembly (iii) They participate in the election process in Kenya, i.e. they take part in voting. (iv) Some Muslims have served as Cabinet secretaries, ambassadors, principal secretaries, etc. (v) Muslims participated in the fight for independence of Kenya. (vi) Muslims are members of political parties in Kenya. (vii) Muslim organizations lobby the government in championing the interest of the Muslims. 	
	(5 x 1)	5marks
6.	<p>(c) Contributions of Sheikh Abdallah Saleh Farsy to the development of Islam in Kenya</p> <ul style="list-style-type: none"> (i) He educated a crop of students who became scholars in their own right, e.g. Sheikh Nassir Khamis, Sheikh Aziz Rimo. (ii) He was among the strongest proponents of Islamic reform against innovation. (iii) He is one of the most proficient writers of religious books, e.g. Maisha ya Nabii Muhammad, Swala na Maamrishiho yake. (iv) He wrote a comprehensive Swahili <i>translation/commentary</i> of the Quran entitled Kurani takatifu. (v) He fought against the heretic ideas of the Qadianis. (vi) He worked as a Chief Kadhi in Kenya from 1967 to early 1980s. (vii) He used to conduct extensive darsas (mosque lectures) in a number of Mosques in Kenya which served as avenues for educating the masses. 	

(viii) He lobbied the government against implementing legislations that would undermine the interests of the Muslims, e.g. Law of Succession.	
(ix) He championed for the inclusion of Islamic religious education in schools.	
	(7 x 1) = 7 marks

- (x) He prepared a comprehensive ^{time} schedule for prayers thro'out the lunar year in E. Africa.
- (xi) He advocated for IRE teachers to be employed by the government.
- (xii) He travelled to many areas ~~to~~ to spread of Islam.