

KCSE PAPER 2 2007 MARKING SCHEME

MARKING SCHEME

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THE KENYA NATIONAL EXAMINATIONS COUNCIL

Kenya Certificate of Secondary Education

1. a) *Factors that may promote injustice in society.*

- i. Racism: discrimination and unfair treatment of others because of their race or color of their skin.
- ii. Tribalism: discrimination and ill-treatment of people because of tribal/ethnic background or origin.
- iii. Greed and selfishness leading to love of money. This drives people to acquire money by using illegal means and to exploit those who are defenseless.
- iv. Envy and jealousy which may lead to unhealthy competition and acquisition of attitudes which could result in evil practices such as theft, corruption, gambling, monopoly, hoarding etc.
- v. Classism which creates the gap between the rich (haves) and the poor (have nots) the rich look down upon the poor, oppress, exploit and marginalize them.
- vi. Abuse of power and authority where those who are in positions of power and authority misuse them by oppressing others and even deny them their rights.
- vii. Prides (kibr) and arrogance which lead to disrespect of other people and their rights.
- viii. Sexism/Gender when some people are discriminated against and even denied their rights on the basis of their gender.
- ix. Political ideologies/ polarization. Those who hold different political views from the ruling class are oppressed and persecuted for their views and political inclination.
- x. Lust may lead to violence, murder, rape, violation of the rights of others, cheating and lying.
- xi. Corruption leads to the break-up of moral fabric in society, to exploitation and violation of the rights of others.
- xii. Religion – some people have been discriminated against, oppressed/ persecuted and marginalized on the basis of the religious or sectarian beliefs.

(6 x 2 = 12 marks)

b) *Ways in which gambling undermines integrity.*

- i. Turns a gambler into a liar and a cheat.
- ii. Leads to wastage of money and other resources/turns a person to spendthrift.
- iii. Leads to laziness, idleness and irresponsibility as the gambler forsakes/neglects respectable work/job to concentrate on gambling.
- iv. It is an illegal way of acquiring wealth.
- v. Leads to moral, mental and spiritual corruption.
- vi. May lead to stealing to get money to gamble and even to murder and violence.
- vii. May lead to drunkenness and use of drugs.
- viii. May lead to bankruptcy hence to hopelessness and despair where a person becomes suicidal.
- ix. May lead to break-up of families/ marriages, thus leading to stigmatization and hence undermine human integrity.
- x. A gambler may easily forsake/neglect his religion.

(8 x 1 = 8 marks)

2. a) *Reason why Muslims should leave Wasiyya*

- i. Helps to avoid conflicts and disputes among members of the family regarding inheritance.
- ii. It safeguards the integrity of the family by protecting it from outside interference regarding division of property e.g. friends and secular courts.
- iii. Wasiyya may be made in favor of charitable purposes like constructing a mosque or a road thus enabling the one making it to get continuous rewards from Allah (s.w).
- iv. Thus law offers the deceased a means of enabling his poor relatives who are excluded from the inheritance to obtain a share of his property.
- v. Muslims fulfils a commandment of Allah (s.w) through the writing of a will hence are rewarded.
- vi. In a situation where the law of mirath is not enforced by the Government a Muslim can write a Wasiyya stating how he would like his property to be inherited according to Sharia.
- vii. Declaration of Wasiyya prevents injustice in ensuring that no undeserving people inherit from the deceased because the will clearly stipulates on whom and how the inheritance is to be done.
- viii. Muslims are able to improve the social amenities within the community can be of benefit to less fortunate member of the community for instance a

Muslim can will out his property for the construction of hospitals, schools, boreholes e.t.c

- ix. It can be used to clarify the nature of joint accounts, appointment of guardian for one's children and so on; this helps in avoiding misunderstandings and disputes.
- x. It gives a person peace of mind to know that their wishes will be carried out after their death.
- xi. A will also makes financial sense, if a person dies without a will it is called having died intestate and this means the wealth will be distributed according to the laws of the country in which the person lived.
- xii. One is rewarded by Allah (s.w) the Prophet (s.a.w) said: "when a man dies his actions come to an end except for three: an ongoing charity, knowledge that benefits others or pious offspring who pray for him."

(8 x 1 = 8mks)

b) *Eddat*

It is a prescribed period of waiting for a woman after divorce or death of her husband (widow) after the expiry on which she can marry if she wishes.

(4 x 1 = 4marks)

c) *Types of Eddat*

- i. Edat for a widow or divorced woman who has passed menopause and those who are underage is three months.
- ii. Edat for a widow or divorced woman who is pregnant is until the baby is born.
- iii. Edat for a widow or divorced woman who is in the productive stage is four month and ten days.
- iv. For a woman where there has been no consummation of marriage there is no Edat.

(4 x 2 = 8 marks)

3. a) *Rights of a woman in Islam*

A woman has the right to:

- i. Own property
- ii. Make decisions
- iii. Inherit property

- iv. Education
- v. Shelter, food and clothing (basic needs)
- vi. Leadership
- vii. Chose her husband
- viii. Decide her mahr
- ix. Life
- x. Freedom of speech/ expression
- xi. Freedom of association with limitation
- xii. Be maintained by her husband
- xiii. Conduct business
- xiv. Conjugal rights.

b) *Islamic manners of walking*

- i. Walk with humility and not proudly and pompously with self conceit.
(Q31:18)
- ii. Use the right side of the road / path.
- iii. Walking should be moderate /should neither be too fast nor too slow.
- iv. Should not obstruct others when walking.
- v. Give preference to the disadvantages in the society.
- vi. Should walk with your eyes concentrated on the road/ path.
- vii. Men should avoid walking behind women.
- viii. Those walking should greet the seated.
- ix. Stop walking respect when Adhan is said/coffin is passing.
- x. Remove injurious objects.
- xi. Use a different route every time.

(5 x 1 = 5 marks)

c) *Ways in which Muslims in Kenya could help in the fight against Drug and Substance abuse.*

- i. Should follow the teachings of the Quran that prohibits Muslims from abusing drugs.
- ii. Keep away from those who abuse drugs lest they induce you in the abuse.
- iii. Emulate the life of the Prophet (s.a.w) and Muslims scholars by living healthy lives free of drugs.
- iv. Should educate the public on the evils of drug and substance abuse/ create awareness on the evils of using drugs.
- v. Engage the youth in constructive activities e.g. games, sport, charity work / constructive use of leisure.

- vi. Create employment for the youth and empower them to be self-employed.
- vii. Establish youth centers where the youth can learn skills and trade.
- viii. Obeying the law of the land / be law abiding.
- ix. Report people engaged in drug and substance abuse to the authorities for appropriate action.
- x. Form organization/ group to fight against illegal drugs and collaborate with other organization engaged in the same mission.
- xi. Provide guidance and counseling to the recovering drug addicts / rehabilitate drug addicts.
- xii. Not to grow drugs and not to trade in them.
- xiii. Advocacy from stiff punishment from drugs dealers.

(5 x 1 = 5 marks)

4. a) *Contribution of Ali bin Abu Talib to the Prophet's Mission.*

- i. Ali (R.A) was among the earliest converts to Islam. He was the second to embrace Islam after Khadija (R.A.A)
- ii. He remained with the Prophet in Makkah for 13 years through the times of difficulties and persecution by the Quraish.
- iii. When the Prophets (S.A.W) made the Hijra, Ali slept and remained in the Prophet's room although he faced the risk from those who were plotting against the prophet.
- iv. The prophet gave the responsibility of returning to the people the belongings which were entrusted to him to Ali (R.A) could follow him to Madina.
- v. Ali (R.A) walked all the way to Madina to join the Prophet.
- vi. He took part in the early battles that Muslims had to fight against the polytheists in defense of Islam.
- vii. When the Prophet went for an expedition to Syria, he left Ali in charge of Madina.
- viii. He was one of the scribes of the revelation.
- ix. He wrote letters for the prophet.
- x. He was appointed a successor by the Prophet at Ghadir khum.
- xi. He constantly remained by the Prophet's bed when the prophet was sick.
- xii. He was a companion of the Prophet.
- xiii. He was one of the Quran memorizer.
- xiv. He was one of ten companions of the Prophet who got the news of paradise from the Prophet / one of the Ashara Mubasharah.
- xv. Collected a number of Hadith.

(10 x 1 = 10 marks)

b) *Problems faced by Sayyidina Ali (r.a) when he became Caliph*

- i. Ali took over the Caliphate when there was confusion as a result of the assassination of Caliph Uthman(r.a)
- ii. There was general disunity among Muslims.
- iii. There was dissatisfaction and grievances in the provinces as the people were against the governors and officials who had been appointed by Ali.
- iv. The governor/ viceroy of Syria, Muawiyyah did not recognize / accept Ali as the Caliph of Islam. He began to secretly plot against Ali (r.a).
- v. Muawiyyah also encourage civil disobedience against Ali and refused to obey/ honor the authority of Ali and refused to compromise.
- vi. There was power struggle between the clans to Banu-Hashim and Banu-Umayyad.
- vii. Ali could not take immediate steps to avenge the murderers of Uthman due to the prevailing disorder in the caliphate. This did not go well with those wanted immediate action against the assassins.
- viii. Aisha (r.a) was instigated against Ali by Talhah and Zubayr who were refused the governorship of Kufah and Syria.
- ix. The constant disputes and troubles resulted in the battle of Camel between Ali and group led by Aisha who had marched against Ali.
- x. Muawiyyah also made efforts to replace Ali as Caliph/ overthrow Ali, and this resulted in the battle Siffin.
- xi. The Kharijite movement emerged with the intention of removing Sayyidina Ali and Muawiyyah as alternative centers of power. The Kharijite broke away and rebelled against Ali (r.a) until he fought them at Nahrawain.

(10 x 1 = 10 marks)

5. a) *The role of the City states on the East Coast of Africa in the spread of Islam between 1700-1900*

- i. By 1700 the city states on the east coast of Africa had developed into cosmopolitan centers where Swahili/ Islamic civilization and culture thrived and this way of life attracted inhabitants from the neighboring communities and those from the mainland who were involved in the long distance trade with the Arabs and Swahili trades. The new comers easily embraced Islam.
- ii. Muslim Inhabitants of the city states intermarried with the local people who converted to Islam upon marriage.

- iii. The Mosques and Madrassas in the city states also attracted the local people to convert to Islam.
- iv. Through trade with the Muslim inhabitants of the city states, local people came into contact with Islam and eventually ended embracing the religion.
- v. Local people left their homes to seek employment be Muslim inhabitants as domestic workers, in business and in plantations. These workers eventually embraced Islam.
- vi. Local people, who left their rural homes, occasionally visited their relatives and took Islam with them to the villages.
- vii. In the 19th century (during the rule of Sayyid Said bin Sultan) Muslim traders began to travel, to the mainland of East African to obtain goods and bring them to the city states. These trades come into contact with the inland tribes to whom they propagated Islam.
- viii. Some of those traders who went to the mainland stayed in the trading centers where they were trading with the local people resulting in the establishment of Muslim centers such as Taveta, Ujiji, Tabora, Mumias and Buganda.
- ix. Those Muslim centers in the mainland became important in propagating Islam to the surrounding areas.
- x. The city states were ruled by Muslims rulers/ sultans who extended their authority beyond the city states to the neighboring local communities who not only came to accept the rule of their Muslim rulers but Islam as well.

(6 x 2 = 12 marks)

b) *The contributions of Muslims to politics in Kenya since 1945*

- i. Muslims have been involved in trade union activities where they have fought for the rights of workers and for better terms and conditions of services.
- ii. Muslims supported the fight for land from the colonial settlers.
- iii. Supported the freedom fighters that rose against the colonial rule.
- iv. Joined the rest of the Kenya in fighting for the rights, self determination and the dignity of the African people.
- v. Joined the rest of the Kenyans in fighting for and demanding independence from the British.
- vi. Made great contributions to the national politics in registration and policy formulation as Members of parliament, ministers and assistant Ministers.
- vii. He emphasized the importance of Arabic as a tool in learning Islam.

- viii. He solicited for the teaching of Islamic Religious Education and Arabic in secondary schools.
- ix. He supported and advocated for the education of women.
- x. He established Islamic learning centers and Madrasas for Muslim children.
- xi. He authored several works in Arabic and Kiswahili.
- xii. Advocated for employment of IRE teachers and to be paid salary by the government.
- xiii. Contribution to local politics as Councilors and Mayors, Chairpersons of local and Municipal Councils.
- xiv. Contribution in the making of the current Kenyan constitution and in the Bomas Draft Constitution.
- xv. Have presented their concerns and stand on issues affecting the lives of Kenya such as good governance, corruption, human rights, health, education, poverty eradication etc.
- xvi. Muslims participate in general elections to elect the President, Members of parliament and Councilors.

6. a) *Views of Hassan-al-Banna on Islamic Education.*

- i. The designation of religious instruction as a basic subject in all schools, in each according to its type, as well as in the universities.
- ii. Active instigation to memorize the Qur'an in all the free elementary schools; making this memorization mandatory for obtaining diplomas in the areas of religion and (Arabic) language; the stipulation that a portion of it be memorized in every school.
- iii. The promulgation of a firm educational policy which will advance and raise the level of education, and will supply it, in all its varieties, with common goals and purposes; which will bring the different cultures represented in the nation closer together, and will make the first stage of its process one dedicated to inculcating a virtuous, patriotic spirit and an unwavering moral code.
- iv. The cultivation of the Arabic language at every stage of instruction; the use of Arabic alone, as opposed to any foreign language, in the primary stages.
- v. The cultivation of Islamic history, and of the national history and national culture, and the history of Islamic civilization.
- vi. The foundation of Islamic teaching is the Quran and the Sunnah of the Prophet (S.A.W)
- vii. Islamic education deals with/ encompasses all aspect of human life and all aspect of human life.
- viii. Provides the practicability of implementing the guidance of the Quran.

- ix. Enables an individual to stay within the limits set by Allah.

b) Contribution of Al-Amin Ali Al-Mazrui in promoting education among Muslims in Kenya.

- i. He was one of the first generation of graduates in Islam. He became role model for the younger Muslims to emulate.
- ii. He was one of the pioneer reformers of Islam in East Africa. Believe in way of bringing reform was through education.
- iii. Founded and published newspapers through which he advocated education for Muslims.
- iv. He wrote books and articles in which he focused on the importance of education to the Muslims communities.
- v. He freely shared his knowledge with Muslim ummah and as a result shaped the lives of important local Muslims personalities.
- vi. He donated most of his books to the libraries in the Kenyan coast.

(4 x 2 = 8 marks)

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