

the period between 1700 and 1900 A.D
(5mks)

6. a) State the contributions made by Imam Al-Ghazali to the development of Islam.

(10mks)

b) What were the views of Ibn Khaldun on education?
(10mks)

314/2

ISLAMIC RELIGIOUS EDUCATION

Paper 2

MARKING SCHEME

OCT/NOV 2011

THE KENYA NATIONAL EXAMINATIONS COUNCIL

Kenya Certificate of Secondary Education

1. a) *Islamic measures put in place to guard the society against zina.*

- i. Islamic teaching emphasizes that Muslim who attain the age of puberty should marry to avoid Zina.
- ii. Prohibition of free mixing of sexes; men and women are not allowed to mix freely. e.g. in the mosques men and women pray in separate areas.
- iii. Prohibition of acts that may lead Muslims to commit fornication adultery e.g. consumption of alcohol, engaging in dancing etc.
- iv. Muslim men are allowed to marry a maximum of four wives, incase a man fell in love with another woman he should marry her instead of committing zina.
- v. Harsh punishment has been prescribed in the Quran on fornicators and adulterers (Q 24 2-3).
- vi. Muslim women should dress decently i.e. they should cover their bodies with the exception of the hands and face. This reduces the evil of temptation which can lead to zina.
- vii. Restrictions on men from visiting other men's homes in their absence, a man cannot visit another man's house if it's only the wife who is at home.
- viii. Islam allows divorce incase a couple are unable to reconcile their differences to enables both parties choose suitable/ appropriate spouse.

- ix. Muslim women should be accompanied by Muhrim when going on a journey.
- x. Islam prescribes reward for those who keep away for zina.
- xi. Muslims are encouraged to practice piety to prevent them from engaging in immoral acts.

(10 x 1 = 10 marks)

b) *How the mass media has eroded the morals of the Muslim Youth in Kenya.*

- i. Distortion of Muslims identity where the mass media portrays images opposed to Muslims culture e.g. keeping of beard for men which is the Muslim identity is portrayed as unfashionable.
- ii. Muslim youth labeled as extremists and fundamentalists.
- iii. Advocating for western way of dressing where advertisements on television show that wearing of tight and short garments is fashionable.
- iv. Muslim youth waste a lot of time watching immoral films and surfing the internet at the expenses of their studies and their Ibadah.
- v. Mass media encourage the youth to rebel against the acceptable terms in the society e.g. through film, songs hence the youth have become rebellious and disrespected. Towards elders.
- vi. Distortion of Islamic teachings has made the youth less faith in their religion e.g. portraying polygamy in Islam as an avenue of spreading HIV/AIDs.
- vii. Publishing/ broadcasting negative articles about Islam e.g. Islam mistreats women this makes the youth especially girls develop rebellious attitude.
- viii. The youth have no respect for elders and they glorify use of vulgar language as a result of the songs they listen to and films that they watch.

(10 x 1 = 10 marks)

2.a) *Reasons for Jihad in Islam.*

- i. For self defense, incase one is attacked by enemies then he should fight them.
- ii. In order to defend the weak members of the society, fighting with the intention of helping those who are being oppressed. (Q 4: 75)
- iii. In defence of religion/ in the course of Allah; Muslims are supposed to fight in order to defend their religion.
- iv. Fighting to remove aggression: Islam allows Muslims to fight those who are aggressive e.g. where one country attacks another for no particular reason then it should be fought.
- v. For protecting places of worship; all places of worship in which the name of Allah is glorified should be protected against those who want to destroy them. (Q22:40)
- vi. Waging Jihad so as to defeat those who cannot tolerate Allah's message e.g. where Muslims are denied freedom of worship.

- vii. Jihad can be undertaken to defend property e.g. in a situation where property has been destroyed or stolen.
 - viii. Jihad can be undertaken so as to bring an end to evil e.g. people who refuse to pay zakat, who practice immoral activities should be fought.
- (5 x 2 = 10 marks)

b) *The rules of Jihad according to Islamic teachings.*

- i. Killing of old, women, children and those engaged in worship is prohibited.
- ii. Soldier should not mutilated dead bodies.
- iii. Destroy, burning or cutting vegetation is not allowed.
- iv. Destroy of places of worship is not allowed during Jihad.
- v. Slaying of flock or herds is not acceptable except subsistence.
- vi. War captives should not be persecuted.
- vii. A person who surrenders should not be attacked.
- viii. The enemy should not be ambushed; should be informed about the attack in advance.
- ix. Injured soldiers should be taken care of regardless of the side they are fighting for.
- x. All treaties and accords signed by the warring parties should be respected.
- xi. Soldiers should not steal the booty.
- xii. There should be fair distribution of the booty.

(10 x 2 = 10 marks)

3.a) *Effects of corruption on the Muslim society.*

- i. Division and hared among Muslims e.g. in a situation where a person who is not qualified is given a job at the expense of one is qualified can create enmity.
- ii. Creates unemployment where jobs can only be offered to those who are known hence leaving the majority unemployed.
- iii. Corruption leads to greed for more and more gain, a corrupt person will always want more and more gain.
- iv. Increase in crime activities; e.g. a policeman who is bribed to protect corrupt people encourages them to continue.
- v. A person who engaged in corruption lacks reputation from other members of the society.
- vi. Strict punishment has been prescribes for those who engaged in corruption by the Shariah.
- vii. Misappropriations of funds which are meant to assist the less fortunate members of society e.g. corrupt Muslims who misuse zakat funds.
- viii. Corruption kills initiative, hardwork and integrity e.g. promoting people who are not qualified, hence do not deserved it.
- ix. Loss of income for the government where most of the revenue is pocketed by corrupt people who evade tax.

- x. Creates social classes in society where those who are corrupt form the class of the rich and the remaining majority form the class of the poor.
- xi. Corruption creates shortages of goods and increase in prices, hence brings hardships to the poor who are not able to access basic necessities.

(10 x 1 = 10 marks)

b) *Rights of a Muslims husband*

- i. To be obeyed by the wife in lawful matters.
- ii. To be treated with respect, love and kindness;
- iii. His wife should take care of his property in his absence.
- iv. His honour should be protected i.e. his wife should not have relations with other men;
- v. His wife should seek for his permission when leaving the house and when she wants to perform sunnah acts e.g. fasting.
- vi. To be taken care of by his wife.
- vii. The wife should not admit anyone in the house whom he does not approve.
- viii. His wife should act as his confidant i.e. she should not reveal his secrets.
- ix. His conjugal rights to be fulfilled by his wife.

(5 x 1 = 5 marks)

c) *Conditions of borrowing and lending money.*

- i. There should be no interest charged.
- ii. Both parties should be mature and of sound mind.
- iii. There should be a written agreement signed by both parties.
- iv. There must be witnesses to the transaction.
- v. The borrower should be allowed more time if he is unable to pay on time.
- vi. Date of paying back should be stated.
- vii. Money borrowed should be used for halal purposes.
- viii. Lender should not attach conditions or expect favours from the borrower.

(5 x 1 = 5 marks)

4.a) *Contributions made by Abubakar Assidiq to the development of Islam.*

- i. He expended the Muslimempire through preaching Islam far and wide.
- ii. Compilation of the Quran during the Prophet's life time, the Quran was written on different materials and it was feared that it may be lost hence under the leadership of Abubakar was compiled into one volume.
- iii. He was strict in administration and he never allowed any of his officers to have in an irregular manner.
- iv. He decided the matters of the state after consultation and appointed public officers on merit.
- v. He strengthened the Muslims arm by ensuring proper administration, high level of motivation and discipline hence gained success in all expeditions.

- vi. He divided the Arabian Peninsula into different provinces for the purpose of providing better services and effective administration to the Muslims.
- vii. He paid special attention to the preaching of Islam e.g. he preached to the enemies before fighting them.
- viii. He bought the freedom of several Muslims slaves who were persecuted by their masters e.g. Bilal.
- ix. In Madina he purchased a plot used to construct a mosque and the prophet's house, he also contributed everything he had towards the Tabuk expedition.
- x. He participated in almost all battles which the prophet fought.

(10 x 1 = 10 marks)

b) *Way through which the Prophet (p.b.u.h) eliminated racism*

- i. Created a sense of brotherhood among believers by teaching that all Muslims are brother regardless of colour or race.
- ii. Preached on equality among all races e.g. he appointed Bilal who was a slave as a Muadhin.
- iii. He preached to people of all races e.g. he sent missionaries to preach to people of non-Arab origin e.g. Abyssinia, Roman Empire, and Persian Empire.
- iv. He prescribed a heavy punishment to those who practice racism.
- v. Preached/ emphasized practice of humility which describe as the act of racism.
- vi. Islamic teachings as a whole discourage racism and encourages unity of Muslims e.g. performance of Hajj, giving out zakat.
- vii. He married and encouraged Muslims to marry from different races to discourage racism e.g. he married Maria Qibtiya from Egypt, Bilal was married to the sister of Abdurrahman Ibn Auf.

(5 x 2 = 10 marks)

4. a) *Reforms introduced by Khalifa Umar Ibn Abdulaziz of the Umayyads.*

- i. Gave equal civil status to the mawalii and exempted them from paying Kharaj (land tax) and this led to more people converting to Islam.
- ii. He forbade forceful circumcision e.g. forbade the Khorasan governor in to forcing converts to get circumcised.
- iii. Tolerant towards non-Muslims e.g. he reduced taxes for the Christians of Najran also once a Muslim killed a non-Muslim and he ordered that the Muslim be killed.

- iv. He forbade the sale of land by non-Muslims to Muslims because the Muslims did not pay Kharaj.
- v. He improved the status of the Alids e.g. he restored the privileges which they enjoyed during the time of the glorious caliphate.
- vi. He banned the cursing of Ali (R.A) and his descendants during Friday khutba.
- vii. He appointed official on merit and piety. He instructed his governors to be loyal to the people, dutiful and sincere and not to accept bribes, attack or oppress people.
- viii. He was strict in administration and took strict measures against dishonest governors and officials e.g. Yazid Ibn Muhallab was imprisoned for misappropriating funds of war.
- ix. Jails were reformed; jailers and warders were strictly ordered not to misbehave with prisoner. Prisoners were given monthly allowances, clothing and education in order to make them useful people in the society.
- x. Expanded the empire through peaceful conquest, stopped all military expeditions there was no rebellion or war during his rule, the Shia and Kharijites were happy with his rule.
- xi. Improvement in education where a number of books were translated into Arabic e.g. Masala Jundi who was a Jew from Hasrah translated medical Syrian books into Arabic.
- xii. Eradicated poverty within two years and three months of his rule such that people would walk around with their zakat looking for people to give.
- xiii. He took legal measures to check the tendency of purchasing land in cities, he restored land which was grabbed to its original owners.

(8 x 1 = 8 marks)

b) Reason that contributed to the fall of the Ummayyad dynasty.

- i. Succession disputes which led to fights and also unqualified rulers contributed to the fall of the Ummayyads.
- ii. Vastness of the empire made some governors autonomous and they created their own governments and disregarded the central government, this brought about divisions which led to their fall.
- iii. Over taxation of the people made them lose confidence in the Ummayyad rule.
- iv. There was no standing army to defend the state this led to the weakening of the state.
- v. Harsh rule of the Ummayyads led to revolts.

- vi. They lost many battles leading to the weakening of the empire.
- vii. The underprivileged group which consisted of the dhimis, mawali alids, Kharijities felt oppressed and rebelled against the Ummayyads.
- viii. Secularization of the state where the state was no longer rules according to the teachings of Quran and Hadith and immorality was condoned.
- ix. Ummayyads believed in the exclusiveness of the Arab race and excluded other races who rebelled and fought against them.

(7 x 1 = 7 marks)

c) *Challenges faced by Muslims in the spread of Islam in East Africa in the period between 1700 and 1900 A.D*

- i. The Arab Muslims came to East Africa specifically to trade they were not missionaries; hence it was difficult for them to preach Islam.
- ii. Islam was associated with slavery since the Arabs who were Muslims were slave trades hence it was difficult to convince the locals to convert to Islam.
- iii. The colonialists supported the Christian missionaries to spread Christianity but did not support the Muslims.
- iv. Muslims lacked funds and resources to assist them in the spread of Islam unlike the Christian missionaries who were funded from their home countries.
- v. Christian missionaries offered incentives to people who converted to Christianity and the Arab Muslims offered none, hence it was difficult to spread Islam.
- vi. Tropical diseases, hostile tribes and difficult terrain of the interior discouraged the Muslims from venturing into the interior to spread Islam.
- vii. Some traditions belief and practices of the local people contradicted Islamic teachings e.g. circumcision, polygamy hence discouraged them from embracing Islam.

(5 x 1 = 5 marks)

6.a) *Contributions made by Imam Al-Ghazali to the development of Islam.*

- i. He was a distinguish teacher whose lecture attracted a large number of students and scholars.
- ii. He removed irreligious doctrines, he was the first one to strike against Greek philosophy which was undermining the foundation of Islam.
- iii. He wrote numerous books e.g. Ihya-ulum –ul-diin (the revival of religious science), Makasid-al-falasafa, Tahafut-al-falasafa.
- iv. He awakened spirit of Islam by carrying out a detailed analysis of the moral and spiritual life of Muslims.

- v. Credited for laying foundation of scientific scholarship in Asharite School of theology.
- vi. He wrote commentary on the Holy Quran known as
- vii. Formulated the ten rulers of conduct.
- viii. Taught that the best guidance for man is revealed knowledge.
- ix. Suggested for the reformation of the society, he criticised the ulam for wasting time debating insignificant issues instead of devoting their energies in doing their essential duties.
- x. He is recognized as Mujadid (reviver of Islam) in the Muslim work.
- xi. Stressed on the study of the traditions and biography of the Prophet (p.b.u.h) and modeling of one's life according to it.)

(10 x 1 = 10 marks)

b) Ibn Khaldun's view on education.

- i. Quran is the basis of Islam and source of Islamic knowledge hence should be studied with understanding.
- ii. Aim of education is to develop firm religious belief and good morals in children.
- iii. Teachers should acquire knowledge and master the art of teaching.
- iv. Teachers should know the psychology of pupils and their levels of ability.
- v. Memorisation without understanding as a form of teaching should be discouraged.
- vi. Students should be encouraged to engage in debate and arguments in a scientific way.
- vii. Teachers should make necessary preparations for the lesson.
- viii. Education of youngsters should be based on generalization of knowledge at the beginning and specification should come later.
- ix. Secular education is important.
- x. Recommended continuity in learning.
- xi. Quran should only be taught when the child acquires a certain degree of intelligence, other religious subjects should be taught early.
- xii. Punishments as an incentive to learning should be a last resort to the teacher.
- xiii. Teaching in the earlier stages should be in mother tongue.
- xiv. Arts and craft should be included in the curriculum and should be perfected.
- xv. Advocated for teaching of languages which are found in modern education.
- xvi. Advocated for progressive and modern system of education.

(10 x 1 = 10 marks)