

INTER ISLAMIC MOCK EXAMINATION

ISLAMIC KNOWLEDGE 2

MARKING SCHEME

115/2

2026

1. The claim that Allah (s.w) cannot bring back decomposed body to life is weak because of the following reasons
 - (i) This thinking is illogical since life at any stage is not in man's control. Thus to argue that the decomposed body of man and dry bones cannot be raised up is to set limits of the power of Allah (s.w)
 - (ii) One who gave life to humankind in the first time will restore it, after having taken it away in the second time (2:28) (36:79)
 - (iii) Man knows only one form of creation and he does not know the other forms and kinds of creation so his ignorance of other forms of creation should not be considered as a reason for not believing in life after death
 - (iv) God asks the disbelievers that what is more difficult to create the heavens and what is contained in it or raising the dead (7:27-28)
 - (v) Doubtless the one who has brought man t life from nothingness should be able to raise him up after his death (75:36-40)
 - (vi) He is that wo is versed with every kind of creation including the creation of fire

02 x 05 = 10 Marks
2. Side effects of misunderstanding of the concept of worship are
 - (i) Reducing Islam from being a complete system of life to five fundamentals alone
 - (ii) Creation of normal Muslims and practical Muslims will hinder the spread and development of Islam
 - (iii) It will make difficult to realize the well structured Islamic norms and ethics hence distort man's status
 - (iv) Leads to spread of evils as majority of Muslims on one hand observe the five fundamentals on the restricted meaning and scope and others continue doing sins hopping that their sins will be washed away by five fundamentals of Islam.
 - (v) It makes Muslims to live with more than one religion, a thing which is not practical in Islam as it expose them to failure
 - (vi) It makes Muslims to fail to establish the kingdom of Allah (s.w).

02 ½ x 04 = 10 Marks
3. Modes of financing allowed in Islam
 - (i) Mudaraba (profit sharing). This is the situation where by the owner of capital (Rabbul-mal) may invest by allow in an between entrepreneur with ideas and expertise to use the capital for productive purposes and he may share the profit

- (ii) Musharakah (equity participation). This is a situation where the partners use their capital jointly to generate surplus profits and losses will be shared between the partners according to some agreed formula
- (iii) Murabaha. The bank finances the purchases of a good or asset by buying it on behalf of its client (customer) and adding a mark-up (like service charge) before reselling to the client. What makes Murabaha legal in Islamic economic, is that bank firstly acquire the asset and in the process it assumes certain risks between purchase and resale
- (iv) Ijara (leasing). This mode the bank would buy the equipment or machines and lease it out to their client who may opt to buy the item eventually
- (v) Baisalam. Here the price is paid at the time of contract but the delivery would take place at a future date. This mode enables an entrepreneur to sell his outputs to the bank at a price determined in advance.

02 ½ x 04 = 10 Marks

4. Conditions to be considered before divorce takes place as a final legal action

- (i) The husband who wishes to initiate a divorce must have age and conscious discriminate state usually measured by reaching the age of puberty
- (ii) He must be fine, conscious, alert and free from excessive anger.
- (iii) He must be free from external pressure. If he is forced to divorce his wife against his will and he was under pressure his pronouncement is void
- (iv) There must be a clear intention on his part to terminate the marriage
- (v) Finally a divorce is to take place according to the Prophet's sunnah; instructions, the wife must be of age and in a state of fresh purity. In addition, she must not have had an intercourse at any time during this period of fresh purity.

02 ½ x 04 = 10 Marks

5. The rationale of Islamic law of inheritance are

- (i) It prevents the growth of capitalism, preventing concentration of wealth to few people. Islam opposes the accumulation of wealth in the hands of only a few people so as to reduce classes and prevent exploitation
- (ii) It harmonizes the family and strengthens its bonds. Wealth is distributed among the closest relatives encouraging family unity
- (iii) It considers the family in its extended form since the estate is shared, it keeps the extended family connected and responsible for one another
- (iv) It services the parties involved, protecting the rights of the weak and vulnerable. The system ensures that the rights of women, children, elders and extended relatives are safeguarded.
- (v) It reminds the family members to observe their responsibilities during one's lifetime knowing that one's wealth will be distributed by divine law motivates Muslims to acquire wealth lawfully
- (vi) Promoting social stability. By having predetermined shares Islamic laws of inheritance remove uncertainty and maintain social peace

- (vii) It respects the will. The will must be executed before inheritance distributed and should not be above (1/3)

02 x 05 = 10 Marks

6. The purpose of Islamic shariah in real life are

- (i) To safeguard the faith of Muslim e.g. by prohibition of Shirk (4:116)
- (ii) Life and genealogy of citizen (17:32) Allah (s.w) prohibiting killing the nafsi unjustice
- (iii) To safe guard the brain of a Muslim/health e.g. Islam prohibiting taking of alcohol
- (iv) To safeguard the chastity of citizen e.g. prohibition of theft, robbery, interest, gambling etc.

05 points @ 02 = 10

7. The following are the signs from the earth and heaven which depict the existence of God

- (i) The heaven and Earth were closed up mass then we opened them out 21:30. The modern scientific discoveries confirm that indeed the earth and heaven stated after being separate from single mass
- (ii) The sun, moon and stars. Allah (s.w) created the sun, moon are for the reconing of time. The sun for shining glory and the moon for a light and both for numbering of years and counting of time
- (iii) The presence of night, day, light and darkness, Allah (s.w) made night to merge the day and day to merge the night. Night for our rest and day for earning livelihood (31:29) (10:67)
- (iv) Ocean, seas, rivers, lakes, streams, ship – He made two kinds of water, a sweet water and bitter water (2:164)
- (v) Mountain and Hills – He created them to keep the earth steady, river gush out o mountains, they differ in colours and shapes also provide shade (13:3)
- (vi) Winds, clouds, rain, water, lighting thunder – Allah (s.w) favourable winds to enable sailing of ships, he sent pure water for drinking men and cattle (10:24/16:10)
- (vii) Sustenance of all kinds of fruits, vegetable, grams etc. Allah (s.w) enlarges and restrict sustenance. He gives more some and less to other (16:71)
- (viii) Cattle, camel, goats, sheeps, birds – There are signs in the creating of these animals for those think (80:25)
- (ix) Life, death, sleep and awakening – He created death and life, he decreed death and is able to resumed. He bring forth the dead from living and the living from the dead (56:60) (3:27)
- (x) Dominion and Command – Dominion over heaven and earth and over all things belong to Him. To Him belong whatever is in heaven and on earth.

Introduction	-	01 mark
06 marks @ 03 marks	-	18 marks
Conclusion	-	01 mark
TOTAL		20%

8. Effects of corruption in our community are

- (i) Loss of public trust between the government and its agents
- (ii) Inefficiency in the public sectors and private sectors
- (iii) Increase in prices of goods and services leading to poverty and social instability
- (iv) Leads to underutilization, misutilization and misappropriation of resources
- (v) It leads to under development in the community
- (vi) Lead to the eventual collapse of social order in the community if is not checked properly by the state
- (vii) It also create hatrance among the members of state

Introduction	-	01mark
06 points @ 03 marks	-	18 marks
Conclusion	-	01mark
TOTAL		20%

9. Belief in angels can change the conduct of believer as follow

- (i) These belief makes a believer to know that Allah (s.w) has many creatures which obey Him and man's disobedient, Allah (s.w) loose nothing
- (ii) It makes a believer to be very conscious in whatever she/he does for being aware that everything is recorded
- (iii) It help to explain to man how message has been coming down to man since time of immemorial
- (iv) It makes a believer to understand the strength of divine punishment against the wicked on the day of judgement as assigned to special angels by Allah (s.w)
- (v) It creates strength and boldness to the Muslims against the enemies by expecting support from Allah's angels
- (vi) It makes a believer to strive in observing the law of Allah (s.w) knowing that Angels will intercede on behalf of men through prayer on the day of judgement
- (vii) The reflection of divine punishment will make a believer to avoid all sins which put him in danger

Introduction	-	01mark
06 points @ 03 marks	-`	18 marks
Conclusion	-	01mark
TOTAL		20%