

KCSE PAPER 2 2008 MARKING SCHEME

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1. a) *Importance of marriage in Islam.*

- i. It is obedience to the command of Allah, who says in the Quran: **“Marry those among you who are unmarried and your slaves and slave girls who are righteous. If they are poor Allah will enrich them from His overflowing favor.”** (Surah an Noor: Ayah 32)
- ii. It is following the guidance of our beloved Prophet [peace be upon him] and the Messengers of Allah since Allah Almighty said in His description of the Messengers: **“We sent Messengers before you and gave them wives and children too”** (Surah ar Ra’d: Ayah 38).
- iii. Marriage gives repose and delight to the soul since sitting with, looking at, and playing with one’s spouse allows the heart to relax and strengthens it for worship. Without this the soul would grow wearied and turn away from the truth. The Almighty says: **“Among His signs is that He created for you spouses from yourselves so that you might find repose with them. And He has placed between you affection and mercy. In that there are certainly signs for people who reflect.”** (Surah ar Rum: Ayah 22).
- iv. It provides an arena for combating and disciplining the lower self through taking care of the family and looking after their needs, putting up with their faults and failings, and striving to bring them up well and guide them to the right path. The Prophet, may Allah bless him and grant him peace, said: **“What a man spends on his family is Sadaqa.”** He said, **“A man is rewarded for the mouthful he gives to his wife.”**
- v. Marriage is a source of acquiring the blessings of Allah (s.w) this is due to the du’a of a righteous offspring who makes du’a for you after your death or the intercession of a child who dies before reaching adulthood. The Prophet (s.a.w) said: **“When a person dies, his works come to an end (are cut off) except from three sources: except from an ongoing charity which he established or knowledge from which benefit is taken or a righteous offspring who makes du'a for him.”**

- vi. Marriage is a source of tranquility and peace, and it is the best of the pleasures of this world. In it is that which Allah has made a sign for His slaves, and He has mentioned it in His Book so that they may think and ponder the greatness of His might, may He be glorified and exalted. Allah says: ***“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect”***
- vii. It allows the couple to assist one another in their lives since when a man lives alone will not be able to dedicate time to knowledge and other good deeds. A righteous wife is an aid to her husband in this regard. She is primarily responsible for the keeping of the house and children while he is responsible for supplying their needs
- viii. It is an aspect of Allah’s love for the human race as it enables them to have children thus perpetuating the human species.
- ix. Marriage gives the child a legal identity; providing him with a home, love and security. Thus promoting psychological and mental peace in couple and their children.
- x. It fortifies the heart against the devil by satisfying sexual desire and therefore averting the dangers of unbridled sexual appetite

b) Reasons why it is important for Muslims to conserve the Environment.

- i. Water is an essential element of the environment its preservation, has socio-religious function to perform which is the purification of the body and clothing from all dirt and impurities so that man may encounter God clean and pure. God has said in the Glorious Quran: ***“And He caused rain to descend on you from heaven to cleanse you therewith...” (Q 8:11)***
- ii. Conservation of lake, sea and ocean water is vital in the preservation and continuation of life in its various forms, plant, animal, and human; Allah has made it the habitat of many created beings which play vital roles in the

perpetuation of life and the development of this world. God has said: **“It is He Who has made the sea of service, that you may eat thereof flesh that is fresh and tender, and that you may bring forth from it ornaments to wear, and you see the ships therein that plough the waves, that you may seek of His bounty**

- iii. Water is a basic necessity for all, thus God made its use the common right of all living beings and all human beings. All are entitled to use it without monopoly, usurpation, despoilment, wastage, or abuse. God commanded with regard to the people of Thamud and their camel, **“And tell them that the water shall be shared between them...” (Quran 54:28)**
- iv. Since the atmosphere performs biological and social functions, its conservation, pure and unpolluted, is an essential aspect of the conservation of life itself which is one of the fundamental objectives of Islamic law. For example: Air is an important element. God has created it for definite purposes; he mentions in the Quran one of the vital role of the winds in pollination. God said: **“And we send the fertilizing winds...” (Quran 15:22)**
- v. The act of planting trees is considered an act of charity; one is rewarded abundantly by Allah (s.w) The Prophet declared: **“If any Muslim plants a tree or sows a field, and a human, bird or animal eats from it, it shall be reckoned as charity from him.” (Saheeh Al-Bukhari, Saheeh Muslim)**
- vi. God has made the land a source of sustenance and livelihood for us and other living creatures: He has made the soil fertile to grow the vegetation upon which we and all animal life depend. He has made the mountains to catch and store the rain and to perform a role in stabilizing the crust of the earth, as He has shown us in the Glorious Quran: **“And the earth, after that He has spread it out; from it He has brought forth its waters and its pastures, and He has made fast the mountains, a provision for you and for your cattle.” (Quran 79:30-33)**
- vii. In addition to their importance as nourishment, plants enrich the soil and protect it from erosion by wind and water. They conserve the water by detaining its runoff; they moderate the climate and produce the oxygen which we breathe. They are also of immense value as medicines, oils, perfumes, waxes, fibers, timber, and fuel. God has said in the Glorious Quran, **“Have you seen the fire you kindle? Was it you who grew its timber or did We grow it? We have made it a reminder, and a comfort for the desert dwellers.” (Quran 56:71-73)**

- viii. God has made in plants and animals that which excites wonder and joy in man's soul so as to satisfy his peace of mind, a factor which is essential for man's proper functioning and full performance.
- ix. The Glorious Quran also mentions other functions which these creatures perform and which man may not perceive, namely the functions of worshipping God, declaring if His praise and bowing down to Him as they are compelled by their very nature to do. God has said, **"Do you not see that to God bow down in worship all things that are in the heavens and on the earth - the sun, the moon, the stars, the mountains, the trees, the animals..."**
- x. The prophet(s.a.w) forbade that one needlessly and wrongfully cut down any tree which provides valuable shelter to humans or animals in the desert, and the aim of this prohibition may be understood as prevention of the destruction of valuable habitat for God's creatures.
- xi. The Prophet forbade that a person relieve himself in a water source or on a path, or in a place of shade, or in the burrow of a living creature. Lest he pollutes the critical resources and habitats in general. Waste products exhaust fumes, and similar pollutants should be treated at their sources with the best feasible means of treatment, and care should be taken in their disposal to avoid adverse side effects that lead to similar or greater damage or injury.

2. a) *Definition of mirath.*

- Mirath is the terminology used for the Islamic law of inheritance.
- It also means the transfer of property or items from one person to another.
- Technically it is a science that shows the eligible heirs as they are assigned inheritance by application of jurisprudential and some mathematical principles.

b) *Significance of Mirath*

- i. Women are recognized as integral part of the family and their right to inheritance of the share of the property.
- ii. The law of mirath safeguards against family squabbles and conflicts over the division of a deceased person hence promoting harmony and understanding among the members of the family.

- iii. It allows for circulation of wealth as people take possession of their shares of inheritance and invest it in a meaningful manner.
- iv. This particular law has stood the test of time. All other laws (secular laws) needed reforming because of inheritance weaknesses.
- v. It is a divine commandment of an obligatory nature (Fardh), whose violation is punishable in the hereafter.
- vi. The wealth is not passed on to a single person, luxury loving and extravagant, thus no danger of it being misused.
- vii. The law of mirath also enables the settlement of the debts of the deceased and payment of legacies in the form of wasiyya. thus a Muslim has the chance to set aside some part of his property for the welfare of the community and those who do not have shares of inheritance.
- viii. It also strengthens the bond of relationship the bond of relationship between the relatives and also between a husband and wife and they are aware of the needs of each other even after death.
- ix. The law of mirath enables the parents strives hard in acquiring a lawful wealth for the benefit and betterment of their heirs who will be a bit secure financially.
- x. It safe guards and protect the interests of the orphans, since prior to that their property was misused by the greedy relatives who may deprive the rightful heirs from getting their shares.

c) *Forms of Child Abuse*

- i. Physical abuse e.g. beatings, burning, pulling ears.
- ii. Social abuse e.g. discrimination on basis of age, gender disability, defects.
- iii. Child labour
- iv. Child prostitution
- v. Child sex/ pedophile.
- vi. Denial of the right to education.
- vii. Denial of basic needs – food, shelter, clothing.
- viii. Verbal abuse e.g. calling names, insults, abuses.
- ix. Inadequate legal framework to protect children and their rights.
- x. Giving children drugs and alcohol.

- xi. Forced initiation rites e.g. female genital mutilation/ forced circumcision of girl child.
- xii. Indecent touching, fondling and other sexual gestures.
- xiii. Child pornography.

(5 x 1 = 5 marks)

3. a) *Manners of Eating*

- i. To wash both hands up to the wrists.
- ii. To recite Bismillah.
- iii. To eat with the right hand.
- iv. To eat from that which is in front of you.
- v. To eat with 3 three fingers. This helps to digest the food properly.
- vi. To clean the plate, bowl, etc. and to lick the fingers.
- vii. To pick up and eat a fallen morsel.
- viii. Not to find fault in food.
- ix. Not to blow in food as a result of carbon dioxide been released.
- x. Not to lean while eating.
- xi. To read the du'a after the meals.
- xii. To wash the hands after eating.

(8 x 1 = 8 marks)

b) *Ways in which Muslims in Kenya can show Taqwa.*

- i. By striving to please Allah by obeying this commands.
- ii. Have love and fear of Allah.
- iii. Showing gratitude for Allah's favour / words or actions
- iv. Reading /reciting the Quran.
- v. Performing the five daily prayers, Fardh and Sunnah and observing other devotional acts.
- vi. Being humble, gentle and polite to others.
- vii. By being patient and practicing self restraint.
- viii. By protecting, conserving and taking care of Allah's creation.
- ix. By living in peace with oneself and others.
- x. Being content with what one has.
- xi. Be living simple and modest lives.
- xii. By leading chaste and moral lives/moral uprightness.
- xiii. Keeping away from evil deeds and immoral practices.
- xiv. Devoting time to Allah, remembering him and his bounty to mankind
- xv. Giving Sadaqa and Zakat.

(12 x 1 = 12 marks)

4. a) Contributions of the Ansar to Developments of Islam.

- i. They established a brotherhood with the Muhajirin and worked together the cause of Islam/ offered the Muhajirin a safe haven from where they spread Islam.
- ii. Joined with the Muhajirin to propagate Islam as a united front.
- iii. They accepted the Prophet (S.A.W) as spiritual and social leader thus enable him to carry on with his mission.
- iv. They strengthened/ reinforced the Muslim army to counter any outside aggression and in military operations.
- v. Joined the Muhajirin in spreading Islam which hastened and enhanced its spread.
- vi. Learned from the Prophet and the Muhajirin about Islam which they spread to others.
- vii. The support they gave to the Prophet gave him inspiration and motivation to carry on with his mission.
- viii. The Prophet created in Madina a new state and new social order which is still regarded as archetypal model for Muslims everywhere.
- ix. They helped in the building of the Prophet's mosque in Madina.
- x. It was in Madina that the Prophet was able to work out a cultus and institutions e.g. Juma prayers, five daily prayers, Adhan, prostration during prayer, giving of alms etc.

(6 x 2 = 12 marks)

b) Why the Madina constitution was written.

- i. To ensure that Islam was taught and spread freely in a peaceful environment.
- ii. To ensure peaceful co-existence between Muslims and non-Muslims in Madina.
- iii. To safeguard freedom of worship.
- iv. To safeguard life and property.
- v. To safeguard freedom of thought, expression, association and religion.
- vi. To reduce/stop territorial and religious wars/ conflicts.
- vii. To reconcile different groups living in Madina.
- viii. To provide safe haven for Muslims and non-Muslims.
- ix. To recognize/confirm the Prophet (S.A.W) as Supreme Leader (religious, political, social ethical) and organizer of affairs in Madina.
- x. To ensure tolerance to other people's religious practices and beliefs.
- xi. To create a model Muslims state.
- xii. To preserve it for future generation.

(8 x 1 = 8 marks)

5. a) Factors that led to the fall of the Abbasid Dynasty.

- i. Moral degeneration due to the extravagant life styles of the ruling class who concentrated on pomp and ceremony at the expense of solving the problems on the caliphate.
- ii. Weak leadership by the Caliphs. The Caliphs could not rule the empire efficiently and effectively.
- iii. Dissatisfaction by the provincial governors' in response to the appointment of the Turkish guards to take care of the royal security.
- iv. Discontent by the Arabs and the Persian soldiers who felt sidelined.
- v. Some provincial governors led revolts against the Caliph.
- vi. Racial discord between Arabs and non-Arabs, and religious conflicts between Muslims and non-Muslims undermined unity and peace in the Caliphate.
- vii. Decline in military power as the army had been neglected at the expense of cultural affairs.
- viii. Economic unrest due to imposition of heavy taxes and other levies on the population.
- ix. Latter Abbasid rulers invested enormous powers on the provincial governors and this led to the decentralization of the administration/ power.
- x. Due to decentralization of power some provincial governors declared their own autonomy/ independence.
- xi. Emergence of Muslim sects such as the Shiites, Qarmathians undermined the unity of the Muslims Ummah.
- xii. Invasion by the Mongols led by Hulaghu Khan who killed the Caliph and destroyed Baghdad in 1258 A.D. Thus giving the final blow to the Abbasid dynasty.
- xiii. Natural calamities, floods, famine.

(10 x 1 = 10 marks)

b) *Contribution of the Abbasids to Education*

- i. The Caliphs were educated and cultured and they provided patronage for education and learning throughout the Caliphate.
- ii. Madrassa, Primary and Secondary schools, colleges and institutions of higher learning were established throughout the Caliphate.
- iii. Establishment of libraries. A library was attached to every mosque.
- iv. Schools started in private houses and shops.
- v. The study of the Quran, Hadith, literature, jurisprudence, logic, mathematics, geography, philosophy, astronomy, medicine and music etc. was carried out in the education system.
- vi. Learning of Islamic History was promoted.
- vii. Practically everybody could read and write and this promoted learning and culture with Baghdad becoming the centre of world culture.
- viii. Books in Persian and Greek were translated into Arabic.
- ix. Islamic jurisprudence became an independent discipline.

- x. The four Sunni schools of thought: Hanafi, Maliki, Shafii and Hanbali emerged.
- xi. Hadith was collected during this time.
- xii. Literacy level of women improved.
- xiii. Specialized system of Hadith research introduced.
- xiv. Scholars were held in high esteem.

(10 x 1 = 10 marks)

6. a) Contributions made by Ibn Sina to Medicine.

- i. Ibn Sina wrote the canon of medicine, which is his most celebrated book in medicine, presents a summary of all the medical knowledge of his time
- ii. He wrote a complete section about kidney calculi in his book. Totally, 65 herbal, 8 animal, and 4 mineral medicines are mentioned in his book as beneficial drugs for dissolving, expelling, and preventing kidney calculi.
- iii. Ibn-Sina introduced very advanced drug designing based on drug delivery, targeting the organ, deposition in the site of action, pain control, wound healing, clearance after action, and supporting the organ.
- iv. Using Ibn-Sina's ideas help scientists to choose better drugs with a historical background to reduce the cost of therapies and research projects.
- v. Discovery of sexually transmitted diseases
- vi. First detailed description of skin problems, perversions and nervous ailments
- vii. First description of Meningitis
- viii. First known treatment of cancer. Discovery of cancer as a tumor.
- ix. Discovery of the causes of bleeding and hemorrhage
- x. First descriptions of bacterial and viral organisms
- xi. Description of working of heart as a valve
- xii. First diagrams of the cranial sutures
- xiii. Discovered that madness is a disorder of reason with its origin in the middle part of the brain.
- xiv. Introduction of quarantine for contagious diseases
- xv. Identification of tuberculosis and phthisis as contagious
- xvi. First description of the surgical procedure of intubation
- xvii. Discovered the cerebellar vermis and the caudate nucleus (Neuroanatomy)

(7 x 1 = 7 marks)

b) Influence of Muslims Culture on the Kenya Society.

- i. Language – Kiswahili (mixture of Arabic and Kenyan languages) is the national language of Kenya. It is spoken in every part of Kenya. Arabic or

Kiswahili loan words have their way in every language. (Including English) and dialect spoken in Kenya.

- ii. A big population of Kenya is made up of Muslims who continue to make Reverts/converts. This means that Muslims are found in every city and town in Kenya and even in the rural areas where they continue to influence the way people live and behave.
- iii. Food and methods of cooking e.g. Pilau, Biriani, Kaimati, Mahamri, use of spices in cooking.
- iv. Etiquettes – manner, behavior, speech.
- v. Dress – mode of dress, buibui, kangas, kanzu.
- vi. Architecture and design – design of house and use of building materials and way of building.
- vii. Education- Madrassa, school and colleges built and run by Muslims, Muslims history.
- viii. Tourism – attract tourists to come and see historical sites built by Muslims teaching of Muslim culture and celebrations e.g. Maulid.
- ix. Urbanization – coastal urban centres founded and built by Muslims and mostly inhabited by Muslims, their contribution in developing other urban centres in North Eastern and other areas.
- x. Intermarriages – intermarriages with other people continues to spread Islam. Islamic culture and influence to more areas.
- xi. Politics – Muslim have always been involved in the Kenyan politics as elected members of Parliament, Ministers and Assistance Ministers, elected councilors and Mayors leaders and members of the trade union movement, have been involved in the struggle for independence, for human rights and democracy.
- xii. Public service – working as civil servants, in judiciary.
- xiii. In Commerce and Industry – involved in manufacturing as factory owners or workers, as business owners or employers and in other sectors such as Matatu, business, import and export etc.
- xiv. Agriculture – involved in farming activities as owners of shambas employers, members of co-operative societies.