

**ISLAMIC RELIGIOUS EDUCATION/314
FORM 2
MARKING SCHEME**

a i) The prophet lived 9 days only after the last revelation making it impossible to have completed it.

ii) During his last times the prophet got sick

iii) Unavailability of writing materials

iv) Most Arabs were illiterate

v) The prophet as a source of reference was a live

vi) Some verses were expected to be replaced (abrogation)

vii) Revelation was done in portions addressing different situations made it impossible to be compiled while revealed.

viii) It took a long period (23years) to be revealed

iv) The verses chapters were not revealed in their final order.

b. i) Through dreams- explain give example

ii) Through inspiration

iii) Through Angel Jibril

iv) Through behind a veil

c i) A Work of a believer is to hear and obey (believe) in what was sent by Allah to them through prophet

ii) A Muslims should believe in pillar of faith

iii) A Muslim should not make distinction between the prophet of Allah

iv Allah does not burden a soul beyond what it can bear.

v) Allah will not punish us when we fall into error

iii) Muslims should pray to Allah for victory over non-muslims

1. a i) Isnad- Chain of transmitters

ii) Matin- text of hadith

b. i) Hadith underwent research of the traditionalists.

ii) Emergence of six authentic books

iii) Separation of hadith of the prophet and aathar (sayings and actions) of the companions.

- iv) Classification of hadith was done
 - v) Prominent scholars appeared during this time
 - vi) Hadith was subjected to critical investigation
2. a. Hajj Quran-combination of hajj and umrah in the same state of ihram

Hajj Tamattui – Both hajj and umrah are performed but in different status of ihram.
Hajj Ifrad – performing only hajj

- b i) Contributes to poverty eradication
 - ii) Helps in circulation of money establishing healthy economic growth
 - iii) Promote security by eradicating the crime rate
 - iv) Helps in maintaining peace and harmony
 - v) Promotes equality peace and brotherhood which are important for country development.
 - vi) Helps in improving the life standards of the marginalized
 - vii) Helps in relieving debts
 - viii) Helps in creating employment (zakat collectors)
3. a i) Shirk Asghar Minor Shirk i.e Ar- Riyaa
ii) Shirk Akbar Major shirk i.e worshipping idols
iii) Shirk al khaf (conpi) in wardily dissatisfied with what Allah gave you.

- b i) It helps one to avoid evils that could cause him the wrath of Allah
- ii) It makes one do good deeds that pleases Allah so as to get the best of the hereafter.
- iii) It trains one to face difficulties courageously and be tolerant with worldly problems
- iv) It helps a Muslims accept the will of Allah without questioning
- vi) It makes Muslims repent for the fear of that day

4. a i) Self control
ii) Sakina (tranquility)
iii) Religious actions observance
iv) Sabr (patience)
v) Sidiq (truthfulness)
vii Qanna (contentment)
viii) Amana (trust)
viii) Shukr (gratefulness)

- b i) It creates awareness in Muslims of what is good and what is bad
 - ii) It helps in correcting weaknesses in an individual.
 - iii) It acts as a supervisory for individuals
 - iv) It leads to uprightness in morality and good behaviour
 - v) It leads to eradication of social ills b
 - vi) It helps in creating peace, brotherhood and harmony in a society
 - vii) It cultivates necessary for good co-existence in the community.

5. a i) Political reasons

- ii) To rehabilitate divorced women and widows
 - iii) To safeguard prisoners of war
 - iv) For legislative reasons
 - v) For abolishment of the adoption practice (it was not done in the correct manner)
 - vi) For elimination of caste system
 - vii) For destination of knowledge
- b i) Talaq by the husband – done by husband
- ii) Khut’a – Initiated by the wife
 - iii) Fasakh - Initiated by wife through Qadhis court
 - iv) Mubarat - Mutual agreement to divorce
6. a. i) Adhere to the absolute unity of God.
- ii) Neither to kill nor commit adultery.
 - iii) Neither to kill children knowingly nor commit any evil.
 - iv) Not to fail to obey God in his commandment of any good.
- b. i) To foster peace and unity between Ansar and Muhajirun.
- ii) Protecting Muslims from persecutions as they faced in Makkah.
 - iii) Foster morals in the Muslims.
 - iv) Cater for Muslims who had nothing.
 - v) The problem of water.
 - vi) The problem of land for the mosque.
 - vii) The problem of bringing peace and harmony.
- c. i) Right to life.
- ii) Freedom of worship.
 - iii) Freedom of association.
- d. i) Makkans accepted the prophethood of Muhammad (p.b.u.h).
- ii) It showed the prophet as a great leader who is always ready to compromise.
 - iii) It teaches us never to breach treaties as the prophet never broke this treaty.
 - iv) It gave the prophet a humble time to face Khaybar.
 - v) It gave the Muslims and Arabs in general freedom of association.
 - vi) In a year’s time the Muslims could enter Makkah without fear.

8. He advocated for Islamic religious education to be taught in the Kenyan secular education.

He advocated for Muslim teachers to be employed by the government to teach Islamic studies.

He advocated for integration of Islamic studies in the Kenyan curriculum

He was a senior kadhi in Zanzibar in 1960 and later a Chief kadhi in Kenya in 1968

He authored over 25 books on Islamic education that enriched the Muslims knowledge

He translated the Quran in Kiswahili

He firmly stood for the right of the Muslims especially in acquisition of knowledge

He advocated for equity in education, challenging the government to raise the standards of the Islamic religious education to reach at the level of the religious education of other communities.

He contributed to establishment of madrassas in east Africa

He was a spiritual leader who earned respect and was accepted by many

He travelled widely for the course of Islam.

