
KENYA NATIONAL EXAMINATION COUNCIL

KCSE 2007

I.R.E

PAPER 2

MARKING SCHEME

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Islamic Religious Education Paper 2

1. (a)

- Racism: discrimination and unfair treatment of others because of their race or colour of their skin.
- Tribalism: discrimination and ill-treatment of people because of tribal/ethnic background or origin.
- Greed and selfishness leading to love of money. This drives people to acquire money by using illegal means and to exploit those who are vulnerable.
- 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.
- Classism which creates the gap between the rich (haves) and the poor (have nots). The rich look down upon the poor, oppress, exploit and marginalise them.
- Abuse of power and authority by those in positions of power and authority by oppressing others and even denying them their rights.
- Pride (kibs) and arrogance which lead to disrespect of other people and their rights.
- Sexism/Gender when some people are discriminated against and even denied their rights on the basis of their gender.
- Political ideologies. Those who hold different political views from the ruling class are oppressed and persecuted for their views and political inclination.
- Lust may lead to violence, murder, rape, violation of the rights of others, cheating and lying.
- Corruption leads to the break-up of moral fabric in society which leads to exploitation and violation of the rights of others.
- Religion: some people have been discriminated against, oppressed/persecuted and marginalised on the basis of the religious or sectarian beliefs. (6 x 2 = 12 marks)

(b)

- Turns a gambler into a liar and a cheat
- Leads to wastage of money and other resources/ makes a person spendthrift.
- Leads to laziness, idleness and irresponsibility as the gambler forsakes/ neglects respectable work/job to concentrate on gambling.
- It is an illegal way of acquiring wealth.
- Leads to moral, mental and spiritual corruption.
- May lead to stealing to get money to gamble and even to murder and violence.
- May lead to drunkenness and use of drugs.
- May lead to bankruptcy hence to hopelessness and despair where a person becomes suicidal.
- May lead to break-up of families/marriage.
- A gambler may easily forsake/neglect his religion. (8 x 1 = 8 marks)

2.

(a)

- Enables the beneficiaries to know the extent of the estate of the testator.
- Assists the relatives of the testator to identify the beneficiaries.
- It allocates specific property to specific beneficiaries according to Islamic Law.
- It is a general guide to the distribution of wealth.
- Helps to avoid conflicts and disputes among members of the family regarding inheritance.
- It safeguards the integrity of the family by protecting it from outside interference regarding division of property, for example: friends and secular courts.
- It is a Sunnah of the Prophet (P.b.u.h.)

- It is a form of ibada.
 - It helps to strengthen the bond of unity in society.
 - It can be used to develop the social amenities in society.
 - To safeguard the property from being misused by members of the family.
- (8 x 1 = 8 marks)**

(b) It is a **prescribed** period of waiting for a woman after divorce or the death of her husband (widow) after the expiry of which she can marry if she wishes. **(4 x 1 = 4 marks)**

- (c)
- Edat for a widow or divorced woman who has passed menopause and those who are underage is three months.
 - Edat for a widow or divorced woman who is pregnant is until the baby is born.
 - Edat for a widow or divorced woman who is in the productive stage is four months and ten days.
 - For a woman where there has been no consummation of marriage there is no Edat.
- (4 x 2 = 8 marks)**

3. (a) A woman has the right to:

- own property;
- make decisions;
- inherit property;
- education;
- shelter, food and clothing (basic needs);
- lead;
- chose her husband;
- decide her mahr;
- mahr;
- life;
- freedom of speech/expression;
- freedom of association;
- be maintained by her husband;
- conduct business;
- conjugal rights.

(10 x 1 = 10 marks)

- (b)
- Walk with humility and not proudly and pompously with self conceit. (Q31:18)
 - Walk like somebody with a purpose.
 - Walking should be moderate/should neither be too fast nor too slow.
 - Should not obstruct others when walking.
 - Should walk with your eyes concentrated on the road/ path / lower the gaze.
 - Use the right side of the road.
 - Women should not walk in a manner to attract men.
 - Give preference to the disadvantaged.
 - Men should avoid walking behind women.
 - Greet those you meet on the way.
- (5 x 1 = 5 marks)**

- (c)
- Should follow the teachings of the Quran e.g. Q5:91.
 - Emulate the life of the Prophet (p.b.u.h) and Muslim scholars by living healthy lives free of drugs.
 - Should educate the public on the evils of drug and substance abuse/create awareness on the evils of using drugs.
 - Engage the youth in constructive activities, for example: games, sports, charity work/ constructive use of leisure.
 - Create employment for the youth and empower them to be self-employed.
 - Establish youth centres where the youth can learn skills and trade.

- Obeying the law of the land/ be law abiding.
- Report people engaged in drug and substance abuse to the authorities for appropriate action.
- Form organisations/ groups to fight against illegal drugs and collaborate with other organisation engaged in the same mission.
- Provide guidance and counselling to the recovering drug addicts/ rehabilitate drug addicts.
- Not to grow drugs and not to trade in them.
- Advocacy for stiff punishment for drug dealers. **(5 x 1 = 5 marks)**

4. (a)

- Ali was among the earliest converts to Islam. He was the second person to embrace Islam after Khadija (R.A.A.)
- He remained with the Prophet in Makkah for 13 years through the times of difficulties and persecution by the Quraish.
- When the Prophet (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.
- The Prophet gave the responsibility of returning to the people the belongings which were entrusted to him to Ali before Ali could follow him to Madina.
- Ali walked all the way to Madina to join the Prophet.
- He took part in the early battles that Muslims had to fight against the polytheists in defence of Islam.
- When the Prophet went for an expedition to Syria, he left Ali in charge of Madina.
- He was one of the scribes of the revelation.
- He wrote letters for the Prophet.
- He constantly remained by the Prophet's bed when the prophet was sick.
- He was a companion of the Prophet.
- He was one of ten companions of the Prophet who got the news of Paradise from the Prophet/one of the Ashare Mubasharah. **(10 x 1 = 10 marks)**

(b)

- Ali took over the Caliphate when there was confusion as a result of the assassination of Caliph Uthman.
- There was general disunity among Muslims.
- There was dissatisfaction and grievances in the provinces as the people were against the governors and officials who had been appointed by Ali.
- The governor /viceroy of Syria, Muwayyah did not recognise/accept Ali as the Caliph of Islam. He began to secretly plot against Ali.
- Muwayyah also encouraged civil disobedience against Ali and refused to obey/ honour the authority of Ali and refused to compromise.
- There was a power struggle between the clans of Banu-Hashim and Banu-Umayyah.
- 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 who wanted immediate action against the assassins.
- Aisha was instigated against Ali by Talhah and Zubayr who were refused the governorship of Kufar and Syria.
- The constant disputes and troubles resulted in the battle of Camel between Ali and a group led by Aisha who had marched against Ali.
- Muwayyah also made efforts to replace Ali as Caliph/overthrow Ali, and this resulted in the battle Siffin.
- The Kharijite movement emerged with the intention of removing Sayyidna Ali and Muwayyah as alternative centres of power. The Kharijites broke away and rebelled against Ali until he fought them at Nahrawan. **(10 x 1 = 10 marks)**

5. (a)

- By 1700 the city states on the east coast of Africa had developed into cosmopolitan centres where Swahili/Islamic civilization and culture thrived and this way of life attracted inhabitants from the neighbouring communities and those from the

mainland who were involved in the long distance trade with the Arabs and Swahili traders. The newcomers easily embraced Islam.

- Muslim inhabitants of the city states intermarried with the local people who converted to Islam upon marriage.
- The Mosques and Madrassas in the city states also attracted the local people to convert to Islam.
- Through trade with the Muslim inhabitants of the city states, local people came into contact with Islam and eventually ended up embracing the religion.
- Local people left their homes to seek employment by Muslim inhabitants as domestic workers, in business and in plantations. These workers eventually embraced Islam.
- Local people who left their rural homes, occasionally visited their relatives and took Islam with them to the villages.
- In the 19th century (during the rule of Sayyid Said bin Sultan) Muslim traders began to travel to the mainland of East Africa to obtain goods and bring them to the city states. These traders came into contact with the inland tribes to whom they propagated Islam.
- Some of those traders who went to the mainland stayed in the trading centres where they traded with the local people resulting in the establishment of Muslim centres such as Taveta, Ujiji, Tabora, Mumias and Buganda.
- Those Muslim centres in the mainland became important in propagating Islam to the surrounding areas.
- The city states were ruled by Muslim rulers/sultans who extended their authority beyond the city states to the neighbouring local communities who not only came to accept the rule of their Muslim rulers but Islam as well. **(6 x 2 = 12 marks)**

(b)

- Muslims have been involved in trade union activities where they have fought for the rights of workers and for better terms and conditions of service.
- Muslims supported the fight for land from the colonial settlers.
- Supported the freedom fighters who rose against the colonial rule.
- Joined the rest of the Kenyans in fighting for the rights, self determination and the dignity of the African people.
- Joined the rest of the Kenyans in fighting for and demanding independence from the British.
- Made great contribution to the national politics in registration and policy formulation as Members of Parliament, Ministers, and Assistant Ministers.
- Contribution to local politics as Councillors and Mayors, Chairpersons of local/town and Municipal Councils.
- Contribution in the making of the current Kenyan constitution and in the Bomas Draft Constitution.
- Have presented their concerns and stand on issues affecting the lives of Kenyans such as good governance, corruption, human rights, health, education, poverty eradication etc. Muslims participate in general elections to elect the President, Members of Parliament and Councillors. **(8 x 1 = 8 marks)**

6.

(a)

- Islamic Education is all comprehensive/all-encompassing/holistic/ all inclusive/ does not leave out anything.
- The foundation of Islamic teaching is the Quran and the Sunnah of the Prophet (S.A.W.)
- Islamic education deals with/encompasses all aspects of human life/touches all aspects of human life.
- Islamic education is for all people and nations/ is universal.
- It is for all times and ages.
- It completes and addresses the detailed aspects of life.
- Provides the practicability of implementing the guidance of the Quran.
- Enables an individual to stay within the limits set by Allah. **(6 x 2 = 12 marks)**

(b)

- He was one of the first generation of graduates in Islam. He became a role model for the younger Muslims to emulate/trail brazer in higher education
- He was one of the pioneer reformers of Islam in East Africa. Believed one way of bringing reform was through education.
- He taught against retrogressiveness.
- Founded and published newspapers through which he advocated education for Muslims.
- He wrote books and articles in which he focussed on the importance of education to the Muslim communities.
- He emphasised the importance of Arabic as a tool in learning Islam.
- He solicited for the teaching of Islamic Religious Education and Arabic in secondary schools.
- He supported and advocated for the education of women.
- He established Islamic learning centres and Madrasas for Muslim children.
- He authored several works in Arabic and Kiswahili.
- He advocated for the employment of IRE teachers and for them to be paid by the government.

(8 x 1 = 8 marks)