

KCSE PAPER 2 2018 MARKING SCHEME

4.12.1 Islamic Religious Education Paper 2 (314/2)

1.	<p>a) Rationale behind the prohibition of gambling in Islam</p> <ul style="list-style-type: none"> (i) It can lead to fights, quarrels and even death in the society. (ii) It encourages laziness because of the easy gains. One gets money without working for it. (iii) It's a wastage of time and misuse of leisure. (iv) A person may accumulate debts and ends up borrowing which can lead to bankruptcy. (v) Can lead to suicide as a way of escaping the problems arising as a result of debts. (vi) Can lead to depression, heartache, suffering from health related problems. (vii) A gambler may neglect his obligations towards Allah e.g. Zakat, Sadaqah. (viii) Unfair gains lead to easy spending and thus a gambler can never benefit himself or others. (ix) A gambler may gamble the inheritance of his children hence leave them as destitutes. (x) Can lead to family break up and divorce if the head of the family is unable to provide for the family due to gambling. (xi) It encourages people to engage in corrupt and unlawful dealings so as to support the urge. (xii) It is an unacceptable and unfair mode of earning in the sight of Allah, hence earns His displeasure. A gambler cannot succeed in this world and in the hereafter. 	(8 x 1) = 8 marks
1.	<p>b) Benefits that Muslims gain from practicing the virtue of Qanaa.</p> <ul style="list-style-type: none"> (i) By acknowledging that all what one possesses comes from Allah, it will eliminate all elements of selfishness or greed. (ii) They will also be rewarded by Allah by practicing Qanaa given that this is a virtue encouraged in Islam. (iii) Qanaa enhances the trust of Allah in a Muslim as he believes it's only Allah who can provide for him/her. (iv) Qanaa makes one satisfied with what he has because he knows gains or losses come from Allah. (v) By practicing Qanaa, the Muslim umma will be safeguarded from the menace of bribing, corruption and abuse of office since no one will want to bribe for him/her to get what Allah has not planned for them. (vi) Contentment gives one mental peace and happiness. (vii) Contentment is a virtue that keeps one free from anxieties and worries, you only get what is destined for you and have to contend with that. (viii) It feels the mind of a Muslim with joy, satisfaction and cheerfulness. (ix) It extinguishes the flame of persistent desires and tames the unruly passions. (x) It promotes love and tranquility in the society as one does not covet what does not belong to him or her. 	(7 x 1) = 7 marks

1.	<p>c) Reasons why Muslims are prohibited from consuming dead meat.</p> <ul style="list-style-type: none"> (i) Dead meat which has not been slaughtered retains blood which is harmful to human beings. (ii) Allah has ordered humans to consume slaughtered meat and leave the carcasses for other creatures whose survival depends on them. (iii) Consuming dead meat does not acknowledge the authority of Allah over the animal since Allah's name was non-pronounced to legitimize its consumption. (iv) The prohibition encourages the owner of the animals. It prevents the owner from being wasteful. (v) Civilized people find it distressful to eat dead animals and Islam is a religion of civilization and good etiquette. <p style="text-align: right;">(5 x 1) =</p>	5 marks
2.	<p>(a) Conditions that may necessitate a wife to seek for dissolution of marriage through the Kadhis court.</p> <ul style="list-style-type: none"> (i) Failure or inability by the husband to provide the wife with the basic needs to sustain the family. (ii) Inability by the husband to meet her sexual needs (impotence of the husband). (iii) If the husband is imprisoned for a long time. (iv) If the husband is insane. (v) When the husband denounces Islam. (vi) In case the whereabouts of the husband are unknown i.e. long absence. (vii) If the husband is cruel and mistreats his wife. (viii) Absence or amputation of the male organ. <p style="text-align: right;">(7 x 1) =</p>	7 marks
2.	<p>(b) Ways through which Muslims can assist in curbing domestic violence.</p> <ul style="list-style-type: none"> (i) Educating fellow Muslims on the need to have an understanding between couples so as to lead a peaceful life. (ii) By advising Muslims who are married to seek alternative ways of resolving issues in marriages rather than resorting to violence. (iii) Advocating for respect between couples and letting them know that only Allah is perfect and urging them to exercise patience. (iv) By intervening in case of a situation where the violence has erupted and standing in as just and fair mediators. (v) Preaching the essence of a peaceful co-existence between couples during marriage as it is the case in the sermon for Nikah and stressing that in case of disagreements people could part without violence. (vi) Creating awareness amongst the youth who are just about to get married and those who are married on the adverse effects of domestic violence. (vii) Praying for the couples during marriage for Allah to bless them with a peaceful and loving union. (viii) By adopting the exemplary practice of the Prophet who used to be the best to his wives. (ix) By adopting the gradual steps of resolving disputes between couples as provided for in the Quran. <p style="text-align: right;">(7 x 1) =</p>	7 marks

2.	<p>(c) Ways in which hoarding can affect the Muslim community.</p> <ul style="list-style-type: none"> (i) It deprives the Muslims from getting the necessary commodities. (ii) It creates a lot of difficulties and suffering for those who cannot afford to buy what they need. (iii) It may create hatred amongst the members of the community as bitterness will prevail. (iv) It leads to discrimination and a feeling of injustice in the society especially the less fortunate. (v) It may lead to health related problems in the community because commodities could go stale or expire and hence create a health hazard situation. (vi) It promotes a sense of injustice and unfairness as the hoarder amasses greater profits at the expense of other members of society. 	(6 x 1) = 6 marks
3.	<p>(a) Responsibilities of a Muslim wife.</p> <ul style="list-style-type: none"> (i) She should obey her husband in lawful matters. (ii) Should take good care of the husband's properties while at home. (iii) Should take good care of her husband. (iv) Should keep her husband's secrets. (v) Should take good care of the children and give them a good Islamic upbringing. (vi) She should protect the honour of her husband by not having relations with other men. (vii) She should not admit anyone in the house whom her husband does not approve. (viii) She should treat her husband with respect, love and kindness. (ix) She should avail himself to the husband for intimacy. (x) She should provide an enabling environment for the husband to get legitimate children e.g. taking contraceptives with the knowledge of the husband. 	(6 x 1) = 6 marks
3.	<p>(b) Effects of corruption on the Muslim society.</p> <ul style="list-style-type: none"> (i) Corruption brings about unemployment due to the fact that qualified people for certain jobs cannot get appointments because posts have already been taken through corruption. (ii) Corruption intensifies insecurity in the society as security agencies could be compromised. (iii) It creates a sense of hatred and enmity between people of the same society. (iv) It leads to loss of public trust in the government and its agents. (v) Leads to underdevelopment in the community since corrupt fellows will work hard to reduce their losses. (vi) It leads to deteriorating standards of professionalism. Professionals don't get the right recognition. (vii) It can create tribalism in the society thus undermining development and unity. (viii) It may lead to increase in prices of goods and services leading to poverty and social instability. (ix) It leads to underutilization and misappropriation of resources. 	

	<ul style="list-style-type: none"> (x) It leads to loss of public resources. (xi) It leads to poor service delivery to the society. (xii) It promotes favouritism and nepotism in the society. <p style="text-align: right;">(8 x 1) = 8 marks</p>	
3.	<p>(c) Conditions to be adhered to before a Muslim takes a loan from a bank.</p> <ul style="list-style-type: none"> (i) One should ensure that the bank is Shariah compliant. (ii) Ensure that the loan to be taken will not attract any interest. (iii) The money given to you must have been generated from halal means. (iv) There has to be competent witnesses to the loan transaction. (v) The agreement between him/her and the bank should be written down. (vi) The custodians and managers of the bank should be Muslims who understand the Shariah regarding loan transactions. (vii) A Muslim should understand the terms of the agreement before signing for the loan. (viii) The loan should be taken for a legitimate objective or purpose. <p style="text-align: right;">(6 x 1) = 6 marks</p>	
4.	<p>(a) Importance of the Constitution of Madina to the Muslims.</p> <ul style="list-style-type: none"> (i) It reconciled the warring tribes of Madina (Aws and Khazraj) and changed their focus to the new religion. (ii) It confirmed the Prophet as the supreme leader and controller of all Muslim affairs. (iii) It laid down principles on which cordial relationships could be established between Muslims and non-Muslims. (iv) It ensured freedom of worship and thought. (v) It recognized protection of life and property and banned crimes of all kinds. (vi) It gave and earned the Prophet great respect and recognition of being a great political leader, an organizer and a peace maker. (vii) It ensured that Muslims would now settle and only think about the hostilities from outside Madina. (viii) It gave the Muslims a conducive environment of propagating Islam from within and outside Madina. (ix) It set out clear conditions under which Madina could be protected from internal and external aggression. <p style="text-align: right;">(7 x 1) = 7 marks</p>	
4.	<p>(b) Challenges experienced by Muslims in the early years of Islam.</p> <ul style="list-style-type: none"> (i) They had to contend with hiding their faith in the early stages to avoid persecutions. (ii) They were despised and mocked by the Quraish for accepting Islam and observance of religious practices. (iii) Muslims were exposed to a social and economic boycott as a way of pressurizing them to abandon Islam. (iv) They were exposed to different forms of persecution because of their faith. (v) The Prophet became an object of temptation with promises of material and political rewards in exchange of abandoning his mission. (vi) Low level converts were subjected to bodily torture by virtue of their faith e.g. Bilal, Sumayya, Yasir e.t.c. 	

	<p>(vii) They were restricted from propagating and performing religious practices e.g. the Prophet was stoned in Taif while propagating.</p> <p>(viii) Makkan notables would use their influence to persuade rulers from whom the Muslims had sought refuge to bring the Muslims back to Makkah on fictitious grounds.</p> <p style="text-align: right;">(6 x 1) =</p>	6 marks
4.	<p>(c) Achievements of Abubakar R.A.</p> <p>(i) He maintained the stability and unity of Muslims during and after the death of the Prophet.</p> <p>(ii) He laid down the foundation for the expansion of the Muslim empire.</p> <p>(iii) He managed to silence the Persian and the Byzantine empires during his reign.</p> <p>(iv) He strictly enforced the observation of the principals of Islam e.g. his handling of Zakat defaulters, and this showed the way for the other caliphs on how to govern the Muslims.</p> <p>(v) He laid down the foundation of the Islamic state guided by the Quran and Sunnah.</p> <p>(vi) He introduced a Council of advisors (Shura) for consultations in matters of running the Muslim state.</p> <p>(vii) He appointed public officers on merit and instructed them to strictly follow the law.</p> <p>(viii) He built the public treasury (baytul mal) whose finances were properly utilized.</p> <p>(ix) He compiled the Quran into one volume. He ordered the Quran to be compiled under the chairmanship of Zaid bin Thabit.</p> <p>(x) He fulfilled the promise of the Prophet by sending Usama bin Zaid to an expedition that had been prepared by the Prophet before his death.</p> <p>(xi) He ensured smooth transition from his reign to the next caliph by appointing a committee prior to his death.</p> <p style="text-align: right;">(7 x 1) =</p>	7 marks
5.	<p>(a) Factors that facilitated the spread of Islam in both Mumias and Buganda in the 19th Century.</p> <p>(i) The acceptance of the rulers of both Mumias and Buganda to convert to Islam.</p> <p>(ii) Both rulers welcomed the Muslim missionaries in their respective areas.</p> <p>(iii) They both declared Islam to be the religion of their kingdoms.</p> <p>(iv) They both helped in the establishment of Madrasas in those areas.</p> <p>(v) Mosques were used as learning centres in both Mumias and Buganda.</p> <p>(vi) The two leaders allowed propagation of Islam in their regions.</p> <p>(vii) Special quarters were set aside for the Muslim visitors to stay while in these kingdoms.</p> <p>(viii) Inter marriages between the locals and the Muslims in both Mumias and Buganda facilitated the spread of Islam in both areas.</p> <p>(ix) Good trade relationships between the Muslim traders and the people of Mumias and Buganda facilitated the spread of Islam in those areas.</p> <p style="text-align: right;">(6 x 1) =</p>	6 marks

5.	<p>(b) Factors that led to the rise of the Umayyads.</p> <ul style="list-style-type: none"> (i) The need for the Umayyads to maintain their high positions they had obtained during the caliphate of Uthman led to their rise. (ii) Large support given to Muawiyya by the Syrian Arabs strengthened him and led to the rise. (iii) The emergence of the Khawarij weakened Ali's force and hence Muawiya was empowered. (iv) Most of the prominent companions of the Prophet remained neutral and hence could not fight back the army of Muawiya. (v) Shrewdness of Muawiya's advisors gave him the edge over Caliph Ali. (vi) The death of Caliph Ali paved the way for the Umayyads to take over. <p style="text-align: right;">(4 x 2) =</p>	8 marks
5.	<p>(c) Ways through which Umar Ali-Khattab supported the Prophet P.B.U.H. in his mission.</p> <ul style="list-style-type: none"> (i) He strengthened Islam by his conversion and made public the preaching of Islam. (ii) He urged the Prophet and the Muslims to start praying openly at the Kaaba. (iii) He led one of the migrating parties to Madina and declared to the Quraish his intentions to migrate. (iv) He was one of the closet advisors of the Prophet (P.B.U.H.). (v) He was the one who suggested on the issue of adhan, hijab and the treatment of prisoners. (vi) He participated in all major battles with the Prophet (P.B.U.H.). (vii) His opinions during the battle of Badr on how to treat the prisoners was eventually supported by verses of the Quran. (viii) He used his wealth to support Islamic missions and the Muslims affairs. <p style="text-align: right;">(6 x 1) =</p>	6 marks
6.	<p>(a) Lessons that Muslims youth learn from Sheikh Al Amin Mazrui.</p> <ul style="list-style-type: none"> (i) Muslims should devote their lives to the service of Islam. (ii) They should strive to become scholars and attain higher levels of education. (iii) They should perfect their characters and behavior by implementing the teachings of Islam hence leading a pious and religious life. (iv) Appreciation and emulating the act of writing books on Islamic matters and its distribution to spread Islam e.g. Hidayatul Atfal which he wrote. (v) Muslims should support education for women as an important part in the upbringing of an upright society. (vi) It is the will of Allah that one gets success in this world. Sheikh Al-Amin was an orphan but still succeeded. (vii) Muslims should strive to establish Islamic schools such as Madras where Islamic education is offered. (viii) Muslim should work hard to attain leadership positions. 	

	<p>(ix) Muslims should be forefront in the propagation of religion through public lectures, mosque darsas.</p> <p>(x) Muslims should strive to disseminate education to all e.g. Sheikh Al-Amin attracted students from many different countries.</p>	(6 x 1) =	6 marks
6.	<p>(b) Social issues highlighted by the Prophet (P.b.u.h.) during Hijjatul Wida (Farewell Hajj)</p> <p>(i) Sanctity of the blood and wealth of Muslims.</p> <p>(ii) Prohibition of riba (usury).</p> <p>(iii) Care and love for women.</p> <p>(iv) Muslim brotherhood was encouraged.</p> <p>(v) Kind treatment to wives.</p> <p>(vi) Fair treatment of servants and slaves.</p> <p>(vii) Teaching and propagating Islamic teachings others.</p> <p>(viii) Muslims to guard themselves against committing injustice.</p>	(6 x 1) =	6 marks
6.	<p>(c) Incident of the first revelation to Prophet Muhammad (P.b.u.h.).</p> <p>(i) The Prophet (P.b.u.h.) had the habit of retreating at the cave for meditation and also to contemplate about the spiritual state of the Makkan Society.</p> <p>(ii) Angel Jibril appeared before Muhammad P.b.u.h. in the cave ordering him to read.</p> <p>(iii) The Prophet replied by saying that he could not read.</p> <p>(iv) Angel Jibril embraced him powerfully three times urging him to read.</p> <p>(v) The Prophet's response remained the same enquiring on what he was supposed to read.</p> <p>(vi) Angel Jibril instructed the Prophet P.b.u.h. to recite the first five verses of Surah Al-Alaq which became imprinted upon his memory.</p> <p>(vii) The Prophet was then filled with fear and ran back home to his wife who comforted him.</p> <p>(viii) As he was running, he saw Angel Jibril on the horizon who announced to him that he was the angel of revelation.</p>	(4 x 2) =	8 marks