

314/2

ISLAMIC RELIGIOUS EDUCATION

Paper 2

MARKING SCHEME

OCT/NOV 2006

**1. a) *Effects of sexual perversion on society***

- i. May lead to divorce as a result of one partner's feeling and dignity being hurt by perverted sexual behavior of the partner.
- ii. May lead to street children for instance in case of pregnancy outside marriage.
- iii. Leads to unwanted pregnancies and unplanned children, hence leads to negligence of children.
- iv. May lead to single parenthood as a result of rape before marriage, hence leading to stigmatization.
- v. Leads to committing criminal acts such as rape, abortion, dumping of babies and infant, this will lead to instability in the society.
- vi. Leads to poverty as a result of having children outside marriage to support and cost of treatments for disease contracted.
- vii. Contributed to rise and spread of STD and HIV/AIDs.
- viii. Causes mistrust and suspicions in the society.
- ix. Leads to people neglecting their religious obligation as they sink deeper into the vice.
- x. Might end up being expensive for the nation and families as they seek to provide the people suffering from STD or HIV/AIDs with medicine and food.
- xi. Leads to mistrust and suspicious leading to disharmony in families and society.
- xii. May lead to other vice e.g. drug and alcohol abuse, abortion and even murder/suicide.

(10 x 1 = 10 marks)

**b) *Reason why abortion is prohibited in Islam.***

- i. It is murder. Results in the death of the baby and may result in the death of the mother too.
- ii. The experience causes trauma and psychological suffering to the perpetrators.
- iii. It is anti-social and shameful act which results in an individual losing respect.
- iv. It is against the law of the land thus considered as a criminal act.

- v. It is against teachings of Allah whoever goes against Allah will get sin.
  - vi. It can be fatal and injurious to the health of the mother.
  - vii. It is an act of Shirk. Only Allah gives life and only Allah has the right to take it away.
  - viii. Life is sacred and nobody has the right to take it away.
  - ix. It is against the right of the child. Deprives the unborn child right to live.
- (5 x 1 = 5 marks)

**c) *Deeds that lead to piety and righteousness***

- i. Giving Sadaqa
- ii. Paying zakat
- iii. Praying consistently.
- iv. Making honest and justice judgment.
- v. Saying what is acceptable
- vi. Feeding orphans and wayfarers
- vii. Exercising self control
- viii. Being content with what one has
- ix. Practicing/showing patience in difficult times.

(5 x 1 = 5 marks)

**2. a) *Why Riba is prohibited in Islam.***

- i. Creates bad blood between the tender and the borrowed thus leading to suspicion, mistrust, resentment and hatred between the lender and the borrower.
- ii. It may lead to corruption as the borrower strives to pay off hence will look for illegal ways and means of paying off debt.
- iii. It widens the economic gap between the rich and the poor/ the haves and the have not.
- iv. It is a form of exploitation since it leads to misappropriation of other people's property without giving anything in return.
- v. It prevents people from working to earn money lawfully.
- vi. It leads to inequality between the rich nations and poor nations.
- vii. It keeps individual and countries in a vicious cycle of poverty.
- viii. May cause suffering/ hardship to the borrower and his/ her family.

(8 x 1 = 8 marks)

**b) *Lawful Acts in Commercial Trade***

- i. Trading in genuine wares and commodities.
- ii. Use of standards in trade e.g. weights, measures scales to determine quality/quantity.
- iii. There must be mutual trust/honesty between the buyer/customer and seller.
- iv. Records of business transactions must be kept e.g. agreements
- v. Sources of seed money to start business must be legitimate/halal entrepreneurship.

- vi. There should be no monopoly of business if so then it must be obtained in a fair way.
- vii. Prices of commodities should not be fixed. The market should decide.
- viii. The customer has the right to inspect and return.
- ix. The seller should disclose the defects of the commodities and let the customer to decide.
- x. Customers who cannot pay promptly should be given time to pay.
- xi. Excessive swearing is not allowed in business.
- xii. There should be mutual consent between buyer and seller.

(7 x 1 = 7 marks)

**c) *Reasons why Agreements and Contracts have to be documented.***

- i. It is a command from Allah (s.w) Muslims should therefore adhere to it.
- ii. Documentation of agreements may allow for defective items to be returned with little or no arguments at all.
- iii. If the shopkeeper overcharged or cheated the buyer in some other way, he may be brought to justice, since the evidence is available.
- iv. Both the buyer and the seller can keep accounts more easily, thus clearing all the doubts that might have arisen.
- v. It provide evidence that the terms of the deal were faithfully written and agreed to by all the parties concerned therefore maintains original terms of agreement and contract to the end.
- vi. It reduces the chances of any parties involved falling victims to the temptations of taking advantage of the other parties by lying, cheating or other crooked ways resulting from bad faith.
- vii. There will always be some people who do not give too much importance to taqwa. They will not hesitate to break an agreement whenever it suits them. For such people there is need for a legal apparatus to enforce the deals they willingly sign.

**3. a) *The UnIslamic practices in the Jahiliya period.***

- i. Drinking alcohol, gambling and sexual promiscuity were common practices and social evils.
- ii. Women were degraded and looked down upon. They were regarded as tools of sex and were inherited after the death of their husbands.
- iii. People were either masters or slaves. The masters were highly privileged and ruled with high handedness, whereas the slaves or the subordinates were looked down upon and their rights deprived.
- iv. People practiced worship of idols; there were 360 idols in the Al-Kaaba.
- v. There was disunity among tribes and clans that led to tribal wars and raids.
- vi. The girl child was buried alive for fear of poverty and shame.

- vii. There was caste system/discrimination on status of an individual/classification of people according to status.
  - viii. The weak and marginalized had no rights/disregard of human rights.
- (8 x 1 = 8 marks)

**b) *Human rights issues in the Madina Constitution found in modern Constitutions.***

- i. Freedom of worship was guaranteed.
  - ii. Freedom of Association.
  - iii. Sanctity of life.
  - iv. Prisoners of war should be treated humanely.
  - v. Peaceful co-existence of people of different religions and groups.
- (4 x 1 = 4 marks)

**c) *Function of the Kadhi's Courts in Kenya.***

- i. Deals with issues pertaining to Islamic marriages and family life according to Sharia.
- ii. Deals with matters of inheritance among Muslims according to Sharia.
- iii. Works in liaison with judicial courts and the government.
- iv. Gives legal directions on affecting Muslims according to Sharia
- v. Consulted by the government on Islamic legal issues.
- vi. Offers conflicts solutions on social, political and economic issues.
- vii. Gives guidance to Muslims.
- viii. Is looked upon/ regarded as a unifying factor by Muslims as they seek cancel and guidance on matters related to their faith and practices.
- ix. Helps to promote Muslim identity/ uniqueness and their place in the Kenyan society.

(8 x 1 = 8 marks)

**4. a) *Relationship between Muhajirin and Ansar.***

- i. They demonstrated the spirit of brotherhood in terms of the way they assisted each other.
- ii. The Ansar provided the Muhajirin with shelter and other basic needs.
- iii. They practiced sharing whatever they had; each Muhajirin was paired with an Ansar.
- iv. They prayed and propagated Islam as a united front.
- v. Both accepted the Prophet (s.a.w) as their spiritual and social leader.
- vi. They formed an alliance and unity of purpose against any external aggression, thus, giving aid to Allah and his messenger by fighting alongside each other.
- vii. The Ansar gave asylum to their Muhajirin brethren in their homes and comforted them with their wealth.

- viii. They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allah abrogated that practice with the fixed share for near relatives.

(7 x 1 = 7 marks)

***b) Umar Ibn-al-Khattab's contribution to the cause of Islam during the Prophet's time.***

- i. His conversion to Islam strengthened Islam and was a big blow to the unbelievers because he had been an opponent of Islam and the Prophet.
- ii. Because of Umar, Muslims were able to perform swalat publicly.
- iii. He was the first to declare his faith openly to the Quraish.
- iv. He asked the Prophet to offer swalat in the Kaaba.
- v. He had great love for Allah and the Prophet.
- vi. He took part in most of the battle on the Muslim's side.
- vii. He gave half of his wealth in the Tabuk expedition for the sake of Allah/gave his belongs for the cause of Allah.
- viii. Some verses were revealed because of his input.
- ix. Advisor to the Prophet.
- x. A scribe of the Quran.
- xi. Boosted the morals of the Muslims.
- xii. Supporter of the Prophet.

***c) Benefits of Brotherhood in Islam.***

- i. Promotes and enhances peace and harmony.
- ii. Enhances economic development and prosperity.
- iii. Contributes to religious development and growth.
- iv. Promotes social, political and intellectual tolerance.
- v. Promotes and enhances social equality among Muslims.
- vi. Gives identity to the Muslims.

(5 x 1 = 5marks)

***5. a) Social Achievements of Prophet Mohammad (P.B.U.H)***

- i. He brought about and promoted religious tolerance.
- ii. Advocated and promoted peaceful co-existence of people of diverse tribes/clans and nations.
- iii. Developed the Madina constitution the first of its type which created a new social order in Madina and is still regarded as the exemplary model for Muslims everywhere.
- iv. The rise and spread of Islam as a universal and complete religion.
- v. Defined and promoted the status of women in society/human rights for women.
- vi. Advocated eradication of slavery i.e. promoted freedom of slaves.
- vii. Taught equality of mankind.
- viii. Advocated and promoted racial equality.

- ix. He united all the Arab tribes and people of different races.

(9 x 1 = 9 marks)

**b) *Achievements of the Fatimid Dynasty***

- i. They improved curriculum by decorating it with facilities like astronomy and medicine.
- ii. They founded Al-Azhar mosque and a university which produced famous physicians etc.
- iii. They made progress in Science and humanity during their period.
- iv. They constructed Darul-Hakim as a fountain of knowledge.
- v. They constructed many mosques and learning centers.
- vi. They founded the first Ismaili state in the world.
- vii. They founded many new capitals e.g. Al-Mahdiya.
- viii. They constructed many luxuries palaces.
- ix. They constructed water tanks and supplied water through pipes.
- x. They defeated the Aghlubids, Abbasids and Abu Yazid revolts.
- xi. They conquered Egypt during the reign of Al-Mansoor and made it their capital.
- xii. They were famous in works, poet and architecture.
- xiii. They also constructed Darul-Hikma.
- xiv. Security was strengthened enough as the shops were not closed.
- xv. They founded men of the pen e.g. the Kadhi.
- xvi. There was progress in Science and humanity during their reign.
- xvii. They founded Al-Azhar mosque and a University.
- xviii. They improved the curricular by decorating it with facilities like astronomy and medicine.
- xix. They were strict in Islamic obligations e.g. against drinking and gambling.

(5 x 1 = 5 marks)

**c) *Effects of the First contact of Muslims with the East coast of Africa.***

- i. Trade was established between the East African Coast and the Arab world.
- ii. Muslim traders settled along the coast and their settlements developed into city states.
- iii. Brought Islam to the coast of East Africa/Islamisation of the inhabitants of the region.
- iv. Intermarriages between the local population and Muslims traders resulted in the Swahili people, culture and language.
- v. Established centers of learning in the region.
- vi. Built mosques and madrassa.

- vii. They introduction new ways of architecture which was adopted by the local people.
- viii. Opened East Africa to the rest of the world/ made East Africa known by the rest of the world.
- ix. Brought in/introduced new crops/food to the region.

(6 x 1 = 6 marks)

**6. a) *Reasons for the rise of Jamaa in Hausaland under Uthman Dan Fodio.***

- i. The conviction of the people through the teachings and the exemplary life of Shehu Uthman Dan Fodio.
- ii. The feeling of freedom by the masses who had been enslaved by the emperors. The Hausa peasants feel emancipated from the injustice and oppressive rule of the Hausa rulers.
- iii. Dan Fodio advocated and lived a simple way of life which made people follow him/made him attract followers to him.
- iv. Dan Fodio established a strong army which over run neighboring states who joined his movement.
- v. The Shehu involved people in decision making and in the affairs to the state established democracy.
- vi. The Hausa appreciated the new efficient system of government that kept them united and replaced stability/ establishments of a strong united empire.

**b) *Uthman Dan Fodio's Administrative structure.***

- i. Shehu's administration was made up of different arms of government with definite functions and power relating to central authority.
- ii. On top of the administration was the Caliph.
- iii. Directly under the Caliph was Waziri (Prime Minister)
- iv. Then there were Governors who were advisors to the Caliph.
- v. Then there were justice and law enforcement officers.
- vi. To manage the finances were revenue collectors whose duty was also to distributed Zakat and ghanimah (booty) economic and welfare officers.
- vii. Then there were officers who managed different services in the empire roads, judiciary (judges), prisons, Imams.

(7 x 1 = 7 marks)

**c) *Actions Regarded as War crimes by Uthman Dan Fodio.***

- i. Killing of children.
- ii. Killing of women.
- iii. Rape
- iv. Destruction of property, animals. Farms and buildings.
- v. Personalizing booty

marks)

**314/2**

**ISLAMIC RELIGIOUS EDUCATION**

**Paper 2**

**Oct./Nov. 2007**

**2 ½ hours**

**Instructions to candidates**

Answer any five questions in the answer booklet provided.

1. a) “O you who believe! Stand out firmly for Allah as just witnesses and let not be enmity and hatred of others make you avoid justice. Be just that is nearer to piety and fear Allah. Verily, Allah is well-Acquainted with what you do.” (Q5:8).

With reference to the above verse explain six other factors that may promote injustice in society.

b) In what ways can involve in gambling undermine a person's integrity? (8mks)

2. a) Give reasons why it is important for a Muslim to leave wasiya. (8mks)

b) What is edat?

c) Explain the types of edat. (8mks)

3. a) State the right of a woman in Islam. (10mks)

b) Give the Islamic manners on walking. (5mks)



- c) Suggest five ways in which Muslims in Kenya could help in the fight against Drug and substance abuse. (5mks)
4. a) Discuss the contribution made by Ali bin Abu Talib to the Prophet's mission.(10mks)
- b) What challenges did Sayyidna Ali face when he took over as Caliph? (10mks)
- 5 a) Discuss the role of the city states on the east coast of Africa in the spread of Islam in the region in the period between 1700 and 1900 A.D (12mks)
- b) Elaborate the contribution made by Muslims to politics in Kenya since 1945.(8mks)
6. a) Explain the views of Hassan al-Banna on Islamic education.(12mks)
- b) Discuss the contribution made by Sheikh Al-Amin Ali Al-Mazrui in promoting education among Muslims in Kenya. (8mks)

MARKING SCHEME  
OCT/NOV 2007

THE KENYA NATIONAL EXAMINATIONS COUNCIL  
Kenya Certificate of Secondary Education

**1. a) *Factors that may promote injustice in society.***

- i. Racism: discrimination and unfair treatment of others because of their race or color of their skin.
- ii. Tribalism: discrimination and ill-treatment of people because of tribal/ethnic background or origin.
- iii. Greed and selfishness leading to love of money. This drives people to acquire money by using illegal means and to exploit those who are defenseless.
- iv. 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.
- v. Classism which creates the gap between the rich (haves) and the poor (have nots) the rich look down upon the poor, oppress, exploit and marginalize them.
- vi. Abuse of power and authority where those who are in positions of power and authority misuse them by oppressing others and even deny them their rights.
- vii. Prides (kibr) and arrogance which lead to disrespect of other people and their rights.
- viii. Sexism/Gender when some people are discriminated against and even denied their rights on the basis of their gender.
- ix. Political ideologies/ polarization. Those who hold different political views from the ruling class are oppressed and persecuted for their views and political inclination.
- x. Lust may lead to violence, murder, rape, violation of the rights of others, cheating and lying.
- xi. Corruption leads to the break-up of moral fabric in society, to exploitation and violation of the rights of others.
- xii. Religion – some people have been discriminated against, oppressed/ persecuted and marginalized on the basis of the religious or sectarian beliefs.

(6 x 2 = 12 marks)

**b) *Ways in which gambling undermines integrity.***

- i. Turns a gambler into a liar and a cheat.
- ii. Leads to wastage of money and other resources/turns a person to spendthrift.
- iii. Leads to laziness, idleness and irresponsibility as the gambler forsakes/neglects respectable work/job to concentrate on gambling.
- iv. It is an illegal way of acquiring wealth.
- v. Leads to moral, mental and spiritual corruption.
- vi. May lead to stealing to get money to gamble and even to murder and violence.
- vii. May lead to drunkenness and use of drugs.
- viii. May lead to bankruptcy hence to hopelessness and despair where a person becomes suicidal.
- ix. May lead to break-up of families/ marriages, thus leading to stigmatization and hence undermine human integrity.
- x. A gambler may easily forsake/neglect his religion.

(8 x 1 = 8 marks)

**2. a) *Reason why Muslims should leave Wasiyya***

- i. Helps to avoid conflicts and disputes among members of the family regarding inheritance.
- ii. It safeguards the integrity of the family by protecting it from outside interference regarding division of property e.g. friends and secular courts.
- iii. Wasiyya may be made in favor of charitable purposes like constructing a mosque or a road thus enabling the one making it to get continuous rewards from Allah (s.w).
- iv. Thus law offers the deceased a means of enabling his poor relatives who are excluded from the inheritance to obtain a share of his property.
- v. Muslims fulfils a commandment of Allah (s.w) through the writing of a will hence are rewarded.
- vi. In a situation where the law of mirath is not enforced by the Government a Muslim can write a Wasiyya stating how he would like his property to be inherited according to Sharia.
- vii. Declaration of Wasiyya prevents injustice in ensuring that no undeserving people inherit from the deceased because the will clearly stipulates on whom and how the inheritance is to be done.
- viii. Muslims are able to improve the social amenities within the community can be of benefit to less fortunate member of the community for instance a

Muslim can will out his property for the construction of hospitals, schools, boreholes e.t.c

- ix. It can be used to clarify the nature of joint accounts, appointment of guardian for one's children and so on; this helps in avoiding misunderstandings and disputes.
- x. It gives a person peace of mind to know that their wishes will be carried out after their death.
- xi. A will also makes financial sense, if a person dies without a will it is called having died intestate and this means the wealth will be distributed according to the laws of the country in which the person lived.
- xii. One is rewarded by Allah (s.w) the Prophet (s.a.w) said: "when a man dies his actions come to an end except for three: an ongoing charity, knowledge that benefits others or pious offspring who pray for him."

(8 x 1 = 8mks)

**b) *Eddat***

It is a prescribed period of waiting for a woman after divorce or death of her husband (widow) after the expiry on which she can marry if she wishes.

(4 x 1 = 4marks)

**c) *Types of Eddat***

- i. Edat for a widow or divorced woman who has passed menopause and those who are underage is three months.
- ii. Edat for a widow or divorced woman who is pregnant is until the baby is born.
- iii. Edat for a widow or divorced woman who is in the productive stage is four month and ten days.
- iv. For a woman where there has been no consummation of marriage there is no Edat.

(4 x 2 = 8 marks)

**3. a) *Rights of a woman in Islam***

A woman has the right to:

- i. Own property
- ii. Make decisions
- iii. Inherit property

- iv. Education
- v. Shelter, food and clothing (basic needs)
- vi. Leadership
- vii. Chose her husband
- viii. Decide her mahr
- ix. Life
- x. Freedom of speech/ expression
- xi. Freedom of association with limitation
- xii. Be maintained by her husband
- xiii. Conduct business
- xiv. Conjugal rights.

**b) *Islamic manners of walking***

- i. Walk with humility and not proudly and pompously with self conceit.  
(Q31:18)
- ii. Use the right side of the road / path.
- iii. Walking should be moderate /should neither be too fast nor too slow.
- iv. Should not obstruct others when walking.
- v. Give preference to the disadvantages in the society.
- vi. Should walk with your eyes concentrated on the road/ path.
- vii. Men should avoid walking behind women.
- viii. Those walking should greet the seated.
- ix. Stop walking respect when Adhan is said/coffin is passing.
- x. Remove injurious objects.
- xi. Use a different route every time.

(5 x 1 = 5 marks)

**c) *Ways in which Muslims in Kenya could help in the fight against Drug and Substance abuse.***

- i. Should follow the teachings of the Quran that prohibits Muslims from abusing drugs.
- ii. Keep away from those who abuse drugs lest they induce you in the abuse.
- iii. Emulate the life of the Prophet (s.a.w) and Muslims scholars by living healthy lives free of drugs.
- iv. Should educate the public on the evils of drug and substance abuse/ create awareness on the evils of using drugs.
- v. Engage the youth in constructive activities e.g. games, sport, charity work / constructive use of leisure.

- vi. Create employment for the youth and empower them to be self-employed.
- vii. Establish youth centers where the youth can learn skills and trade.
- viii. Obeying the law of the land / be law abiding.
- ix. Report people engaged in drug and substance abuse to the authorities for appropriate action.
- x. Form organization/ group to fight against illegal drugs and collaborate with other organization engaged in the same mission.
- xi. Provide guidance and counseling to the recovering drug addicts / rehabilitate drug addicts.
- xii. Not to grow drugs and not to trade in them.
- xiii. Advocacy from stiff punishment from drugs dealers.

(5 x 1 = 5 marks)

**4. a) *Contribution of Ali bin Abu Talib to the Prophet's Mission.***

- i. Ali (R.A) was among the earliest converts to Islam. He was the second to embrace Islam after Khadija (R.A.A)
- ii. He remained with the Prophet in Makkah for 13 years through the times of difficulties and persecution by the Quraish.
- iii. When the Prophets (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.
- iv. The prophet gave the responsibility of returning to the people the belongings which were entrusted to him to Ali (R.A) could follow him to Madina.
- v. Ali (R.A) walked all the way to Madina to join the Prophet.
- vi. He took part in the early battles that Muslims had to fight against the polytheists in defense of Islam.
- vii. When the Prophet went for an expedition to Syria, he left Ali in charge of Madina.
- viii. He was one of the scribes of the revelation.
- ix. He wrote letters for the prophet.
- x. He was appointed a successor by the Prophet at Ghadir khum.
- xi. He constantly remained by the Prophet's bed when the prophet was sick.
- xii. He was a companion of the Prophet.
- xiii. He was one of the Quran memorizer.
- xiv. He was one of ten companions of the Prophet who got the news of paradise from the Prophet / one of the Ashara Mubasharah.
- xv. Collected a number of Hadith.

(10 x 1 = 10 marks)

**b) *Problems faced by Sayyidina Ali (r.a) when he became Caliph***

- i. Ali took over the Caliphate when there was confusion as a result of the assassination of Caliph Uthman(r.a)
- ii. There was general disunity among Muslims.
- iii. There was dissatisfaction and grievances in the provinces as the people were against the governors and officials who had been appointed by Ali.
- iv. The governor/ viceroy of Syria, Muawiyyah did not recognize / accept Ali as the Caliph of Islam. He began to secretly plot against Ali (r.a).
- v. Muawiyyah also encourage civil disobedience against Ali and refused to obey/ honor the authority of Ali and refused to compromise.
- vi. There was power struggle between the clans to Banu-Hashim and Banu-Umayyad.
- vii. 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 wanted immediate action against the assassins.
- viii. Aisha (r.a) was instigated against Ali by Talhah and Zubayr who were refused the governorship of Kufah and Syria.
- ix. The constant disputes and troubles resulted in the battle of Camel between Ali and group led by Aisha who had marched against Ali.
- x. Muawiyyah also made efforts to replace Ali as Caliph/ overthrow Ali, and this resulted in the battle Siffin.
- xi. The Kharijite movement emerged with the intention of removing Sayyidina Ali and Muawiyyah as alternative centers of power. The Kharijite broke away and rebelled against Ali (r.a) until he fought them at Nahrawain.

(10 x 1 = 10 marks)

**5. a) *The role of the City states on the East Coast of Africa in the spread of Islam between 1700-1900***

- i. By 1700 the city states on the east coast of Africa had developed into cosmopolitan centers where Swahili/ Islamic civilization and culture thrived and this way of life attracted inhabitants from the neighboring communities and those from the mainland who were involved in the long distance trade with the Arabs and Swahili trades. The new comers easily embraced Islam.
- ii. Muslim Inhabitants of the city states intermarried with the local people who converted to Islam upon marriage.

- iii. The Mosques and Madrassas in the city states also attracted the local people to convert to Islam.
- iv. Through trade with the Muslim inhabitants of the city states, local people came into contact with Islam and eventually ended embracing the religion.
- v. Local people left their homes to seek employment be Muslim inhabitants as domestic workers, in business and in plantations. These workers eventually embraced Islam.
- vi. Local people, who left their rural homes, occasionally visited their relatives and took Islam with them to the villages.
- vii. In the 19<sup>th</sup> century (during the rule of Sayyid Said bin Sultan) Muslim traders began to travel, to the mainland of East African to obtain goods and bring them to the city states. These trades come into contact with the inland tribes to whom they propagated Islam.
- viii. Some of those traders who went to the mainland stayed in the trading centers where they were trading with the local people resulting in the establishment of Muslim centers such as Taveta, Ujiji, Tabora, Mumias and Buganda.
- ix. Those Muslim centers in the mainland became important in propagating Islam to the surrounding areas.
- x. The city states were ruled by Muslims rulers/ sultans who extended their authority beyond the city states to the neighboring local communities who not only came to accept the rule of their Muslim rulers but Islam as well.

(6 x 2 = 12 marks)

**b) *The contributions of Muslims to politics in Kenya since 1945***

- i. Muslims have been involved in trade union activities where they have fought for the rights of workers and for better terms and conditions of services.
- ii. Muslims supported the fight for land from the colonial settlers.
- iii. Supported the freedom fighters that rose against the colonial rule.
- iv. Joined the rest of the Kenya in fighting for the rights, self determination and the dignity of the African people.
- v. Joined the rest of the Kenyans in fighting for and demanding independence from the British.
- vi. Made great contributions to the national politics in registration and policy formulation as Members of parliament, ministers and assistant Ministers.
- vii. He emphasized the importance of Arabic as a tool in learning Islam.



- viii. He solicited for the teaching of Islamic Religious Education and Arabic in secondary schools.
- ix. He supported and advocated for the education of women.
- x. He established Islamic learning centers and Madrasas for Muslim children.
- xi. He authored several works in Arabic and Kiswahili.
- xii. Advocated for employment of IRE teachers and to be paid salary by the government.
- xiii. Contribution to local politics as Councilors and Mayors, Chairpersons of local and Municipal Councils.
- xiv. Contribution in the making of the current Kenyan constitution and in the Bomas Draft Constitution.
- xv. Have presented their concerns and stand on issues affecting the lives of Kenya such as good governance, corruption, human rights, health, education, poverty eradication etc.
- xvi. Muslims participate in general elections to elect the President, Members of parliament and Councilors.

**6. a) *Views of Hassan-al-Banna on Islamic Education.***

- i. The designation of religious instruction as a basic subject in all schools, in each according to its type, as well as in the universities.
- ii. Active instigation to memorize the Qur'an in all the free elementary schools; making this memorization mandatory for obtaining diplomas in the areas of religion and (Arabic) language; the stipulation that a portion of it be memorized in every school.
- iii. The promulgation of a firm educational policy which will advance and raise the level of education, and will supply it, in all its varieties, with common goals and purposes; which will bring the different cultures represented in the nation closer together, and will make the first stage of its process one dedicated to inculcating a virtuous, patriotic spirit and an unwavering moral code.
- iv. The cultivation of the Arabic language at every stage of instruction; the use of Arabic alone, as opposed to any foreign language, in the primary stages.
- v. The cultivation of Islamic history, and of the national history and national culture, and the history of Islamic civilization.
- vi. The foundation of Islamic teaching is the Quran and the Sunnah of the Prophet (S.A.W)
- vii. Islamic education deals with/ encompasses all aspect of human life and all aspect of human life.
- viii. Provides the practicability of implementing the guidance of the Quran.

- ix. Enables an individual to stay within the limits set by Allah.

***b) Contribution of Al-Amin Ali Al-Mazrui in promoting education among Muslims in Kenya.***

- i. He was one of the first generation of graduates in Islam. He became role model for the younger Muslims to emulate.
- ii. He was one of the pioneer reformers of Islam in East Africa. Believe in way of bringing reform was through education.
- iii. Founded and published newspapers through which he advocated education for Muslims.
- iv. He wrote books and articles in which he focused on the importance of education to the Muslims communities.
- v. He freely shared his knowledge with Muslim ummah and as a result shaped the lives of important local Muslims personalities.
- vi. He donated most of his books to the libraries in the Kenyan coast.

(4 x 2 = 8 marks)

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**ISLAMIC RELIGIOUS EDUCATION**

**Paper 2**

**Oct./Nov. 2008**

**2 ½ hours**

**Instructions to candidates**

This paper consists of six questions.

Answer any **five** questions in the answer booklet provided.

1.    a)     Discuss the importance of marriage in Islam.           (10mks)  
      b)     Give reasons why it is important for Muslims to conserve the environment.(10mks)
2.    a)     Define the term *Mirath*.   (3mks)  
      b)     Discuss the significance of *Mirath*.                               (12mks)  
      c)     Identify **five** forms of child abuse prevalent in Kenya.       (5mks)
3.    a)     State the manners of eating according to Islam.               (8mks)  
      b)     Identify ways in which Muslims in Kenya can show *Taqwa*. (12mks)
4.    a)     Discuss the contribution made by the Ansar to the development of Islam. (12mks)  
      b)     Give reasons why the Madina Constitution was written.       (8mks)
5.    a)     Discuss the factors that led to the fall of the Abbasid Dynasty. (10mks)  
      b)     Discuss the contribution made by the Abbasids to education. (10mks)
6.    a)     Elaborate the contributions made by Ibn Sina to medicine. (7mks)  
      b)     Discuss ways in which Islamic culture has influenced the Kenya society. (13mks)

## MARKING SCHEME

OCT/NOV 2008

### *1. a) Importance of marriage in Islam.*

- i.* It is obedience to the command of Allah, who says in the Quran: **“Marry those among you who are unmarried and your slaves and slave girls who are righteous. If they are poor Allah will enrich them from His overflowing favor.”** (Surah an Noor: Ayah 32)
  
- ii.* It is following the guidance of our beloved Prophet [peace be upon him] and the Messengers of Allah since Allah Almighty said in His description of the Messengers: **“We sent Messengers before you and gave them wives and children too”** (Surah ar Ra’d: Ayah 38).
  
- iii.* Marriage gives repose and delight to the soul since sitting with, looking at, and playing with one’s spouse allows the heart to relax and strengthens it for worship. Without this the soul would grow wearied and turn away from the truth. The Almighty says: **“Among His signs is that He created for you spouses from yourselves so that you might find repose with them. And He has placed between you affection and mercy. In that there are certainly signs for people who reflect.”** (Surah ar Rum: Ayah 22).
  
- iv.* It provides an arena for combating and disciplining the lower self through taking care of the family and looking after their needs, putting up with their faults and failings, and striving to bring them up well and guide them to the right path. The Prophet, may Allah bless him and grant him peace, said: **“What a man spends on his family is Sadaqa.”** He said, **“A man is rewarded for the mouthful he gives to his wife.”**
- v.* Marriage is a source of acquiring the blessings of Allah (s.w) this is due to the du’a of a righteous offspring who makes du’a for you after your death or the intercession of a child who dies before reaching adulthood. The Prophet (s.a.w) said:  
**“When a person dies, his works come to an end (are cut off) except from three sources: except from an ongoing charity which he established or knowledge from which benefit is taken or a righteous offspring who makes du'a for him.”**

- vi. Marriage is a source of tranquility and peace, and it is the best of the pleasures of this world. In it is that which Allah has made a sign for His slaves, and He has mentioned it in His Book so that they may think and ponder the greatness of His might, may He be glorified and exalted. Allah says: ***“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect”***
- vii. It allows the couple to assist one another in their lives since when a man lives alone will not be able to dedicate time to knowledge and other good deeds. A righteous wife is an aid to her husband in this regard. She is primarily responsible for the keeping of the house and children while he is responsible for supplying their needs
- viii. It is an aspect of Allah’s love for the human race as it enables them to have children thus perpetuating the human species.
- ix. Marriage gives the child a legal identity; providing him with a home, love and security. Thus promoting psychological and mental peace in couple and their children.
- x. It fortifies the heart against the devil by satisfying sexual desire and therefore averting the dangers of unbridled sexual appetite

***b) Reasons why it is important for Muslims to conserve the Environment.***

- i. Water is an essential element of the environment its preservation, has socio-religious function to perform which is the purification of the body and clothing from all dirt and impurities so that man may encounter God clean and pure. God has said in the Glorious Quran: ***“And He caused rain to descend on you from heaven to cleanse you therewith...” (Q 8:11)***
- ii. Conservation of lake, sea and ocean water is vital in the preservation and continuation of life in its various forms, plant, animal, and human; Allah has made it the habitat of many created beings which play vital roles in the

perpetuation of life and the development of this world. God has said: **“It is He Who has made the sea of service, that you may eat thereof flesh that is fresh and tender, and that you may bring forth from it ornaments to wear, and you see the ships therein that plough the waves, that you may seek of His bounty**

- iii. Water is a basic necessity for all, thus God made its use the common right of all living beings and all human beings. All are entitled to use it without monopoly, usurpation, despoilment, wastage, or abuse. God commanded with regard to the people of Thamud and their camel, **“And tell them that the water shall be shared between them...” (Quran 54:28)**
- iv. Since the atmosphere performs biological and social functions, its conservation, pure and unpolluted, is an essential aspect of the conservation of life itself which is one of the fundamental objectives of Islamic law. For example: Air is an important element. God has created it for definite purposes; he mentions in the Quran one of the vital role of the winds in pollination. God said: **“And we send the fertilizing winds...” (Quran 15:22)**
- v. The act of planting trees is considered an act of charity; one is rewarded abundantly by Allah (s.w) The Prophet declared: **“If any Muslim plants a tree or sows a field, and a human, bird or animal eats from it, it shall be reckoned as charity from him.” (Saheeh Al-Bukhari, Saheeh Muslim)**
- vi. God has made the land a source of sustenance and livelihood for us and other living creatures: He has made the soil fertile to grow the vegetation upon which we and all animal life depend. He has made the mountains to catch and store the rain and to perform a role in stabilizing the crust of the earth, as He has shown us in the Glorious Quran: **“And the earth, after that He has spread it out; from it He has brought forth its waters and its pastures, and He has made fast the mountains, a provision for you and for your cattle.” (Quran 79:30-33)**
- vii. In addition to their importance as nourishment, plants enrich the soil and protect it from erosion by wind and water. They conserve the water by detaining its runoff; they moderate the climate and produce the oxygen which we breathe. They are also of immense value as medicines, oils, perfumes, waxes, fibers, timber, and fuel. God has said in the Glorious Quran, **“Have you seen the fire you kindle? Was it you who grew its timber or did We grow it? We have made it a reminder, and a comfort for the desert dwellers.” (Quran 56:71-73)**

- viii. God has made in plants and animals that which excites wonder and joy in man's soul so as to satisfy his peace of mind, a factor which is essential for man's proper functioning and full performance.
- ix. The Glorious Quran also mentions other functions which these creatures perform and which man may not perceive, namely the functions of worshipping God, declaring in His praise and bowing down to Him as they are compelled by their very nature to do. God has said, **"Do you not see that to God bow down in worship all things that are in the heavens and on the earth - the sun, the moon, the stars, the mountains, the trees, the animals..."**
- x. The prophet(s.a.w) forbade that one needlessly and wrongfully cut down any tree which provides valuable shelter to humans or animals in the desert, and the aim of this prohibition may be understood as prevention of the destruction of valuable habitat for God's creatures.
- xi. The Prophet forbade that a person relieve himself in a water source or on a path, or in a place of shade, or in the burrow of a living creature. Lest he pollutes the critical resources and habitats in general. Waste products exhaust fumes, and similar pollutants should be treated at their sources with the best feasible means of treatment, and care should be taken in their disposal to avoid adverse side effects that lead to similar or greater damage or injury.

**2. a) *Definition of mirath.***

- Mirath is the terminology used for the Islamic law of inheritance.
- It also means the transfer of property or items from one person to another.
- Technically it is a science that shows the eligible heirs as they are assigned inheritance by application of jurisprudential and some mathematical principles.

**b) *Significance of Mirath***

- i. Women are recognized as integral part of the family and their right to inheritance of the share of the property.
- ii. The law of mirath safeguards against family squabbles and conflicts over the division of a deceased person hence promoting harmony and understanding among the members of the family.

- iii. It allows for circulation of wealth as people take possession of their shares of inheritance and invest it in a meaningful manner.
- iv. This particular law has stood the test of time. All other laws (secular laws) needed reforming because of inheritance weaknesses.
- v. It is a divine commandment of an obligatory nature (Fardh), whose violation is punishable in the hereafter.
- vi. The wealth is not passed on to a single person, luxury loving and extravagant, thus no danger of it being misused.
- vii. The law of mirath also enables the settlement of the debts of the deceased and payment of legacies in the form of wasiyya. thus a Muslim has the chance to set aside some part of his property for the welfare of the community and those who do not have shares of inheritance.
- viii. It also strengthens the bond of relationship the bond of relationship between the relatives and also between a husband and wife and they are aware of the needs of each other even after death.
- ix. The law of mirath enables the parents strives hard in acquiring a lawful wealth for the benefit and betterment of their heirs who will be a bit secure financially.
- x. It safe guards and protect the interests of the orphans, since prior to that their property was misused by the greedy relatives who may deprive the rightful heirs from getting their shares.

**c) *Forms of Child Abuse***

- i. Physical abuse e.g. beatings, burning, pulling ears.
- ii. Social abuse e.g. discrimination on basis of age, gender disability, defects.
- iii. Child labour
- iv. Child prostitution
- v. Child sex/ pedophile.
- vi. Denial of the right to education.
- vii. Denial of basic needs – food, shelter, clothing.
- viii. Verbal abuse e.g. calling names, insults, abuses.
- ix. Inadequate legal framework to protect children and their rights.
- x. Giving children drugs and alcohol.



- xi. Forced initiation rites e.g. female genital mutilation/ forced circumcision of girl child.
- xii. Indecent touching, fondling and other sexual gestures.
- xiii. Child pornography.

(5 x 1 = 5 marks)

**3. a) *Manners of Eating***

- i. To wash both hands up to the wrists.
- ii. To recite Bismillah.
- iii. To eat with the right hand.
- iv. To eat from that which is in front of you.
- v. To eat with 3 three fingers. This helps to digest the food properly.
- vi. To clean the plate, bowl, etc. and to lick the fingers.
- vii. To pick up and eat a fallen morsel.
- viii. Not to find fault in food.
- ix. Not to blow in food as a result of carbon dioxide been released.
- x. Not to lean while eating.
- xi. To read the du'a after the meals.
- xii. To wash the hands after eating.

(8 x 1 = 8 marks)

**b) *Ways in which Muslims in Kenya can show Taqwa.***

- i. By striving to please Allah by obeying this commands.
- ii. Have love and fear of Allah.
- iii. Showing gratitude for Allah's favour / words or actions
- iv. Reading /reciting the Quran.
- v. Performing the five daily prayers, Fardh and Sunnah and observing other devotional acts.
- vi. Being humble, gentle and polite to others.
- vii. By being patient and practicing self restraint.
- viii. By protecting, conserving and taking care of Allah's creation.
- ix. By living in peace with oneself and others.
- x. Being content with what one has.
- xi. Be living simple and modest lives.
- xii. By leading chaste and moral lives/moral uprightness.
- xiii. Keeping away from evil deeds and immoral practices.
- xiv. Devoting time to Allah, remembering him and his bounty to mankind
- xv. Giving Sadaqa and Zakat.

(12 x 1 = 12 marks)

**4. a) *Contributions of the Ansar to Developments of Islam.***

- i. They established a brotherhood with the Muhajirin and worked together the cause of Islam/ offered the Muhajirin a safe haven from where they spread Islam.
- ii. Joined with the Muhajirin to propagate Islam as a united front.
- iii. They accepted the Prophet (S.A.W) as spiritual and social leader thus enable him to carry on with his mission.
- iv. They strengthened/ reinforced the Muslim army to counter any outside aggression and in military operations.
- v. Joined the Muhajirin in spreading Islam which hastened and enhanced its spread.
- vi. Learned from the Prophet and the Muhajirin about Islam which they spread to others.
- vii. The support they gave to the Prophet gave him inspiration and motivation to carry on with his mission.
- viii. The Prophet created in Madina a new state and new social order which is still regarded as archetypal model for Muslims everywhere.
- ix. They helped in the building of the Prophet's mosque in Madina.
- x. It was in Madina that the Prophet was able to work out a cultus and institutions e.g. Juma prayers, five daily prayers, Adhan, prostration during prayer, giving of alms etc.

(6 x 2 = 12 marks)

**b) *Why the Madina constitution was written.***

- i. To ensure that Islam was taught and spread freely in a peaceful environment.
- ii. To ensure peaceful co-existence between Muslims and non-Muslims in Madina.
- iii. To safeguard freedom of worship.
- iv. To safeguard life and property.
- v. To safeguard freedom of thought, expression, association and religion.
- vi. To reduce/stop territorial and religious wars/ conflicts.
- vii. To reconcile different groups living in Madina.
- viii. To provide safe haven for Muslims and non-Muslims.
- ix. To recognize/confirm the Prophet (S.A.W) as Supreme Leader (religious, political, social ethical) and organizer of affairs in Madina.
- x. To ensure tolerance to other people's religious practices and beliefs.
- xi. To create a model Muslims state.
- xii. To preserve it for future generation.

(8 x 1 = 8 marks)

**5. a) *Factors that led to the fall of the Abbasid Dynasty.***

- i. Moral degeneration due to the extravagant life styles of the ruling class who concentrated on pomp and ceremony at the expense of solving the problems on the caliphate.
- ii. Weak leadership by the Caliphs. The Caliphs could not rule the empire efficiently and effectively.
- iii. Dissatisfaction by the provincial governors' in response to the appointment of the Turkish guards to take care of the royal security.
- iv. Discontent by the Arabs and the Persian soldiers who felt sidelined.
- v. Some provincial governors led revolts against the Caliph.
- vi. Racial discord between Arabs and non-Arabs, and religious conflicts between Muslims and non-Muslims undermined unity and peace in the Caliphate.
- vii. Decline in military power as the army had been neglected at the expense of cultural affairs.
- viii. Economic unrest due to imposition of heavy taxes and other levies on the population.
- ix. Latter Abbasid rulers invested enormous powers on the provincial governors and this led to the decentralization of the administration/ power.
- x. Due to decentralization of power some provincial governors declared their own autonomy/ independence.
- xi. Emergence of Muslim sects such as the Shiites, Qarmathians undermined the unity of the Muslims Ummah.
- xii. Invasion by the Mongols led by Hulaghu Khan who killed the Caliph and destroyed Baghdad in 1258 A.D. Thus giving the final blow to the Abbasid dynasty.
- xiii. Natural calamities, floods, famine.

(10 x 1 = 10 marks)

**b) *Contribution of the Abbasids to Education***

- i. The Caliphs were educated and cultured and they provided patronage for education and learning throughout the Caliphate.
- ii. Madrassa, Primary and Secondary schools, colleges and institutions of higher learning were established throughout the Caliphate.
- iii. Establishment of libraries. A library was attached to every mosque.
- iv. Schools started in private houses and shops.
- v. The study of the Quran, Hadith, literature, jurisprudence, logic, mathematics, geography, philosophy, astronomy, medicine and music etc. was carried out in the education system.
- vi. Learning of Islamic History was promoted.
- vii. Practically everybody could read and write and this promoted learning and culture with Baghdad becoming the centre of world culture.
- viii. Books in Persian and Greek were translated into Arabic.
- ix. Islamic jurisprudence became in independent discipline.

- x. The four Sunni schools of thought: Hanafi, Maliki, Shafii and Hanbali emerged.
- xi. Hadith was collected during this time.
- xii. Literacy level of women improved.
- xiii. Specialized system of Hadith research introduced.
- xiv. Scholars were held in high esteem.

(10 x 1 = 10 marks)

**6. a) *Contributions made by Ibn Sina to Medicine.***

- i. Ibn Sina wrote the canon of medicine, which is his most celebrated book in medicine, presents a summary of all the medical knowledge of his time
- ii. He wrote a complete section about kidney calculi in his book. Totally, 65 herbal, 8 animal, and 4 mineral medicines are mentioned in his book as beneficial drugs for dissolving, expelling, and preventing kidney calculi.
- iii. Ibn-Sina introduced very advanced drug designing based on drug delivery, targeting the organ, deposition in the site of action, pain control, wound healing, clearance after action, and supporting the organ.
- iv. Using Ibn-Sina's ideas help scientists to choose better drugs with a historical background to reduce the cost of therapies and research projects.
- v. Discovery of sexually transmitted diseases
- vi. First detailed description of skin problems, perversions and nervous ailments
- vii. First description of Meningitis
- viii. First known treatment of cancer. Discovery of cancer as a tumor.
- ix. Discovery of the causes of bleeding and hemorrhage
- x. First descriptions of bacterial and viral organisms
- xi. Description of working of heart as a valve
- xii. First diagrams of the cranial sutures
- xiii. Discovered that madness is a disorder of reason with its origin in the middle part of the brain.
- xiv. Introduction of quarantine for contagious diseases
- xv. Identification of tuberculosis and phthisis as contagious
- xvi. First description of the surgical procedure of intubation
- xvii. Discovered the cerebellar vermis and the caudate nucleus (Neuroanatomy)

(7 x 1 = 7 marks)

**b) *Influence of Muslims Culture on the Kenya Society.***

- i. Language – Kiswahili (mixture of Arabic and Kenyan languages) is the national language of Kenya. It is spoken in every part of Kenya. Arabic or

Kiswahili loan words have their way in every language. (Including English) and dialect spoken in Kenya.

- ii. A big population of Kenya is made up of Muslims who continue to make Reverts/converts. This means that Muslims are found in every city and town in Kenya and even in the rural areas where they continue to influence the way people live and behave.
- iii. Food and methods of cooking e.g. Pilau, Biriani, Kaimati, Mahamri, use of spices in cooking.
- iv. Etiquettes – manner, behavior, speech.
- v. Dress – mode of dress, buibui, kangas, kanzu.
- vi. Architecture and design – design of house and use of building materials and way of building.
- vii. Education- Madrassa, school and colleges built and run by Muslims, Muslims history.
- viii. Tourism – attract tourists to come and see historical sites built by Muslims teaching of Muslim culture and celebrations e.g. Maulid.
- ix. Urbanization – coastal urban centres founded and built by Muslims and mostly inhabited by Muslims, their contribution in developing other urban centres in North Eastern and other areas.
- x. Intermarriages – intermarriages with other people continues to spread Islam. Islamic culture and influence to more areas.
- xi. Politics – Muslim have always been involved in the Kenyan politics as elected members of Parliament, Ministers and Assistance Ministers, elected councilors and Mayors leaders and members of the trade union movement, have been involved in the struggle for independence, for human rights and democracy.
- xii. Public service – working as civil servants, in judiciary.
- xiii. In Commerce and Industry – involved in manufacturing as factory owners or workers, as business owners or employers and in other sectors such as Matatu, business, import and export etc.
- xiv. Agriculture – involved in farming activities as owners of shambas employers, members of co-operative societies.



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ISLAMIC RELIGIOUS EDUCATION

Paper 2

MARKING SCHEME

OCT/NOV 2009

**1. a) *Principles of Islamic Morality***

- i. Faith/ belief in Allah.
- ii. Fear of Allah
- iii. Adherence/ obedience to Islamic teachings based on the Quran and Hadith /Sunnah.
- iv. Avoidance of prohibitions.
- v. Fulfillment of prescriptions.
- vi. Alertness/ guarding against committing sins / going against the teachings of Islam.
- vii. Repentance/seeking forgiveness.

(4 x 1 = 4 marks)

**b) *The significance of Amr bil Maarfu wa Nahyi Anil Munkar in the prevention of Evil.***

- i. Creates awareness in Muslims of what is good and what is evil.
- ii. Corrects weakness in individuals.
- iii. Acts as a reminder of what is good and what is evil.
- iv. Acts as a watchdog for individuals.
- v. Leads to uprightness and good behaviour.
- vi. It is incentive to do what is good and avoid evil / motivation.
- vii. Leads to eradication of social ills in the society e.g. corruption, immorality, violence, indecency.
- viii. Creates harmony, peace and brotherhood among Muslims.
- ix. Promotes/ cultivates values/virtues necessary for good co-existence in the community.

(5 x 2 = 10 marks)

**c) *Rules on the Islamic Code of Dress.***

**The Muslim women dress should fulfill the following rules:**

- i. The *hijab* (covering) must conceal the entire body except the face and the hands.
- ii. It should not be translucent or tight. Tight clothes, even if they conceal the color of the skin, still describe the size and shape of the body or part of it, and create vivid images.
- iii. It should not attract the attention of the opposite gender; thus it should not be extravagant or excessively opulent. Nor should jewellery and makeup be on display.
- iv. It should not be a garment worn because of vanity or to gain popularity or fame. The female companions were known to wear black and other dark colors but other colors are permissible; a woman must not however wear colorful clothes because of vanity.
- v. It should not be perfumed. This prohibition applies to both the body and the clothes.
- vi. It should not resemble the clothing worn by men.
- vii. It should not resemble the clothing that is specific to the non-Muslims.

**The Muslim's men dress should fulfill the following rules:**

- i. The part of the body from the navel to the knees should be covered.
- ii. It should not resemble the clothing that is specific to the non-Muslims. Western clothing that does not represent a certain group or sect is normally permitted.
- iii. It should not resemble the clothing worn by women.
- iv. It should not be tight or see-through.
- v. A man is not permitted to wear garments made of silk, or jewellery made of gold.
- vi. Finally, it is *recommended* for men not to wear garments that fall below the ankles.

**N.B:**



Some of the conditions are the same as the conditions for woman but others relate particularly men.

(6 x 1 = 6 marks)

**2. a) *Significance of the Law of Mirath***

- i. The law of mirath safeguards against family squabbles and conflicts over the division of a deceased person hence promoting harmony and understanding among the members of the family.
- ii. It allows for circulation of wealth as people take possession of their shares of inheritance and invest it in a meaningful manner.
- iii. This particular law has stood the test of time. All other laws (secular laws) needed reforming because of inheritance weaknesses.
- iv. It is a divine commandment of an obligatory nature (Fardh), whose violation is punishable in the hereafter.
- v. The wealth is not passed on to a single person, luxury loving and extravagant, thus no danger of it being misused.
- vi. The law of mirath also enables the settlement of the debts of the deceased and payment of legacies in the form of wasiyya. thus a Muslim has the chance to set aside some part of his property for the welfare of the community and those who do not have shares of inheritance.
- vii. It also strengthens the bond of relationship the bond of relationship between the relatives and also between a husband and wife and they are aware of the needs of each other even after death.
- viii. The law of mirath enables the parents strives hard in acquiring a lawful wealth for the benefit and betterment of their heirs who will be a bit secure financially.
- ix. It safe guards and protect the interests of the orphans, since prior to that their property was misused by the greedy relatives who may deprive the rightful heirs from getting their shares.

**b) *Importance of Eddat***

- i. It is an obligatory act for a woman following divorce or death of her husband/ a form of worship.
- ii. It is a show of respect to the deceased in the case of death.
- iii. It is a time of reflection for the wife/ husband.
- iv. It is a sign of the sanctity of the institution of marriages.
- v. A proof that there is no pregnancy from the woman's previous/late husband.
- vi. To avoid unnecessary conflicts and disputes regarding the paternity of a child/children.
- vii. In case of divorce it accords the husband an opportunity to revoke divorce where it is revocable.

(6 x 1 = 6 marks)

**c) *Islamic Rules that Govern the Relationship between Muslims and Non-Muslims.***

- i. Muslims should have dealings with non-Muslims/ treat them with fairness and justice.
- ii. Should show tolerance to their behaviour and life styles.
- iii. Should have mutual respect.
- iv. Should keep a good relationship / rapport with them. E.g. greet them, have intervisits.
- v. Should have mutual consultations on common issues/ matters.
- vi. There should be no act of aggression against peaceful non-Muslims/ peaceful co-existence/ not persecute or oppress them.
- vii. Should not make rude comments about them/speak behind their backs.
- viii. Should mutually protect each other in times of need.
- ix. Can conduct trade transactions with people of other faiths in Halal ways.
- x. Should assist/ help non-Muslims in any way they can/should be kind and compassionate to them.
- xi. Can interact with people of other faiths freely and with frankness/ should avoid suspicions.

(6 x 1 = 6 marks)

**3. a) *Illegal ways of Earning Money***

- i. Stealing
- ii. Robbery
- iii. Gambling
- iv. Usury (Riba)

- v. Cheating
- vi. Bribery
- vii. Trading in Prohibited goods/items
- viii. Forgery
- ix. Prostitution

(5 x 1 = 5 marks)

**b) *Conditions an Agreement has to fulfill for it to be binding.***

- i. The agreement must be mutual.
- ii. Term and conditions must be clear/ should have no ambiguity.
- iii. Must be done with good intentions.
- iv. Should be flexible.
- v. All conditions of the agreements must be in conformity with Islam.
- vi. It must be written (if possible).
- vii. It should be on permissible things/ items.
- viii. It must have witnesses.
- ix. Must be binding to both parties.
- x. Must be contracted by mature and sound adults.
- xi. The two parties should clearly understand the terms of the agreement and its legal implications.

(8 x 1 = 8mks)

**c) *Rights of children in Islam***

***Rights to***

- i. Life
- ii. Shelter
- iii. Decent and proper clothes
- iv. Food
- v. Medical care/health care.
- vi. Nutritional care.
- vii. Proper upbringing.
- viii. Good names.
- ix. Protection from outside aggression.
- x. Education and spiritual well being.
- xi. Proper environment to grow in.
- xii. Good friends/ company.
- xiii. Counseling and/ guidance
- xiv. Legitimacy – should have a father.

xv. Feed from legitimate sources.

(7 x 1 = 7 marks)

**4. a) *Methods used by the Quraish to Persecute Early Muslims in Makkah.***

- i. Physical torture e.g. beatings, putting thorns on the path, being dragged in the sand.
- ii. Mental torture by marginalizing them.
- iii. Killings/ murder/ beating to death.
- iv. Through business embargo.
- v. Threatening them with death.
- vi. Opposition to and rejection of the Prophet's teaching.
- vii. Verbal insults and abuses hurled at Muslims.
- viii. Name calling of the Muslims/ called Muslims names.
- ix. Prevented Muslims from worshipping in the Kaaba.
- x. Making noises when Muslims were praying.
- xi. Threatening and warning they would be converts or those who made contact with Muslims.
- xii. Confiscated the property / wealth of Muslims.
- xiii. Men who were married to Muslim women divorced them.

(12 x 1 = 12 marks)

**b) *Reasons Why Uthman Ibn Affan Was Elected Caliph.***

- i. He was one of the early Muslims who migrated to Abyssinia and then to Madina.
- ii. He was one of the ten companions of the Prophet (s.a.w) to whom the prophet gave the good tidings of Heaven.
- iii. He was of gentle character, soft spoken, kindhearted and compassionate.
- iv. Was one of the first ten people who believed in the Prophets (p.b.u.h).
- v. He was a companion of the Prophet (p.b.u.h) throughout the Prophet's life.
- vi. He donated generously to the cause of Islam whenever the Prophet (p.b.u.h) needed help / funded the Islamic army especially the battles of Tabuk.
- vii. He was married to two daughters of the Prophet (p.b.u.h) (one after the other)
- viii. He was one of the writers of the Revelation.
- ix. The Prophet (p.b.u.h) had praised him and indirectly pointed to him after Abu Bakr and Umar as top companion.
- x. He was unanimously proposed as the next Caliph to succeed Umar by the panel of six companions appointed by Umar.

(8 x 1 = 8marks)

**5. a) *Achievement of the Umayyad Dynasty.***

- i. Restoration of law and order throughout the Muslims empire after the prolonged civil war.
- ii. The Caliphate lasted for almost a century from 660 to 750 when it was overthrown by the Abbasids.
- iii. The conquest of African territories thus expanding Islam and Arab influence in Africa.
- iv. Consolidation and extension of Islamic territories in Asia.
- v. Introduced proper administrative system and built a strong and efficient army.
- vi. Establishment of a department of registry (Diwanul – Khatam).
- vii. Introduced postal services (Diwanul-Barid)
- viii. The building of the first Muslims navy.
- ix. Arabic was made the official language of the whole Islamic Nation.
- x. Standardization of currency used in the Muslim empire by introduction gold, silver and copper coins with the denominations of Dinar and Dirham.
- xi. Introduced vowels and diacritical marks in the Arabic script which made it easier for the non-Arabs to learn Arabic and use the correct pronunciation.
- xii. Liberalization of knowledge and freedom of learning.
- xiii. Saw stability in leadership. Arab civilization had its first stable centre in the Umayyad Caliphate in Damascus (established by Muawiyyah)

(6 x 1 = 6 marks)

**b) *Challenges Faced by Muslims in Kenya in the Nineteenth Century.***

- i. The Muslim presence remained mainly along the coastal strip and on the Indian Ocean islands as they could not venture into the mainland for fear of hostile people and other unknown factors.
- ii. During the nineteenth century European nations e.g. British, French, Germans and the Dutch started showing interest on the coastal of East Africa and this posed a threat to the Muslim possessions along the Kenya coast.
- iii. During the nineteenth century European Christian missionaries started their evangelization of the Kenyan people spearheaded by the CMS, UMFC and the Holy Ghost Fathers. The Christian missionary activities posed a threat to the spread of Islam.

- iv. The Europeans regarded Muslims with suspicion and mistrust as they only saw them in terms of slavery and slave trade a fact that made determined to check further Muslim influence among the Kenyan people.
- v. There was disunity among Muslims rulers. They would not encounter/ countercheck the external interference as a united front.
- vi. The weakening of the Ottoman Empire affected what was happening in the Muslim world including the coast of Kenya.
- vii. The signing of treaties between the European powers (especially Britain) and the Muslim rulers undermined the Muslim power and trade.
- viii. The inability of Muslims to take Islam to the interior of Kenya accorded the Christian missionaries the Opportunity to take Christianity to the interior without hindrances.
- ix. The scramble for Africa leading to the Berlin Conference and partition of Africa brought Kenya under the British rule. That meant Muslims lost their political economic and social control of their possessions.
- x. Colonization by the British meant that the Muslims lost their independence which they had enjoyed for centuries (with the exception of the period of the Portuguese occupation).
- xi. With colonization and building of the Uganda railway, came the influx of European Christian missionaries into Kenya who started evangelization at a great speed undermining the spread of Islam.

(7 x 2 = 14 marks)

**6. a) *Contribution of Sheikh Abdullah Swaleh Farsy to the Growth of Islam in East Africa.***

- i. He was an educationist, worked as a Senior Kadhi in Zanzibar (1960 – 1967) and as Chief Kadhi in Kenya (1968- 1982) and during his years of service he promoted Muslim unity through his excellent leadership and arbitration skills.
- ii. He authored over 25 books through which Muslims knowledge of Islam was enriched.
- iii. He translated the Quran into Kiswahili making it possible for non-Arabic speakers to read the Quran.
- iv. His spiritual leadership and decrees were accepted by all Muslims who also respected his authority to interpret Islam.
- v. He firmly stood for the interest of the Muslims especially their right to education.

- vi. He advocated for separate Muslims schools and for government aid in running them and for the provision of Muslim teachers paid by the Government in public schools.
- vii. He advocated for equity in education. He challenged the government to raise the standard of Muslim education to the level of other community's education.
- viii. He called for the combination of secular education and Muslim studies in Muslim schools.
- ix. He called on the government to start the teaching of Islamic Religious Education in schools.
- x. Contributed in the establishment of Madrassa system in East Africa.
- xi. He gave lectures and organized seminars in mosques to educate the Muslims youth. Many young people flocked to his lectures.
- xii. He stood for the pure Islam/ purity of Islam and revival of proper understanding of Islam.
- xiii. He was committed to reforming the society through education and by getting rid of outdated cultural practices among Muslims.
- xiv. Travelled widely for the course of Islam.

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**ISLAMIC RELIGIOUS EDUCATION**

**Paper 2**

**Oct./Nov. 2010**

**2 ½ hours**

**Instructions to candidates**

This paper consists of six questions.

Answer any **five** questions in the answer booklet provided.

1. a) Give five reasons why Muslims advocate abstinence in the prevention of HIV/AIDs.

(10mks)

- b) “And those who when they spend are neither extravagant nor niggardly, but hold a medium (way) between those extremes” (Quran 25:67).

With reference to the above verse from the Quran give **five** reasons why Islam condemns *israaf* (extravagance)

(5mks)

- c) State **five** rules on walking according to Islamic teaching.

(5mks)

2. a) What are the effects of divorce on the children?

(10mks)

- b) Describe **five** conditions under which polygamy is allowed in Islam.

(5mks)

- c) State **five** rights a Muslim girl child.

(5mks)

3. a) Explain **five** ways in which Muslims in Kenya help in the reduction of poverty in their community. (10mks)

- b) Give **six** reasons why record keeping is important in business transactions. (6mks)

- c) State **four** rules that a Muslim should observe before taking a loan from a bank.

(4mks)



4. a) Describe the social conditions prevailing in Makkah when Prophet Muhammad (p.b.u.h) was born.  
(8mks)

b) State the effects of the Battle of Badr on the Prophet's mission.  
(5mks)

c) Mention **five** contributions of Ali bin Talib to the development of Islam. (5mks)

5. a) Discuss **five** reasons that led to the fall of the Fatimid Dynasty.  
(10mks)

b) Explain **five** challenges Kenyan Muslims face in education.  
(10mks)

6. a) Discuss Uthman Dan Fodio's contribution on the development of Islam. (10mks)

b) Discuss **five** achievements of Sayyid Qutb.  
(10mks)

MARKING SCHEME  
OCT/NOV 2010

***1. a) Reasons why Muslims advocate Abstinence in the Prevention of HIV/AIDs.***

- i. Quran condemns Zina (adultery and fornication) and advocates abstinence. Failure to abstain from illicit sex is going against Islamic teachings and morality.
- ii. Fear of Allah. Those who fear Allah will not engage in acts that are forbidden.
- iii. It should be the responsibility of every Muslim to protect him/herself from (HIV/ AIDs infection as it is incurable. "Prevention is better than cure."
- iv. Abstinence helps to safeguard a person's iman.
- v. According to Islamic principles of morality, the unmarried should wait until they are married and the married be faithful to their spouses.
- vi. Indulgence in Zina leads to other vices e.g. drug and alcohol abuse, lying, cheating, family breakdown diseases, fights and quarrels and even death. Abstinence not only gives protection against HIV/AIDs but against other vices.
- vii. Abstinence is in Keeping with the teaching of the Prophet (p.b.u.h).
- viii. Even those who are infected should abstain in order to avoid further infection and from infecting others.
- ix. Use of condoms is not acceptable to Muslims. It might lead to promiscuity in society.
- x. Abstinence instills self discipline and responsibility to the Muslims.
- xi. It was practiced by prophet and their companions.
- xii. Muslims advocates abstinences as it was a message of all the prophets of Allah.

(5 x 2 = 10mks)

***b) Reasons why Islam condemns Israaf.***

- i. Israaf is against the teachings of the Quran and the Sunnah of the Prophet / against Islamic morality.
- ii. It is an irresponsible use of resources /against the conservation of resources.
- iii. Denies other members of the family/ community use of resources / rightful livelihood.
- iv. Develops greed, meanness, selfishness and craving in an individual.

- v. Creates a division between the haves and have nots/ the rich and the poor.
- vi. One spends the wealth/ resources at the expense of others e.g. family members.
- vii. May lead to mistrustful feelings/ hatred in a family between individual and the community.
- viii. Leads to forgetting/neglecting of religious obligations e.g. paying, zakat and giving Sadaqa.
- ix. Leads to indulgence in unacceptable behaviour/ acts e.g. gambling, Zinaa, corruption.
- x. May lead to bankruptcy and poverty.
- xi. It shows lack of gratitude/ appreciation to Allah.

(5 x 1 = 5 marks)

**c) *Rules on walking according to Islamic teaching.***

- i. Muslims should walk humility, not with pride Q 31:18, Q 17:37.
- ii. Muslims should be moderate in their walking, should neither rush nor be too slow, and should take the middle path Q 31:19.
- iii. When one comes across undesirable element when walking, should lower his/her gaze Q 24:30-31. Should not stare directly at undesirable elements e.g. a naked mad man.
- iv. Those walking to greet those seated.
- v. Remove unwanted obstacles on the way e.g. thorns, nails, large stones banana peelings etc.
- vi. Should walk with genuine purpose.
- vii. Women's style of walking should not attract the attention of men.
- viii. Should not stand on the way and block others.
- ix. Women should always walk behind men so as to guard their modesty.

(5 x 1 = 5 marks)

**2. a) *Effects of divorce on Children.***

- i. Children go through a traumatic experience/shock/ confusion.
- ii. Children suffer psychologically and even tend to blame themselves for the divorce.
- iii. Children may develop resentment for both parents or for one of them.
- iv. Children may also be divided/ torn between the mother and the father/ tears the family apart.
- v. Children may develop juvenile tendencies and other antisocial behaviour e.g. drugs and alcohol addiction.

- vi. They suffer from lack of identity.
- vii. May develop aggression, they throw tantrums, suffer withdrawal syndrome hatred resentment.
- viii. May develop criminal tendencies as a defense mechanism.
- ix. Their performance in school and other in other activities may suffer/ develop lack of concentration in school and in other activities.
- x. May not be able to sustain relationships e.g. friendship because of lack of trust.
- xi. May develop suicidal tendencies as a result of bitterness.
- xii. May lead to homelessness for the children.
- xiii. Leads to poverty and want/ hopelessness and despair.
- xiv. Children suffer from lack of confidence / self esteem.
- xv. Children become vulnerable to exploitation and abuse.

(10 x 1 = 10 marks)

**b) *Conditions under which polygamy is allowed in Islam.***

- i. If the first wife is unable to bear children/ barren.
- ii. If the first wife is sick.
- iii. If the wife cannot meet the conjugal rights of the husband.
- iv. If the man is in a position to provide for the wives/ satisfy their material and emotional needs.
- v. If the husband should be ready to treat all the wives equally/ equitable/ justly.
- vi. When the population of women is higher than that of men.
- vii. To take care of widowed women.
- viii. To eradicated single parenting.

(5 x 1 = 5 marks)

**c) *Right of the Muslim girl child.***

- i. To be educated.
- ii. To be provided with basic necessities.
- iii. To inherit from her father, brother.
- iv. To play with peers/ friends.
- v. To be protected from harm/ injury e.g. FGM, early marriage.
- vi. To be brought up in an Islamic way.
- vii. Right to own property.
- viii. Right to life
- ix. Right to health care.

- x. Right to express herself.

**3. a) *Ways in which Muslims in Kenya help in the reduction of poverty in their community.***

- i. By the payment of Zakat. The payment of Zakat is obligatory as it is one of the five pillars of Islam. Muslims pay a certain fixed proportion of their wealth and on every kind of property liable for Zakat annually for the benefits of the poor in the community.
- ii. The payments of Sadaqa. This is alms (or anything) given in charity to help the poor and needy in the community.
- iii. The application of Islamic Sharia to protect the property of the most vulnerable in the society e.g. widows and orphans. They also safeguarded against exploitation and protected against human right abuses that could leave them destitute.
- iv. The work of Muslim charity organizations and non-Governmental organizations whose programmes are tailored to eradicate poverty and to help the less fortunate to improve their standards of living.
- v. Muslims provide, promote and encourage the education and training of the youths so that they can be equipped with relevant knowledge and skills for gainful employment and for the development of the community. Education and training also enhance equity, economic growth and expansions of employment opportunities.
- vi. Muslim organizations and individuals provide bursaries and scholarship to Muslims children who cannot afford school fees. This helps all Muslims youths regardless of their class to benefit from education.
- vii. By providing polytechnics and other post school institutions where schools leavers can be trained in technical/ industrial/ vocational and entire entrepreneurship knowledge and skills for job employment or self-employment.
- viii. The contribution of Muslim entrepreneurs in commerce and industry. These help in the creation of wealth and provision of employment for Muslims.
- ix. Through civic education where Muslims are sensitized in strategies of wealth creation e.g. entrepreneur skills, proper management and use of resources, dignity of work, evils of corruption; preservation and conservation of the environment and natural resources.
- x. Application of Islamic commercial law and ethics in business to safeguard the poor (and ignorant from being exploited and cheated/ the poor are accorded justice.

- xi. Muslims politicians and human rights activists have calling for and advocating for equitable distribution and allocation of resources and for the development (hence economic growth) and provision of necessary infrastructure and basic services (necessary bedrock in areas which had been neglected in the past.) This will greatly benefit Muslims who live in those areas economically.
- xii. Muslims have formed self-help groups which initiate income generating projects. These projects allow members to exploit their gifts, skills, talents, creativity and potential for self development and the development of the community.
- xiii. Muslims are involved and participate in community development activities meant to bring development in the community e.g. water projects, co-operative movements agriculture/ animal keeping projects which are catalysts to economic growth and development.

(5 x 2 = 10 marks)

**b) *Reasons why Record keeping is important in Business transactions.***

- i. To determine the profitability of a business; by keeping proper records, the profit or loss made by the business can be easily calculated.
- ii. To maintain proper financial control of the business in order to maximize profit. Caution must be exercised when handling revenue and expenses of the business.
- iii. Consequently, proper record keeping will help determine whether or not the resources of the business are being managed efficiently.
- iv. To be able to provide financial information about the business that assist in making informed decisions about the business.
- v. To provide the government with the necessary information to file a tax return as well as to furnish the relevant information if your business is being audited.
- vi. Accurate and complete records enable you, or your accountant, to identify all your business assets, liabilities, income and expenses. That information helps you pinpoint both the strong and weak phases of your business operations.
- vii. Record keeping is an essential source of evidence to detect business losses, internal fraud and theft.
- viii. Businesses are expected to put in place a record keeping system to ensure that your Income Tax or/and Goods & Services Tax (GST) declarations are duly supported with the required documents.
- ix. Failure to keep and retain records may be subjected to penalties under the Income Tax Act.

(6 x 1 = 6 marks)

**c) *Rules to be observed by a Muslims before taking a loan from a bank.***

- i. Ensure that the bank is Sharia compliant
- ii. Ensure that the loan to be taken will not attract any interest.
- iii. Prove that the money given as loan has been generated through lawful means i.e. the bank should not engage in haram acts to make profits.
- iv. Ensure that there are witnesses to the loan transaction.
- v. The agreement on the loan between him/her and the bank should be written down.
- vi. Managers/ custodians of the bank should be Muslims who understand the Shariah regarding loan transactions.
- vii. Should understand the terms of the agreement before signing for the loan.

(4 x 1 = 4 marks)

**4.a) *Social conditions prevailing in Makka when the prophet was born.***

- i. Women were down trodden and oppressed and denied any rights.
- ii. They were treated as property.
- iii. Baby girls were buried alive.
- iv. The weak and physically challenged had no rights
- v. Wine drinking and wild parties were the order of the day.
- vi. Immorality, prostitution and indecency were prevalent in the society.
- vii. Rich men married as many wives as they possibly could and kept women / mistresses
- viii. Makka was the centre of trade /trade flourished as a consequence there was prosperity
- ix. Makka used to receive many visitors from other parts of Arabia who came to worship in the Kaaba and to visit the well of Zamzam.
- x. Slavery was practiced and slaves were ill-treated and had no rights
- xi. The haves/ rich did not show compassion or consideration to the have nots/ poor and the unfortunate in the society.
- xii. There were strong social based tribal affiliation and loyalties.
- xiii. Among the Arabs lived a few Christians and Jewish communities.
- xiv. The Makkans also believed there were innumerable, jinn and ghouls who inhabited object of nature and society.

(8 x 1 = 8 marks)

**b) *Effect of the Battle the Badr on the Prophet mission.***

- i. The defect of non-Muslims by Muslims strengthened their confidence in Muhammad a prophet of Allah.
- ii. It strengthened the Muslim's faith in Allah and in Islam.
- iii. Muslims considered the victory over non-Muslims a victory from Allah/ favour from Allah.
- iv. The security of Muslims was assured.
- v. The victory was a symbol of defeat of falsehood and victory of truth/ victory of truth over falsehood.
- vi. The victory strengthened the prophet's position as an efficient and able religious and political leader.
- vii. The Prophet gained more followers from those who were on the periphery as the victory was an assurance that Muhammad was indeed Allah's prophet.
- viii. The victory of Muslims was very essential to the future of Islam.
- ix. The victory limited plots and conspiracies against the Muslims from the internal front.
- x. It gave the oppressed Muslims in Makka hope and confidence of freedom..
- xi. The victory gave Muslims confidence and courage to engage in future battles.
- xii. It distinguished the hypocrites from true believers.

(7 x 1 = 7 marks)

**c) *Contributions of Ali bin Abi Talib to the development of Islam.***

- i. Knowledge and among the best commentators of the Quran and master of the Arabic language.
- ii. Brave warrior who took part in all the battles fought by the prophet (p.b.u.h)
- iii. Acted as the prophet's secretary during the treaty of Hudaibiya.
- iv. During his caliphate, he followed the pattern established by the first 3 Khalifas.
- v. Was among the compilers of the Quran/ Hadith.
- vi. Memorized the Holy Quran and many Hadith.
- vii. Was left behind in Makka by the prophet to return properties to the rightful owners.
- viii. The first young person to accept Islam.
- ix. Was very simple honest and contributed generously to the cause of Islam.
- x. Was just and treated his enemies fairly.
- xi. Was a man of strong will power and determination was always ready to defend Islam.



(5 x 1 = 5 marks)

**5.a) Reason the led to the fall of the Fatimid Dynasty**

- i. Vastness of the empire made it difficult to administer law and order this created division which led to the downfall.
- ii. Khalifa Al-Qaim sold government offices to the highest bidders' thus encouraging corruption in the administration.
- iii. Khalifa Al-Qaim used the oppression policy which resulted in revolts and this contributed to the Fatimid's.
- iv. Disunity between Sunnis and Shia contributed to the weakening of the Fatimid's.
- v. Khalifa Al-Hakim was not tolerant towards other religions, he enforced Christians and Jews to convert to Islam hence creating discontentment.
- vi. Khalifa Al-Qaim enforced the Ismail doctrines on everyone, and increased taxes this created discontentment.
- vii. Al-Hakim introduced very strict measures e.g. he suppressed women, banned alcohol and gambling and this made him unpopular especially among the Christian and Jews.
- viii. Khalifa Al-Hakim took pleasure in killing and torturing people and this led to the rise of the crusaders who campaigned against the Fatimid rule.
- ix. Turkish slaves kept as body guards by the Fatimid's rulers gained power and overthrew the Fatimid's.
- x. Khalifa Al-Aziz patronized the Christians and Jews e.g. allowed them freedom of religion and gave them high offices, this made him unpopular among the orthodox Sunni who lost faith in the Fatimid rule.
- xi. Some rulers were weak and immature e.g. Al-Hakim hence could not control the empire effectively.

(5 x 2 = 10 marks)

**b) Challenges Kenyan Muslims Face in Education**

- i. Inadequate schools sponsored by Muslims or owned by them.
- ii. Shortage of Muslim teachers and not enough trained and qualified teachers.
- iii. School and other institutions of learning lack adequate facilities.
- iv. Lack of tertiary institutions in the country where Muslims can continue with higher education.
- v. Schools situated in remote areas are far apart and inaccessible; children have to walk long distances to and from school. This affects their performance and attendance.

- vi. Poverty prevents many parents from sending their children to school as they cannot afford the fees and other levies.
- vii. Lack of awareness by some parents on the value of educating their children especially girl child.
- viii. Ineffective leadership which does not promote and encourage education among Muslims.
- ix. Political interferences and controversies in running schools.
- x. Muslims children also attend Madrassa and Duksi along alongside formal education so they tend to be overworked and overburdened.
- xi. Marginalization of the regions predominantly occupied by Muslims in all areas of development including education.
- xii. Indifference and apathy by Muslims towards education as a result of marginalization.
- xiii. Lack of funds to build school and other educational facilities.
- xiv. Lack of infrastructure in the areas occupied by Muslims makes it impossible to attract teachers education sponsor to them.

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## **ISLAMIC RELIGIOUS EDUCATION**

**Paper 2**

**Oct./Nov. 2011**

**2 ½ hours**

## **THE KENYA NATIONAL EXAMINATIONS COUNCIL**

**Kenya Certificate of Secondary Education**

**ISLAMIC RELIGIOUS EDUCATION**

**Paper 2**

**2 ½ hours**

### **Instructions to candidates**

This paper consists of six questions.

Answer any **five** questions in the answer booklet provided.

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

(10mks)

b) How has the mass media eroded the morals of the Muslim youth in Kenya?

(10mks)

2. a) Discuss the reasons for *Jihad* in Islam.

(10mks)

b) State the rules of *Jihad* according to Islamic teachings.

(10mks)

3. a) Discuss the effects of corruption on the Muslim society.

(10mks)

b) What are the rights of a Muslim husband?

(5mks)

c) State the conditions of borrowing and leading money in Islam.

(5mks)

4. a) Discuss the contributions made by Abubakar Assidiq to the development of Islam.

(10mks)

b) Explain ways through which Prophet Muhammad (p.b.u.h) eliminated racism.

(10mks)

5. a) Mention the reforms introduced by Khalifa Umar Ibn Abdulaziz of the Umayyads.

(8mks)

b) Gives reasons that contributed to the fall of the Umayyad dynasty.

(7mks)

c) Outline the challenges faced by Muslims in the spread of Islam in East Africa in

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)

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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)

## Marking scheme

2012

### ***1. a) Ways through which Muslims can discourage gambling in the society.***

- i. Guidance and counseling should be undertaken in madrassas, school and mosques, to enlighten the Muslims on the evils of gambling.
- ii. Creating employment opportunities for the youth to act as a substitute for the vice especially for those who are unemployed and are out to make quick money.
- iii. Appealing to the authorities to ban gambling and the venues where it takes place, this will discourage many people from engaging in the vice.
- iv. Establishing recreational facilities e. g play grounds gym facilities, swimming pools, IT centres etc. especially for the youth who are more vulnerable and can fall into the vice.
- v. Parents to ensure that the youth are occupied in meaning activities while at home so as to avoid idling and thus engaging in the vice.
- vi. Muslims individual/organizations to offer loans to other Muslims to start income generating projects and small businesses which will go a long way in discourage the vice.
- vii. Gambling as a vice is taught in the IRE syllabus and also in madrassas and this equips the youth with the relevant knowledge to avoid the vice.
- viii. Creating awareness on the evils of gambling through the mass media e.g. radio, television, internet.
- ix. Organizing workshops and seminars for experts to strategize on the best way forward of containing/ fighting gambling.

(8 x 1 = 8 marks)

### ***b) Rationale for the prohibition of homosexuality in Islam.***

Homosexuality is prohibited in Islam because:-

- i. It can lead to the extinction of mankind because it prevents human beings from fulfilling the reproductive function.
- ii. It is against the natural way of reproduction which Allah has prescribed for human survival on earth and which was advocated by all prophets of Allah.
- iii. It destructs natural life as people become slaves of their lusts.
- iv. Leads to moral degradation and lack of respect to those who practice it.
- v. Leads to life threatening diseases, some of which are unknown and have no cure e.g. HIV/AIDs.
- vi. It is unhygienic and disgusting way of fulfilling human natural desires.
- vii. Can lead to permanent body injury which brings about constant ailments to the person practicing it.
- viii. Leads to degradation of moral standards in the society, a society that practices homosexuality has no morals.

- ix. Threatens the basic fabric of family life and values, an ideal family should consist of a husband, wife and possibly children.
- x. It will lead to punishment from Allah. All those who engage in this unnatural act will be punished severely by Allah.

(8 x 1 = 8 marks)

**c) *Why Muslims should exercise self-control in their daily lives.***

- i. Enhances peace and unity in the society.
- ii. Strengthens the concept of brotherhood among Muslims.
- iii. Reduces instances of fighting/quarrelling and possibly killing in the society.
- iv. Those who exercise self control earn respect and admiration and service as role models in the society.
- v. It was advocated for by the Prophet (p.b.u.h) through his saying that the strong among you is one who is able to control himself in anger.
- vi. To emulate the Prophet (p.b.u.h) who was an example in exercising self-control and hidden anger.
- vii. Allah has promised reward to those who exercise self-control (Q3:134)
- viii. Self control to human beings is like brakes to a vehicle because it stops them from committing bad deeds.
- ix. To enable Muslims develop tranquility, composure and calmness during hardships e.g. death, natural calamities etc.
- x. Those who exercise self control find it easy to forgive their adversaries.

(4 x 1 = 4 marks)

**2.a) *Ways through which a Muslim nation can co-exist peacefully with people of different nations.***

- i. Through appreciating the unity of the creator i.e. one God who created all living beings. This will enable Muslims to co-exist peacefully with people of other nations.
- ii. Through appreciating unity of mankind, who originated from the same father and mother, Muslims develop a sense of belonging hence, unity and brotherhood is enhanced.
- iii. Through respect of other nations interests and right to life and property i.e. should not destroy their properties, should deal justly and kindly with them (Q 60:8)
- iv. Concentrating on common /mutual interests e.g. education, security, economic/ social/ political development and avoiding divisive/ controversial issues such as tribalism, racism etc.
- v. Forming joint committees and councils to resolve conflicts whenever they arise between the nations.
- vi. By attending and participating in conferences and seminars to discuss matters on peaceful co-existence whenever invited.
- vii. Organizing/forming joint political /social forums to share ideas and other concerns.

- viii. Appreciating other nation's laws, traditions and customs through exercising tolerance.
- ix. Educating the youth and other members of the society about the Islamic teachings in relating with other nations.
- x. Drawing agreements and accords (treaties) with other nations which should be legally binding and strictly adhered to, to ensure peaceful co-existence and mutual respect.
- xi. Emulating the Prophet (p.b.u.h) in his excellent relations with friendly nations.
- xii. Joining hands with other nations in fighting aggression and tyranny.

(10 x 1 = 10 marks)

**b) *Importance of Wasiya to Muslims***

- i. Muslims fulfill a commandment of Allah through the writing of a will hence are rewarded by Allah.
- ii. Declaration of Wasiya prevents injustice in ensuring that no undeserving people inherit from the deceased.
- iii. Wasiya reduces conflicts among the heirs because the deceased will have clearly stated how he wants his wealth to be distributed to each of his heirs.
- iv. Family members are able to refer to the wasiya and know the debtors of the deceased before the distribution of the estate.
- v. Wasiya allows a Muslim to will his property in favour of anyone he likes besides his legal heirs or for any charitable purpose.
- vi. Wasiya enables a Muslims to contribute to charitable purpose e.g. construction of roads, hospitals, mosques thus enabling him to gain rewards (sadaqatul jariya)
- vii. Enables poor relatives of the deceased who are excluded from the inheritance to attain in share of his property hence they will be able to cater for themselves.
- viii. Muslims are able to improve the social amenities within the community can be of benefit to less fortunate member of the community e.g. a Muslims can will out his property for the construction of hospitals, schools, bore holes etc.
- ix. In a situation where the law of mirath is not enforced by the Government, a Muslims can write a Wasiya stating how he would like his property to be inherited according to Shariah.
- x. Through writing of Wasiya, a Muslim can pay his religious debts e.g. zakat or if he had pledged gifts or money for Islamic cause.

(10 x 1 = 10 marks)

**3.a *Importance of marriage in Islam.***

- i. It safeguards Muslims against adultery and fornications by satisfying the sexual urge in both males and females.

- ii. It keeps the human race and Muslim population from extinction through procreation and reproduction.
- iii. It lays down the family institution through uniting the spouses and children if any, in one entity.
- iv. It creates and strengthens relationships between people who had no formal relationships before e.g. in-laws.
- v. It enables one to perfect half of his/her religion as said by the Prophet p.b.u.h.
- vi. It creates love and affection between the couple.
- vii. It provides security to both the spouses and children if any. This includes physical, financial, psychological, medical and education securities.
- viii. It services as an act of worship since it is a Sunnah of the Prophet (p.b.u.h) which is highly recommended.
- ix. As an act of worship, it earns one rewards in the hereafter.
- x. A married person earns the respect of those who surround him/her and the society at large.
- xi. One is blessed by Allah after marriage financially and otherwise as per the teachings of Quran (Q 24:32).
- xii. It creates a sense of belonging in both the couple and their children if any hence increasing loyalty among them.

(10 x 1 = 10 marks)

**b) *Effects of domestic violence on the family***

- i. Violence can lead to the break up of marriage.
- ii. Can lead to severe injuries death of either parties involved.
- iii. It can affect children negatively by making them violent.
- iv. Domestic violence threatens peace in the society through the reaction of the in-laws
- v. Leads to loss of love between the couple.
- vi. It perpetuates injuries of the society.
- vii. It burdens the courts of justices through the numerous case that are reported on daily basis. Currently it represents the highest percentages of cases in Kenyan courts of law (almost 30%)
- viii. It leads to psychological problems e.g. inability to trust, inability to concentrated, sleep disturbance etc.
- ix. It creates fear of intimacy in the victim by losing the appetite for sex and any form of intimacy.
- x. It develops low self esteem in the victim and eventually experiences inferiority complex.

(6 x 1 = 6 marks)

**c) *Legitimate sources of earning***

- i. Earning through trading in a lawful way.
- ii. Earning from agricultural products obtained from farming.

- iii. Getting employed lawful.
  - iv. Through inheritance from a close relative.
  - v. Through manufacturing and industrialization.
  - vi. Through charitable ways such as zakat, Sadaqa, gifts etc.
  - vii. Through social securities and pensions for the retired and the unemployed.
- (4 x 1 = 4 marks)

**4.a) *Influence of Islam along the coast of East Africa in the nineteenth century.***

- i. Introduction of Islam to the people/inhabitants of the coast of East Africa who embraced it wholeheartedly.
- ii. Establishment of education institutions such as madrassas which served as learning centres where Muslims were taught/learnt Islamic religion.
- iii. Muslims intermarriages with the people along the coast of East Africa led to the birth of Swahili people and culture.
- iv. Introduction of Islam along the East African coast led to the establishment of mosques and other places of worship. (mowdha).
- v. Introduction of Islamic architecture and new ways of constructing buildings, which is evident to date and serves as a tourist attraction.
- vi. Introduction of a new ways of writing to the coastal people i.e. use of Arabic calligraphy in writing.
- vii. Absorption of Arabic vocabulary into bantu language which led to the birth of Kiswahili language.
- viii. Arab Muslims contributed to the flourishing of the trade along the coast of East Africa as majority of them were traders.
- ix. Introduction of new crops to the people of East Africa coast e.g. cloves.
- x. Introduction of new mannerisms and etiquettes to the locals of East African coast e.g. way of greeting, eating mannerisms etc.
- xi. Introduction of new mode of dress e.g. wearing kanzu and buibui.
- xii. Arab Muslims who were traders assisted in the opening up of the East African coast, hence enabled over people to visit/come to the coast of East Africa e.g. Portuguese.

(10 x 1 = 10 marks)

**b) *Challenges faced by Sayyidan Uthman Ibn Affan during his caliphate.***

- i. Accusation of administrative malpractices, most of these accusations were trivial and based on misunderstanding e.g. he was accused of nepotism, misappropriation of funds, disregarding the Quran and Hadith etc.
- ii. Discontent in provinces against some governors and officials Khalifa Uthman Ibn Affan had to deal with problems that came up as a result of dissatisfaction with some governors, and it was not easy to satisfy all the people.



- iii. The soft nature of Uthman couple with his old age made people take advantage of him because he was not used to taking strong action against offenders hence overlooked the witnesses and faults of others.
- iv. Vastness of the caliphate/ empire which required extra effort to monitor and supervise. It was not easy to supervise all the governors in the provinces and also get to know the problems facing the people.
- v. External threats/ danger posed by the roman and Persians who were in constant wars with Muslims. Uthman had a challenged of looking for a way of quelling these wars.
- vi. The internal threat posed by hypocrites who were fighting Islam from within e.g. Abdullah Ibn Sabah who created fitna among the Muslims which eventually led to the assassination of Khalifa Uthman.
- vii. Dealing with pre-Islamic tribal rivalries which threatened to create disunity among the Muslims e.g. the rivalry between Banu Hashim and Banu Ummayad.
- viii. Eliminating differences and disputes in the pronunciation of Quran which emerged as result of territorial expansion of Islam.

(5 x 2 = 10 marks)

**c) *Contributions made by the Abbasids towards the development of Education***

- i. The Abbasids encouraged Education by Establishing madrassas, schools, colleges and other institutions of learning in the empire; they ensured that a library was attached to every mosque where they learn Quran and other elements of religion.
- ii. They established schools in private houses where the rich had private tutors in their houses.
- iii. Education system was well organized into lower level/primary where pupils learnt how to read the Quran, middle level/ secondary where students learnt meaning and interpretation of Quran, Hadith, literature, fiqh and logic, advance level /college where students learnt Maths, Geography, philosophy, Geometry and Music.
- iv. Khalifa Maamun established Bait-ul-Hikmah (House of Wisdom) which was an important learning centre.
- v. Works of scholars such as Plato Aristotle and Galileo were translated into Arabic.
- vi. Islamic fiqh development based on the Quran and Hadith, the four schools of thought evolved during this time.
- vii. Encourage and financed research and writing of books in logic, astronomy, maths, Chemistry, history and literature.
- viii. Improved art of creative writing and books were availed to the public at affordable prices.

- ix. Improved science of medicine and surgery e.g. Ali Ibn Rabaan wrote the book "Paradise of medicine" which contributed a lot in the field of medicine, there were also great physicians such as Al-majlus and Ibn Sina.
- x. Abbasids encourage women to seek for knowledge.
- xi. Abbasids era produced great philosophies such as Al-Kindi, Al-Farabi, Ibn Sina.
- xii. Improvement in the field of mathematics e.g. Musa Ibn Khawarizin compiled the first book of algebra.
- xiii. Khalifa Mamun encouraged astronomy by constructing two observatories.
- xiv. Produced famous geographers at the time. E.g. Al-Yakuq wrote a book Kitab-al-Buldan the book of the country which contained information on different counties features and economic background.
- xv. Sahihul Sitta was compiled during the Abbasid era.
- xvi. Level of literacy was improved.

(8 x 1 = 8 marks)

**5. a) *Lessons Muslims learn from the conquest of Makka in 630 A.D***

- i. Muslims should honor agreements and treaties. As a result of Quraish going the treaty of Hudaibiya, the prophet invaded them and Allah gave him victory over them.
- ii. Good and proper planning in any task which one does. The Prophet (p.b.u.h) planned in details for the conquest of Makka.
- iii. Muslims should exercise forgiveness. The Prophets (s.a.w) forgave / pardoned all those who had wronged him during the conquest of Makka, the Prophet (s.a.w) not force anyone to convert to Islam.
- iv. All Muslims are equal regardless of race or background. Bilal was allowed to climb over the Kaaba and say the adhan in the presence of the notable Quraish.
- v. Muslims should exercise humility. The prophet (p.b.u.h) humbled himself by thanking Allah through prayers attributed the victory to Allah.
- vi. Muslims should exercise patience because patience pays. The prophet (s.a.w) waited for 21 years to conquer Makka.
- vii. Virtues of honesty, trustworthiness and openness are encouraged in Islam because the Prophet (s.a.w) borrowed the keys to the Kaaba from Uthman Ibn Abi Talha and returned them after performing prayers in the Kaaba yet he could have kept them since he was the prophet.
- viii. Muslims should stand firm and defend their faith whenever their rights are violated.
- ix. Victory from Allah is for believers and it can come in different ways.
- x. Muslims should always avail themselves when called upon on matters concerning Islam.
- xi. Spread of Islam should be through peaceful means e.g. violence was not a way of spreading Islam during the prophet's time, there was no bloodshed during the conquest of Makka.

(7 x 1 = 7 marks)

**b) *Importance of treaty of Hudaibiya***

- i. Established the Prophet (p.b.u.h) as a great leader, always ready to reach compromise, patiently and in the name of Allah.
- ii. The treaty was a victory for the Muslims Q 48: 1-3.
- iii. Muslims experienced peace which had not been there for a long time as a result of the treaty.
- iv. Many people converted to Islam including Khalid Ibn Walid who had been a great enemy of Islam.
- v. The treaty assured Muslims access to their holy city of Makka.
- vi. With the assurance of peace, the Prophet (p.b.u.h) was able to concentrate on his mission and was able to send out messages inviting people to Islam.
- vii. As a result of this treaty, Muslims were able to conquer Makka.
- viii. It was a milestone in the history of Islam.
- ix. It acted as an official recognition of the Prophet (p.b.u.h) and Islam by the Quraish who all along had refused to recognize him.
- x. Proved the prophet (p.b.u.h) as a good negotiator, commander and counselor.

(5 x 1 = 5 marks)

**6.a) *Contribution of Muslims Scholars to Science.*-----**

- i. The Prophet (p.b.u.h) laid the foundation to the development of science by encouraging Muslims to learn e.g. he taught Muslims on facts about science e.g. he said “the abdomen is the source of all ailments”
- ii. Muslims scholars excelled in chemistry and laid foundations e.g. Jabir Ibn Hayyan (803 CE) is regarded as the father of Chemistry.
- iii. Ibn Sina wrote 246 books in different science e.g. Canons of medicine which was a chief guide for medical colleges in the west from the 12<sup>th</sup> to 17<sup>th</sup> century, he discovered TB, meningitis and close to 760 drugs.
- iv. In ophthalmology, Hunain Ibn Ishaq, the head of the famous school of translator founded by Khalif Maamun wrote the first systematic book on ophthalmology.
- v. In the field of medicine Al-Razi wrote over 200 books on medicine. He was a physician and a scientist.
- vi. Al-Zahrawi was a famous surgeon who treated patients and taught students from the Muslims world and Europe. His book ‘medical encyclopedia contained 30 sections of surgical knowledge and illustration of 200 surgical instruments; the encyclopedia was used as a standard textbook on surgery in Europe; he was the first to use silk thread in stitching wounds.
- vii. In pharmacy al-Idrisi collected plants and data not reported before him from which a large number of drugs became available to medical practitioners.

- viii. Ibn Al-Baitar was one of the greatest scientists and botanist, he went on mainly expeditions to African and Asia to collect plants, and his book is one of the greatest botanical compilations dealing with medical plant.
- ix. Al-Khuwarizmi was the first great Muslim mathematician who invented algebra which was further developed by other Muslim scholars like Umar-al-Hayyam.
- x. Al-Batani is considered one of the greatest astronomers of Islam; he discovered the accurate determination of the solar year as 365 days, 5 hours 46 minutes and 24 second as which is very close to modern estimates.
- xi. In the field of philosophy al-kindī is considered as the first philosopher in Islam.
- xii. In geography Ibn Majid invented the compass to determine directions which is in use up to now.
- xiii. In geology Al-Bairuni was the first known writer to identify the formation of sedimentary rocks and the great geological changes that happened in the past.

(5 x 2 = 10 marks)

***b) Contributions of Hassan al-banna to the growth and development of Islam in the 20<sup>th</sup> Century.***

- i. Contribution to the development of Sufism by becoming a Sufi himself.
- ii. He was constantly opposed to the Muhtazilities and Shia belief as they were misleading.
- iii. Encouraged Muslims to follow the Islamic culture.
- iv. He was a scholar of fiqh, philosophy, science and logic and was a professor of Islamic theology.
- v. People sought for his advice on matters of religion because of his vast knowledge.
- vi. Through his views and reforms he tried to change the bad conditions of the society through Islam.
- vii. He strongly discouraged Muslims from imitating the west with its materials ideology which separates religion from the state.
- viii. Encourages Muslims brotherhood and following of the Quran and hadith so as to establish an Islamic system of government.
- ix. Advocated for total rejections of the west and denounced Muslim intellectuals of the government for their dependence on the west.
- x. Advocated for reform and modernization through Islamic principles and values.
- xi. Emphasized on unity of Muslims.
- xii. Produced many publications on social, religious and political issues affecting Muslims e.g. a daily paper known as 'Ikhwan-ul-Muslimun' a booklet "what is our message?"

- xiii. Dedicated himself to being a counselor and teachers to adults and children to teach them the objectives of religion and sources of their well being and happiness in life.
- xiv. Used the mass media to serve Islam and created awareness among Muslims.  
(10 x 1 = 10mks)

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1a.

- i.promotes peace and harmony in the society.
- ii.enables youth to contribute positively to the ummah.
- iii.enables the youth to be responsible members of society.
- iv.pervasive behavior and sins will be minimal.
- v.enhances good relations with Allah,self and other members of the society.
- vi.fosters respect between different members of the society.
- vii.makes one to grow both soiritually and socially.
- viii.eliminates delinquency or anti-social behavior.
- ix.morally upright youth are successful members of the society as they contribute to the social,political and economic development of the society.
- x.morally upright youth serve as role models and can serve as agents for social change.
- xi.upholding good morals may be a basis for attracting other people to islam.

**b.rationale for the prohibition o fabortion in islam .**

- i.denies the child to life which is a fundamental purpose of shariah.
- ii.it takes away the right of Allah who is the absolute giver of life.
- iii.goes against laws of Allah and Sunnah of the Prophet(s.a.w)
- iv.threatens the survival of human race. it is a great crime that is punishable under the laws of Allah.v.can lead to the death of the mother.
- v.causes health complications and trauma to the mother.
- vi.can lead to social stigmafization.
- vii.discourages responisible intimacy within marriage.
- causesdepression and a sense of guilt for killing an innocent life.

**c.manners of sleeping that can adopt from the Sunnah of the prophet (s.aw)**

- i.recitation of dua before sleeping and when waking up.
- ii.recitation of the muawadhatein.
- iii.sleeping on the right side.
- iv.taking wudhu before sleeping
- v.rubbing the whole body after reciting the dua and muawadhatein.

**2.a)factors that will prevent a heir from inheriting a deceased muslim.**

- i.differences in religion,a muslim and a non-muslim cannot inherit from each other.
- ii.murder, a person who kills intentionally is denied the right to inherit.
- iii.slavery,slaves can neither inherit nor be inherited.
- iv.the presence of a some heirs excludes others from inheriting e.g in the presence of a son the grandson doesn't inherit.

**b.how islam empower women economically.**

- i.women are accorded the right to own property.
- ii.women are allowed to engage in income generating activities such as business,legal employment,e.t.c.
- iii.entitled to a definite share of inheritance from parents,husbands and close relatives.
- iv.allowed to receive dowry from their husbands.
- v.married women should be taken care of by their husbands hence can use their earnings in investment of their choice.
- vi.the fact that islam makes it compulsory for both men and women to seek knowledge opens the avenues for both parties to advance in different careers and also in the job market.
- vii.islam allows women to receive gifts and be recipients of the proceeds from religious endowments which could be of high economic value.
- viii.women are entitled to financial support if they are taking care of the custody of the children.