

314/2

ISLAMIC RELIGIOUS EDUCATION

Paper 2

MARKING SCHEME

OCT/NOV 2009

1. a) *Principles of Islamic Morality*

- i. Faith/ belief in Allah.
- ii. Fear of Allah
- iii. Adherence/ obedience to Islamic teachings based on the Quran and Hadith /Sunnah.
- iv. Avoidance of prohibitions.
- v. Fulfillment of prescriptions.
- vi. Alertness/ guarding against committing sins / going against the teachings of Islam.
- vii. Repentance/seeking forgiveness.

(4 x 1 = 4 marks)

b) *The significance of Amr bil Maarfu wa Nahyi Anil Munkar in the prevention of Evil.*

- i. Creates awareness in Muslims of what is good and what is evil.
- ii. Corrects weakness in individuals.
- iii. Acts as a reminder of what is good and what is evil.
- iv. Acts as a watchdog for individuals.
- v. Leads to uprightness and good behaviour.
- vi. It is incentive to do what is good and avoid evil / motivation.
- vii. Leads to eradication of social ills in the society e.g. corruption, immorality, violence, indecency.
- viii. Creates harmony, peace and brotherhood among Muslims.
- ix. Promotes/ cultivates values/virtues necessary for good co-existence in the community.

(5 x 2 = 10 marks)

c) *Rules on the Islamic Code of Dress.*

The Muslim women dress should fulfill the following rules:

- i. The *hijab* (covering) must conceal the entire body except the face and the hands.
- ii. It should not be translucent or tight. Tight clothes, even if they conceal the color of the skin, still describe the size and shape of the body or part of it, and create vivid images.
- iii. It should not attract the attention of the opposite gender; thus it should not be extravagant or excessively opulent. Nor should jewellery and makeup be on display.
- iv. It should not be a garment worn because of vanity or to gain popularity or fame. The female companions were known to wear black and other dark colors but other colors are permissible; a woman must not however wear colorful clothes because of vanity.
- v. It should not be perfumed. This prohibition applies to both the body and the clothes.
- vi. It should not resemble the clothing worn by men.
- vii. It should not resemble the clothing that is specific to the non-Muslims.

The Muslim's men dress should fulfill the following rules:

- i. The part of the body from the navel to the knees should be covered.
- ii. It should not resemble the clothing that is specific to the non-Muslims. Western clothing that does not represent a certain group or sect is normally permitted.
- iii. It should not resemble the clothing worn by women.
- iv. It should not be tight or see-through.
- v. A man is not permitted to wear garments made of silk, or jewellery made of gold.
- vi. Finally, it is *recommended* for men not to wear garments that fall below the ankles.

N.B:

Some of the conditions are the same as the conditions for woman but others relate particularly men.

(6 x 1 = 6 marks)

2. a) *Significance of the Law of Mirath*

- i. 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.
- ii. It allows for circulation of wealth as people take possession of their shares of inheritance and invest it in a meaningful manner.
- iii. This particular law has stood the test of time. All other laws (secular laws) needed reforming because of inheritance weaknesses.
- iv. It is a divine commandment of an obligatory nature (Fardh), whose violation is punishable in the hereafter.
- v. The wealth is not passed on to a single person, luxury loving and extravagant, thus no danger of it being misused.
- vi. 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.
- vii. 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.
- viii. 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.
- ix. 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.

b) *Importance of Eddat*

- i. It is an obligatory act for a woman following divorce or death of her husband/ a form of worship.
- ii. It is a show of respect to the deceased in the case of death.
- iii. It is a time of reflection for the wife/ husband.
- iv. It is a sign of the sanctity of the institution of marriages.
- v. A proof that there is no pregnancy from the woman's previous/late husband.
- vi. To avoid unnecessary conflicts and disputes regarding the paternity of a child/children.
- vii. In case of divorce it accords the husband an opportunity to revoke divorce where it is revocable.

(6 x 1 = 6 marks)

c) *Islamic Rules that Govern the Relationship between Muslims and Non-Muslims.*

- i. Muslims should have dealings with non-Muslims/ treat them with fairness and justice.
- ii. Should show tolerance to their behaviour and life styles.
- iii. Should have mutual respect.
- iv. Should keep a good relationship / rapport with them. E.g. greet them, have intervisits.
- v. Should have mutual consultations on common issues/ matters.
- vi. There should be no act of aggression against peaceful non-Muslims/ peaceful co-existence/ not persecute or oppress them.
- vii. Should not make rude comments about them/speak behind their backs.
- viii. Should mutually protect each other in times of need.
- ix. Can conduct trade transactions with people of other faiths in Halal ways.
- x. Should assist/ help non-Muslims in any way they can/should be kind and compassionate to them.
- xi. Can interact with people of other faiths freely and with frankness/ should avoid suspicions.

(6 x 1 = 6 marks)

3. a) *Illegal ways of Earning Money*

- i. Stealing
- ii. Robbery
- iii. Gambling
- iv. Usury (Riba)

- v. Cheating
- vi. Bribery
- vii. Trading in Prohibited goods/items
- viii. Forgery
- ix. Prostitution

(5 x 1 = 5 marks)

b) *Conditions an Agreement has to fulfill for it to be binding.*

- i. The agreement must be mutual.
- ii. Term and conditions must be clear/ should have no ambiguity.
- iii. Must be done with good intentions.
- iv. Should be flexible.
- v. All conditions of the agreements must be in conformity with Islam.
- vi. It must be written (if possible).
- vii. It should be on permissible things/ items.
- viii. It must have witnesses.
- ix. Must be binding to both parties.
- x. Must be contracted by mature and sound adults.
- xi. The two parties should clearly understand the terms of the agreement and its legal implications.

(8 x 1 = 8mks)

c) *Rights of children in Islam*

Rights to

- i. Life
- ii. Shelter
- iii. Decent and proper clothes
- iv. Food
- v. Medical care/health care.
- vi. Nutritional care.
- vii. Proper upbringing.
- viii. Good names.
- ix. Protection from outside aggression.
- x. Education and spiritual well being.
- xi. Proper environment to grow in.
- xii. Good friends/ company.
- xiii. Counseling and/ guidance
- xiv. Legitimacy – should have a father.

xv. Feed from legitimate sources.

(7 x 1 = 7 marks)

4. a) *Methods used by the Quraish to Persecute Early Muslims in Makkah.*

- i. Physical torture e.g. beatings, putting thorns on the path, being dragged in the sand.
- ii. Mental torture by marginalizing them.
- iii. Killings/ murder/ beating to death.
- iv. Through business embargo.
- v. Threatening them with death.
- vi. Opposition to and rejection of the Prophet's teaching.
- vii. Verbal insults and abuses hurled at Muslims.
- viii. Name calling of the Muslims/ called Muslims names.
- ix. Prevented Muslims from worshipping in the Kaaba.
- x. Making noises when Muslims were praying.
- xi. Threatening and warning they would be converts or those who made contact with Muslims.
- xii. Confiscated the property / wealth of Muslims.
- xiii. Men who were married to Muslim women divorced them.

(12 x 1 = 12 marks)

b) *Reasons Why Uthman Ibn Affan Was Elected Caliph.*

- i. He was one of the early Muslims who migrated to Abyssinia and then to Madina.
- ii. He was one of the ten companions of the Prophet (s.a.w) to whom the prophet gave the good tidings of Heaven.
- iii. He was of gentle character, soft spoken, kindhearted and compassionate.
- iv. Was one of the first ten people who believed in the Prophets (p.b.u.h).
- v. He was a companion of the Prophet (p.b.u.h) throughout the Prophet's life.
- vi. He donated generously to the cause of Islam whenever the Prophet (p.b.u.h) needed help / funded the Islamic army especially the battles of Tabuk.
- vii. He was married to two daughters of the Prophet (p.b.u.h) (one after the other)
- viii. He was one of the writers of the Revelation.
- ix. The Prophet (p.b.u.h) had praised him and indirectly pointed to him after Abu Bakr and Umar as top companion.
- x. He was unanimously proposed as the next Caliph to succeed Umar by the panel of six companions appointed by Umar.

(8 x 1 = 8marks)

5. a) *Achievement of the Umayyad Dynasty.*

- i. Restoration of law and order throughout the Muslims empire after the prolonged civil war.
- ii. The Caliphate lasted for almost a century from 660 to 750 when it was overthrown by the Abbasids.
- iii. The conquest of African territories thus expanding Islam and Arab influence in Africa.
- iv. Consolidation and extension of Islamic territories in Asia.
- v. Introduced proper administrative system and built a strong and efficient army.
- vi. Establishment of a department of registry (Diwanul – Khatam).
- vii. Introduced postal services (Diwanul-Barid)
- viii. The building of the first Muslims navy.
- ix. Arabic was made the official language of the whole Islamic Nation.
- x. Standardization of currency used in the Muslim empire by introduction gold, silver and copper coins with the denominations of Dinar and Dirham.
- xi. Introduced vowels and diacritical marks in the Arabic script which made it easier for the non-Arabs to learn Arabic and use the correct pronunciation.
- xii. Liberalization of knowledge and freedom of learning.
- xiii. Saw stability in leadership. Arab civilization had its first stable centre in the Umayyad Caliphate in Damascus (established by Muawiyyah)

(6 x 1 = 6 marks)

b) *Challenges Faced by Muslims in Kenya in the Nineteenth Century.*

- i. The Muslim presence remained mainly along the coastal strip and on the Indian Ocean islands as they could not venture into the mainland for fear of hostile people and other unknown factors.
- ii. During the nineteenth century European nations e.g. British, French, Germans and the Dutch started showing interest on the coastal of East Africa and this posed a threat to the Muslim possessions along the Kenya coast.
- iii. During the nineteenth century European Christian missionaries started their evangelization of the Kenyan people spearheaded by the CMS, UMFC and the Holy Ghost Fathers. The Christian missionary activities posed a threat to the spread of Islam.

- iv. The Europeans regarded Muslims with suspicion and mistrust as they only saw them in terms of slavery and slave trade a fact that made determined to check further Muslim influence among the Kenyan people.
- v. There was disunity among Muslims rulers. They would not encounter/countercheck the external interference as a united front.
- vi. The weakening of the Ottoman Empire affected what was happening in the Muslim world including the coast of Kenya.
- vii. The signing of treaties between the European powers (especially Britain) and the Muslim rulers undermined the Muslim power and trade.
- viii. The inability of Muslims to take Islam to the interior of Kenya accorded the Christian missionaries the Opportunity to take Christianity to the interior without hindrances.
- ix. The scramble for Africa leading to the Berlin Conference and partition of Africa brought Kenya under the British rule. That meant Muslims lost their political economic and social control of their possessions.
- x. Colonization by the British meant that the Muslims lost their independence which they had enjoyed for centuries (with the exception of the period of the Portuguese occupation).
- xi. With colonization and building of the Uganda railway, came the influx of European Christian missionaries into Kenya who started evangelization at a great speed undermining the spread of Islam.

(7 x 2 = 14 marks)

6. a) *Contribution of Sheikh Abdullah Swaleh Farsy to the Growth of Islam in East Africa.*

- i. He was an educationist, worked as a Senior Kadhi in Zanzibar (1960 – 1967) and as Chief Kadhi in Kenya (1968- 1982) and during his years of service he promoted Muslim unity through his excellent leadership and arbitration skills.
- ii. He authored over 25 books through which Muslims knowledge of Islam was enriched.
- iii. He translated the Quran into Kiswahili making it possible for non-Arabic speakers to read the Quran.
- iv. His spiritual leadership and decrees were accepted by all Muslims who also respected his authority to interpret Islam.
- v. He firmly stood for the interest of the Muslims especially their right to education.

- vi. He advocated for separate Muslims schools and for government aid in running them and for the provision of Muslim teachers paid by the Government in public schools.
- vii. He advocated for equity in education. He challenged the government to raise the standard of Muslim education to the level of other community's education.
- viii. He called for the combination of secular education and Muslim studies in Muslim schools.
- ix. He called on the government to start the teaching of Islamic Religious Education in schools.
- x. Contributed in the establishment of Madrassa system in East Africa.
- xi. He gave lectures and organized seminars in mosques to educate the Muslims youth. Many young people flocked to his lectures.
- xii. He stood for the pure Islam/ purity of Islam and revival of proper understanding of Islam.
- xiii. He was committed to reforming the society through education and by getting rid of outdated cultural practices among Muslims.
- xiv. Travelled widely for the course of Islam.