

4.12 ISLAMIC RELIGIOUS EDUCATION (314)

4.12.1 Islamic Religious Education Paper 1 (314/1)

1. (a) Differences between Makkan and Madinan surah

- (i) Makkan surah are generally short while Madinan surah are long
- (ii) Makkan surah mostly deal with themes such as tawhid (monotheism), condemnation of shirk (polytheism) and the day of judgement, while Madinan surah deal with legislation on social relations, inheritance, marriage and international relations
- (iii) Makkan surah mostly address humanity "Oh you mankind", while the Madinan surah address the believers - "O you who believe"
- (iv) Makkan surah mostly use poetic and rhythmic style while Madinan surah use prose form
- (v) Makkan surah are 86 in number, while Madinan surah are 28 few respectively
- (vi) The emphasis in Makkan surah is on building the iman (faith) of the people, while the emphasis in Madinan surah is on the implementation of faith by the believers.
- (vii) Believers and their qualities are mentioned in Makkan surahs, while the Munafiqun (hypocrites) are mentioned in Madinan surah.
- (viii) Makkan surah were revealed before the Hijrah of the prophet to Madina while Madinan surah refers to surahs revealed after Hijrah.

5 x 2 = 10 marks

(b) Reasons why the prophet (p.b.u.h) emphasized on the recording of the Quran in his lifetime

- (i) To preserve the Quran against loss
- (ii) To avoid interpolation of the Quranic message
- (iii) To confirm that the right text of the Quran is captured by the scribe he had dictated to the revealed passage
- (iv) To carry forward the Quranic message to the future generation
- (v) To facilitate easy dissemination of the Quranic message
- (vi) For easy reference and recitation of the Quran
- (vii) To ensure the standardization of the Quran
- (viii) To support the memorization of the Quran

6 x 1 = 6 marks

(c) Attributes of Allah as mentioned in Ayatul Kursi

- (i) The ever-living (al-hayyu)
- (ii) Ever-Alert
- (iii) Owner of the universe
- (iv) The Most High (al-aliyu)
- (v) The greatest (al-addhim)
- (vi) All knowing
- (vii) The protector

4 x 1 = 4 marks

2. (a) **Teachings on slander according to Surah An-Nur**

- (i) Slanderers who are unable to support their accusation, are to be flogged 80 lashes in public
- (ii) Slanderers are not accepted as witnesses in a court of law in their lifetime
- (iii) Sincere repentance may make the slanderer to be forgiven by Allah and thus be accepted as a witness
- (iv) The law of *lian* takes force in the event of a husband accusing his wife of adultery without witness
- (v) The law of *lian* safeguards the dignity of human beings against defamation
- (vi) Slanderers earn severe punishment from Allah in this world and the hereafter
- (vii) The slandered person is urged to be patient and take it positively, having trust in Allah
- (viii) Slanderers will be called upon by Allah to account for their actions
- (ix) Believers are encouraged to think positively about others
- (x) The surah discourages the spreading of slanderous rumours
- (xi) Muslims are urged to confront slanderers to stop their lies
- (xii) Creates peace, harmony, tranquility in the society

8 x 1 = 8 marks

(b) **Reasons why mankind needed the revelation of the Quran**

- (i) Previously revealed books had been corrupted/interpolated/fabricated
- (ii) Some of the revealed scriptures were completely lost
- (iii) Human intellect was not enough to guide mankind to the right path of Allah
- (iv) To address the prevailing moral, social, spiritual and economic degeneration
- (v) To confirm the authenticity of Prophet (p.b.u.h) and Islam/symbols of Islam
- (vi) In order to give new knowledge that matched the advancement and progress of human society
- (vii) To improve and better earlier revealed legislations, with a view of bringing ease to humanity
- (viii) To bring humanity under one universal code of guidance, given that the previous scriptures were for specific nations
- (ix) To serve as the final and complete guidance of Allah to humanity
- (x) To confirm Allah's messages previously sent to other prophets, as a way of showing the continuity of divine revelation
- (xi) To serve as a criterion between right and wrong
- (xii) The Quran serves as mercy to humanity
- (xiii) To serve as a reminder of people's responsibilities and duties to Allah and warn them against disobeying the commandments of Allah (Q 6:19)
- (xiv) To give knowledge of the hidden world eg. God, Angel, Day of judgement, paradise and hell.

7 x 1 = 7 marks

(c) **Teachings of surah Al-Fatihah**

- (i) Allah is the only one worthy of worship
- (ii) Muslims should seek guidance from Allah
- (iii) Allah is the owner of the Day of Judgement
- (iv) Allah is most gracious most merciful/compassionate/benevolent
- (v) Allah is able to guide Muslims on the straight path and protect them from evil
- (vi) All praises and glory are due to Allah
- (vii) The wrath of Allah is upon those who go astray
- (viii) Allah is the ruler of the universe

5 x 1 = 5 marks

3. (a) **Characteristics of the chain of narrators (Isnaad) of a Sahih hadith**

- (i) A hadith which is considered to be sahih (authentic) has a continuous chain of narrators. The chain of narrators is unbroken
- (ii) Each of the narrator in the isnaad must be of unquestionable character - trustworthy, truthful
- (iii) The narrators must possess precise and retentive memory
- (iv) The narrators must have been present when the reported saying or action took place
- (v) The narrators must have lived in the same era and geographical position with their teachers or transmitters
- (vi) The narrators must possess excellent linguistic ability to know how a different expression can alter the meaning of a given hadith /Arabic
- (vii) The narrators should be knowledgeable in Quran and hadith
- (viii) Must be Muslim (sane and mature)
- (ix) The biography of the narrator should be known (ilmul Rija)

7 x 1 = 7 marks

(b) **Significance of Hadith in the life of a Muslim**

- (i) It is the second source of Islamic law (shariah)
- (ii) It clarifies verses of the Quran that are precise or stated in general terms, for example on salat, zakat, hajj etc
- (iii) It shapes the life of a Muslim as he/she emulates the teachings of the hadith
- (iv) It sets the standard way of behaviour with regard to one's life and relationship with other creatures
- (v) It is a source of knowledge and inspiration for a Muslim
- (vi) Hadith serves as the personification of the practical life of the prophet (P.b.u.h) which makes it easier for a Muslim to practice; e.g. "pray as you saw me praying."
- (vii) It supplements the teachings of Quran in cases where the latter is silent on certain injunctions
- (viii) Hadith helps Kadhis in administering justice in Muslim courts
- (ix) Hadith simplifies understanding and application of Islamic teachings
- (x) One earns reward for application of Hadith.

7 x 1 = 7 marks

(c) **Ways through which Muslims can manage anger**

- (i) Seeking refuge from Allah; i.e. saying "Audhu billahi mina shaitani rajim"
- (ii) Taking ablution (wudhu)
- (iii) Changing one's status or position at the time of anger, e.g if standing, sit down
- (iv) Exercising self-control
- (v) Keeping silent
- (vi) Avoiding unnecessary arguments
- (vii) Avoiding provoking situation and aggressive people
- (viii) Remembering Allah through dhikr
- (ix) To forgive and ask for forgiveness

6 x 1 = 6 marks

4. (a) **Differences between sijdatul shukr and the sijda performed in swalat**

- (i) Sijdatul shukr has no defined dua, one can say any form of dua that expresses gratitude to Allah, in Sijdatul Swalat there is a well defined dua "*subhana rabial Allah wabihamdihi*" (praise be to the Lord, the most high)
- (ii) In the performance of Sijdatul Swalat, one is required to prostrate twice, while Sijdatul Shukr prostration can be done once.
- (iii) Sijdatul Shukr is performed anywhere where necessary while Sijdatul Swalat is exclusively performed during Swalat.
- (iv) Sijdatul Swalat is obligatory and an integral part of Swalat while Sijdatul Shukr is Sunnah/optional/voluntary
- (v) Sijdatul Swalat is performed at specific times of Swalat while Sijdatul Shukr is performed any time the need arises, has not specific time
- (vi) It is not compulsory to be in a state of ritual purity while performing sijdatul Shukr but Sijdatul Swalat must be performed while in a state of ritual purity
- (vii) Sijdatul Shukr carries less reward than Sijda performed in Swalat
- (viii) For Sijdatul Shukr may face any direction but for Sijdatul Swalat one must face Qibla.

4 x 2 = 8 marks

(b) **Ways in which the collection and distribution of Zakat in Kenya can be improved**

- (i) Establishment of agencies or organizations specifically charged with the responsibility of collecting and 'distributing zakat
- (ii) Employment of qualified and competent personnel to run zakat organizations
- (iii) Introduction of Islamic auditing in zakat collection and distribution so as to eliminate inefficiency, corruption and embezzlement
- (iv) Putting in place rules governing zakat collection and distribution
- (v) Exchanging experiences with similar bodies in the Muslim world with the view of adopting good zakat practices
- (vi) Identify priority areas in distribution of zakat, for example the recipients and the areas that are more entitled for zakat
- (vii) Carrying out periodic assessment in the Muslim community to identify those who should pay zakat and those deserving to receive zakat

- (viii) Investing zakat resources in Islamically accepted ventures with the profits distributed to deserving recipients.
- (ix) Creating awareness among the Muslims on the importance of Zakat e.g. through seminars, mass media, training, etc
- (x) Creating awareness among the Muslims on Zakat calculation.

6 x 1 = 6 marks

(c) **Importance of Saum in the life of a Muslim**

- (i) As an act of Ibadah, it earns a Muslim Allah's pleasure and reward
- (ii) It reminds Muslims of the suffering of the poor hence creating a sense of sympathy and compassion towards the poor
- (iii) Fasting has health benefits for instance, it helps purify the body from toxic substances; excess fat etc
- (iv) Fasting acts as a training to abstain from evils
- (v) It teaches Muslim self-control. For instance, a person who is insulted while fasting is asked not to retaliate
- (vi) As the fourth pillar of Islam, one fulfils the commandment of Allah, when he/ she observes the fast
- (vii) It enhances the submission of a Muslim to the will of Allah
- (viii) It increases the level of taqwa (piety) in a believer (Q.2:183)

6 x 1 = 6 marks

5. (a) **Significance of Tawba**

- (i) Sincere tawba erases past sins; regardless of the magnitude of the sins
- (ii) It improves a Muslim relationship with Allah and fellow human beings
- (iii) It enhances reconciliation among conflicting parties
- (iv) Those who constantly repent are loved by Allah (Q.2:222)
- (v) It gives hope to the believer that the door of repentance is open till the approach of death
- (vi) Tawba deters people from committing sins, given that one of the conditions for a sincere tawba is making a firm resolve of avoiding the sin in future
- (vii) Tawba seeking individuals show a sense of humility and humbleness in accepting their mistakes
- (viii) It shows the authority, and greatness of Allah, as he is the only one who accepts tawba
- (ix) Tawba creates a sense of fear of Allah (Taqwa) by acknowledging presence of Allah hence repentance.

5 x 2 = 10 marks

(b) **Achievements of Imam Malik as a Muslim jurist**

- (i) He authored several books in the field of Islamic jurisprudence e.g. al-Muwatta
- (ii) He taught and produced prominent and competent Muslim jurists such as Iman al-shaffi
- (iii) He organized regular jurisprudence classes in the mosque of the Prophet (p.b.u.h) where various issues in law were discussed
- (iv) He issued well articulated *fatwa* (Islamic decrees) which are applicable up to today
- (v) He is one of the founders of the Maliki school of jurisprudence

- (vi) He gave prominence in his formulation of principles of jurisprudence (usul-al-fiqh) on Quran, Hadith and the practices of the people of Madina (amal ahl al-Madina)
- (vii) He motivated and inspired many young scholars to study Islamic jurisprudence. 5 x 1 = 5 marks

(c) **Conditions which necessitate the performance of ghusl**

- (i) After a woman has given birth
- (ii) After sexual intercourse
- (iii) When one is sexually excited and discharged
- (iv) After having a wet dream
- (v) After menstruation

5 x 1 = 5 marks

6. (a) **Characteristics of angels of Allah (s.w.t)**

- (i) they are infallible/ma'asum
- (ii) they neither eat nor drink
- (iii) they are neither male nor female
- (iv) they are created out of light (nur)
- (v) can assume any form
- (vi) they are righteous and truthful
- (vii) their main objective is to praise Allah day and night
- (viii) they cannot do anything without God's command/obedient to Allah
- (ix) they have wings
- (x) they are assigned specific duties by Allah

8 x 1 = 8 marks

(b) **Duties of the prophets of Allah**

- (i) They receive and disseminate revelation (wahy) from Allah to mankind
- (ii) They acted as leaders or guides to their respective communities or *ummah* in material and spiritual needs
- (iii) They preached on the oneness of God (Tawhid)
- (iv) they were charged with the responsibility of guiding mankind to the right path
- (v) They served as role model to their *ummah*
- (vi) They gave glad tidings to the believers and warned of severe punishment for the evil doers
- (vii) To establish harmonious and good relationship among members of the society
- (viii) To teach people right belief and acceptable forms of worship
- (ix) To inculcate in people moral values and desirable habits
- (x) To restore social order and uplift the living conditions of their respective communities/justice

7 x 1 = 7 marks

(c) **Holy scriptures in the correct order in which they were revealed**

- (i) Scroll of Prophet Ibrahim (Suhf Ibrahim)
- (ii) Torah of Prophet Musa (Taurat)
- (iii) Zabur of Prophet Daud
- (iv) The Injil of Prophet Isa (Jesus)
- (v) The Quran of Prophet Muhammad (p.b.u.h)

5 x 1 = 5 marks

4.12.2 Islamic Religious Education Paper 2 (314/2)

1. (a) **Remedies recommended by Islam to control the spread of HIV and AIDS**
- (i) Sex is only allowed within the boundaries of marriage to ensure that people do not engage in illicit relations that can lead to the spread of the virus
 - (ii) Severe punishment has been prescribed as a deterrence to people from engaging in illicit relationships that can lead to the spread of the virus
 - (iii) Marriage is highly encouraged in Islam to reduce the chances of people engaging in pre-marital sexual relations that could lead to infection
 - (iv) Polygamy is allowed in Islam so as to discourage sexual escapades or extra-marital sexual affairs which could lead to infection
 - (v) Muslim men and women are prohibited from looking at members of the opposite sex with desire so as to prevent them from getting lured into pre-marital and extra marital relationships which could lead to the spread of the virus.
 - (vi) Islam discourages free mixing of different sexes to avoid falling into temptations which could lead to unwanted relationships in Islam
 - (vii) Islam prohibits taking of all sorts of intoxicants that interfere with the ability to reason thus minimising the possibility of one engaging in reckless behaviour which could lead to infections
 - (viii) Islam encourages taking preventive and precautionary measures to minimise the possibility of spreading the spread of the virus
 - (ix) Islam has put in place measures that prevent people from engaging in practices that may give room to sexual misconduct e.g. brothels, display of nudity, phonography etc
 - (x) Islam encourages fasting as a means of diminishing sexual desires for those who are unmarried, instead of engaging in illicit sexual relations which may fuel the spread of HIV and AIDS
 - (xi) Muslim women are encouraged to be accompanied by a mahrim during any journey.
 - (xii) Muslims are encouraged to dress decently.

8 x 1 = 8 marks

- (b) **Reasons why Muslims are discouraged from engaging in vain-talks**
- (i) It is a potential source of hatred among members of the Muslim society
 - (ii) It lowers the dignity and moral standing of both the victim and the one engaging in vain-talk
 - (iii) Vain-talk constitute an abuse of the tongue as a gift from Allah
 - (iv) It is a leading cause of fights, and disagreement among the peaceful members of the society
 - (v) It is a wastage of time in something that will not benefit a person in this world and the hereafter/laziness/idleness
 - (vi) It is the gateway to other evils such as slander, lies, which may lead to hell fire
 - (vii) It draws people away from the worship of Allah e.g. dhikr; *amr bil ma'ruf* etc
 - (ix) Vain-talk is a sign of disbelief. Believers are urged to shy away from vain-talks (Q.23:3)

7 x 1 = 7 marks

(c) **The rationale for the prohibition of khat (miraa) in Islam**

- (i) Miraa is a major contribution to the break-up of family
- (ii) It is medically harmful to the physical and psychological well-being of the user.
- (iii) It leads to wastage of money
- (iv) A lot of time is wasted during its consumption instead of being used in useful pursuits
- (v) It interferes with the intellect and mental capacity of the chewer of 'miraa, hence leading to one engaging in *haram* acts
- (vi) It leads to loss in sexual desire/libido
- (vii) It keeps one away from observance of acts of Ibadah such as swalat
- (viii) It is a major cause of conflict in the society
- (ix) It leads to neglect of family duties
- (x) It lowers the dignity and status of a person in the Muslim society.
- (xi) It leads to poor performance of one's duty

5 x 1 = 5 marks

2. (a) **Reasons why the prophet (p.b.u.h) married more than one wife**

- (i) To forge political alliance with prominent tribes and clans as a way of strengthening his prophetic mission
- (ii) Social rehabilitation of widows whose husbands died in battles
- (iii) To give parental care and guidance to orphans
- (iv) To abolish certain retrogressive traditions and replace them with humane ones e.g. the marriage of the prophet to Zainab bint Jahsh
- (v) To demonstrate that Islam permits inter-religious marriages with the people who are monotheistic e.g. swafiyah bint Huyay (a Jew) and Maria- the copt (a Christian)
- (vi) As a way of destroying or removing social classes and barriers. He married both high and low class women
- (vii) To teach practically that Islam allows plural marriages, in-line with the traditions of most of the prophets who preceded him
- (viii) Because Allah granted him special permission to marry more than four wives (Q.33:50)
- (ix) As a gesture not to disappoint women who offered themselves to the prophet (p.b.u.h) e.g. the case of Maimunah.
- (x) Cementing relationship with his companions eg. marry Aisha Hafsa.

7 x 1 = 7 marks

(b) **Rights of a child in Islam**

- (i) Right to education, both Islamic and worldly
- (ii) Right to parental care and love
- (iii) Right to food and nutrition
- (iv) Right to proper clothing
- (v) Right to shelter

- (vi) Right to medication
- (vii) Right to protection and security
- (viii) Right to moral guidance
- (ix) Right to a good name, identity and right to belonging
- (x) Right to good parents e.g. upright parents
- (xi) Right to ownership e.g. through gifts
- (xiii) Right to inheritance, upon the death of one of the parents or close relative
- (xiv) Right to be treated equally/justly
- (xv) Right to legitimacy

7 x 1 = 7 marks

(c) **Differences between the eddat of a widow and the eddat of a divorced woman**

- (i) The duration for eddat of a widow is 4 months and 10 days, while that of a divorced woman is 3 months
- (ii) The eddat of a widow is irrevocable while that of a divorced woman can be revoked or rescinded by the husband in case of the first or second talaq
- (iii) The purpose of eddat of a widow is to give room for mourning while the eddat of a divorced woman is primarily for determining whether the woman is pregnant or not to give room for reconciliation
- (iv) While observing the eddat the widow is not allowed to beautify herself with ornaments; perfume or colourful clothes, while the divorced woman may apply perfume and wear attractive clothes
- (v) The upkeep or maintenance of the widow in eddat is derived from the estate left by the husband; while the upkeep of the divorced woman comes directly from the husband himself or his parents.

3 x 2 = 6 marks

3. (a) **Benefits of keeping records in business transactions according to Islamic teachings**

- (i) To serve as a reminder in what has been agreed between the parties in business
- (ii) It is a clear proof or evidence of a concluded business transaction or contract
- (iii) It specifies conditions of agreement or contract between the parties in a business dealing
- (iv) It specifies the roles and obligations of each party in the contract
- (v) It acts as a deterrence to business conflicts
- (vi) It can serve as an admissible piece of evidence in a court of law in the event of a dispute in a business transaction
- (vii) In case of the death of one or both of the business partners, their respective heirs may be guided by the record in fulfilling their duties or obligations
- (viii) Helps in computing and calculating the amount of zakat from the business
- (ix) Helps in identifying strengths and weaknesses in one's business, thus makes it easy to come up with the necessary changes to improve the business
- (x) It helps in calculating profit and loss as well as in the distribution of accrued profit or loss among the partners in the business.
- (xi) It is a command of Allah whoever practice it is rewarded.

7 x 1 = 7 marks)

(b) **Rules governing money lending in Islam**

- (i) Money lending must be interest (riba) free
- (ii) The contract involving the lending of money should be reduced down to writing
- (iii) There should be reliable witnesses during the signing of the contract of lending
- (iv) Money lent must be returned duly as agreed by the lender and the borrower
- (v) Security or mortgage should be given in the place of a written agreement (Q.2:283)
- (vi) The time of repayment must be agreed by the parties at the time of lending
- (vii) One must borrow only when he/she is in dire need
- (viii) The cause for which money is borrowed should be legitimate
- (ix) Both the borrower and the lender must fear Allah, so that each party may honour his/her obligation.
- (x) In case the borrower request for extension of time the lender should allow him
- (xi) The money borrowed should be from halal source.

7 x 1 = 7 marks

(c) **Causes of corruption in the society**

- (i) Lack of fear of Allah (S.W.T) and the Day of judgement.
- (ii) Greed by some members of the society who have the desire to accumulate more than they deserve.
- (iii) Lack of contentment (ghinaa) with what one has.
- (iv) Poverty may lead a person to engage in corrupt dealings to overcome hard economic times or situations. For example, bribing in order to get employment.
- (v) Excessive love for power from among undeserving people. Such people use corrupt means to secure leadership positions.
- (vi) Injustice - members of the society who are denied services by the state organs may resort to corrupt dealings to secure such services.
- (vii) Tribalism make those in position of authority to distribute favours or resources to their tribes men or localities.
- (viii) Non-conformity to set rules and regulations. Laxity on the part of law-enforcers contributes to corrupt individuals perpetuating corruption without the fear of being reprimanded or checked.
- (ix) Fear of being punished or prosecuted by law enforcers. For example, bribing police officers to evade traffic offense.
- (x) Bad governance by government institutions.
- (xi) Poor remuneration from employees lead to corruption.
- (xii) Lack of employment.

6 x 1 = 6 marks

4. (a) **Challenges faced by Khalifa AbuBakar (R.A) during his reign.**

- (i) The rise of false prophets who challenged the authority of the Khalifa in Madina eg. Musailamah al-kadhab
- (ii) The rise of wars of Apostacy (al-rida) against forces that had risen against the authority of Khalifa AbuBakar. The Khalifa organized Muslim armies to bring such forces under his authority.

- (iii) He faced the challenge of fulfilling the promise of the Prophet Muhammad (P.b.u.h) in sending a Muslim army against the Romans or Byzantine. Despite some opposition from some Sahabas against such a move, Khalifa Abu Bakar sent Usamah bin Zayd, though a young man, to lead an army and there were experienced companions of the Prophet.
- (iv) The need to compile the Quran into a single volume created tension among the Muslims in Madina. The Khalifa after considerable deliberation, accepted the idea and appointed a committee led by Zaid bin Thabit to compile the Quran as a way of preserving it.
- (v) Certain tribes had refused to pay Zakat, an event which compelled the Khalifa to take stern action against them. The Khalifa argued that Zakat is one of the pillars of Islam, and in rejecting to pay it was tantamount to rejecting Islam.
- (vi) He helped to restore the unity of the Ummah which had been divided on the question of a successor to the Prophet. Both the Ansar and the Muhajirun wanted the Khalifa to be appointed from among their group.
- (vii) He faced the challenge of nominating his successor by assessing the available options and settled for the choice of Umar al-khattab (R.A)

4 x 2 = 8 marks

(b) **Lessons Muslims can learn from the Battle of Khandaq**

- (i) Victory comes from Allah regardless of the number and material strengths of the enemies of Islam.
- (ii) Reliance on Allah (tawakul) must be preceded by the necessary human efforts or preparation. eg the digging of the trench prior to the approach of the Makkan army.
- (iii) There is no harm for a Muslim leader to accept wise counsel from among the rest of the Muslims. For instance, the idea of digging of a trench (Khandaq) was initiated by Salman al Farsy.
- (iv) Leadership demands that the leader must lead from the front. For example the Prophet (P.b.u.h) took active role in the preparation for this battle.
- (v) Muslim affairs require that they are decided through mutual consultations (shura). The decision not to go for an open battle was arrived at through consultation among the Sahabas of the Prophet.
- (vi) Seeking the pleasure of Allah (swt) should be a topmost motivating factor or drive in anything a Muslim undertakes. This is well illustrated in the individual combat between Ali bin abitalib (R.A.A) and Amr bin Abd-Wudd.
- (vii) the leader should motivate his followers using different approaches or methods in the process of accomplishing a task. For example, the Prophet allowed his companions to sing songs/poems as a way of energizing them in this battle.
- (viii) Matters reported to a leader must be investigated first before further action can be taken. For example when Banu Khuraiza betrayed the alliance they had with the prophet, the latter sent two Sahabas to confirm the validity of the report.
- (ix) Taking necessary precaution by a leader to minimize loss or injury. For example, the Prophet instructed women and children to seek protection in fortified castles and houses so as to prevent the enemy forces from capturing them

6 x 1 = 6 marks

(c) **Effects of the social boycott imposed on Muslims by the Quraish**

- (i) The Muslim experienced great economic hardships whereby nobody could buy or sell to them.
- (ii) It created great scarcity of basic commodities such as food, water, etc.
- (iii) Muslims were socially isolated and could not interact with the rest of the people in Makka
- (iv) Muslims were exposed to harsh climatic and environmental conditions which took heavy toll on their health
- (v) The aftermath of the boycott led to the Prophet losing two of his pillar of support through the death of his dear wife, Khadija and his uncle, Abu Talib
- (vi) It curtailed the opportunity for the Prophet (p.b.u.h) to preach Islam to the rest of the Makkan population
- (vii) It strengthened the resolve among the Muslims to remain steadfast in their faith regardless of the difficulties they were experiencing at the desolate valley. No Muslim renounced Islam as a result of the boycott.
- (viii) Muslims were psychologically tortured, stigmatized and this lowered their self esteem.

6 x 1 = 6 marks

5. (a) **Differences between the Hijra to Abbysinia and the Hijra to Madina**

- (i) Hijra to Abbysinia was made to a just King who happened to be a non Muslim while that to Madina was to join Muslim brothers
- (ii) The Prophet (p.b.u.h) joined Muslims in migrating to Madina while the Hijra to Abbysinia was led by Jaafar bin Abi Talib
- (iii) The number of Muslims who migrated to Abbysinia was just around 100 while more than 300 families migrated to Madina
- (iv) The Hijra to Abbysinia was temporary while that to Madina was a permanent one
- (v) Before the migration to Madina, emissaries were sent by the Prophet (p.b.u.h) while none were sent for the migration to Abbysinia. Musab Ibn Umayr was sent by the Prophet (p.b.u.h) to Madina in advance
- (vi) Muslims travelled in small groups during the Hijra to Madina while they travelled as one group to Abbysinia
- (vii) The migration to Abbysinia came much earlier than the migration to Madina. Hijra to Abbysinia was in the year 615 AD while the Hjra to Madina was in 622 AD
- (viii) The security of the Muslims in Abbysinia was secured by the intervention of Jaafar bin Abi Talib while the security of the Prophet (p.b.u.h) and the Muslims in Madina was secured by divine intervention e.g. the miracle of the cave

4 x 2 = 8 marks

(b) **Achievements of Harun Ar-Rasheed of the Abbasids**

- (i) He established a school of translation, Baitul Hikma (house of wisdom)
- (ii) He presided over the development of culture and Islamic civilization

- (iii) He boosted the development of Arabic literature e.g. *alfun laylatan wa laylah* (the Arabian Night)
- (iv) He supported scholars of different fields of learning e.g. Science, Fiqh
- (v) He established an effective system of administration
- (vi) He improved security and maintained peace in the caliphate
- (vii) He patronized scholars by giving them regular stipends as a form of motivation
- (viii) Muslims rivalled themselves as innovators in the field of Chemistry, Algebra, Mathematics, etc
- (ix) He improved agriculture through the construction of canals and establishment of irrigation schemes
- (x) He presided over one of the largest empires for over 20 years
- (xi) During his reign Islamic civilization reached its peak - an achievement never realized after him. This era is referred to as the 'golden age' of Islamic civilization

6 x 1 = 6 marks

(c) **Factors responsible for the spread of Islam in North Eastern Kenya up to the 20th century**

- (i) The close proximity to centres of Islam such as Arabian Peninsular and Yemen made it easier for Islamization
- (ii) Trade acted as a factor as Arabs from Yemen moved to these regions and contacted the North Eastern Kenya people
- (iii) Arabs intermarried with the Oromos and Somalis and in the process they embraced Islam
- (iv) The lifestyle of the Somalis helped them move around the region with ease and assisted a lot in the spread of Islam
- (v) The Sufi movements or orders helped spread Islam in the region
- (vi) Influence of the Salafis in the region has contributed largely to the spread of Islam in the area
- (vii) Muslim charity organizations have assisted in the establishment of centres for Islamic learning, revertees, etc
- (viii) External migration and settlement of people from bordering areas led to the spread of Islam in this area
- (ix) Development of towns such as Mandera, Wajir, acted as centres of attraction to Muslim Sheikhs and preachers
- (x) European colonists unintentionally facilitated the spread of Islam through employment of Muslim workers, soldiers and the opening of trade routes

6 x 1 = 6 marks

6. (a) **Ways through which the Prophet (p.b.u.h) advocated for the improvement of the status of women**

- (i) He prohibited retrogressive customs such as burying young girls alive
- (ii) He advocated against mistreating women in his traditions
- (iii) He championed for women's education as demonstrated in Aisha who was one of the great scholars of her time

- (iv) He exalted motherhood, “paradise is under the feet of mothers.”
- (v) He assigned to women a specific share of inheritance in the event of the death of their relatives or spouses
- (vi) He showed a lot of passion and generosity to widows
- (vii) He reminded Muslims of their obligations to their wives even during his farewell message
- (viii) In matters of Ibadat he placed both men and women on the same footing
- (ix) He assigned dowry to the women in the event of marriage as their own property instead of it being taken by the guardians as demonstrated by his giving the dowry brought for his daughter to her
- (x) The Prophet (p.b.u.h) made the consent of a woman as one of the conditions for the validity of a marriage contract

7 x 1 = 7 marks

(b) Lessons that Muslim youth can learn from Iman Ghazali’s rules of conduct

- (i) Muslim youth must have good intentions in all their undertakings
- (ii) Trust in Allah and unity of purpose should be the basis of anything a Muslim youth wishes to do
- (iii) Muslim youth must uphold truth and work towards eradication of falsehood
- (iv) Muslim youth should resist themselves from selfish desires
- (v) Muslim youth should stick to the Sunnah of the prophet (p.b.u.h) and shy away from all innovations
- (vi) Muslim youth should be active and responsible in their duties without undue delay
- (vii) Muslim youth should place all his dependence on Allah
- (viii) Muslim youth should strive at all given times to do good deeds and always seek the mercy of Allah to accept their deeds
- (ix) Muslim youth should be steadfast in Ibadat e.g. prayers, as this is the only way a Muslim can get closer to Allah
- (x) Muslim youth should always reflect upon his inner self as a means of getting closer to Allah
- (xi) Muslim youth should seek the inner and outer knowledge of Allah.

7 x 1 = 7 marks

(c) Role played by Muslims in the political development of Kenya since independence

- (i) Muslims in Kenya take an active role in the voting process to determine the kind of leaders in the country - from the president to the ward representatives
- (ii) Some Muslims have presented themselves as candidates for various elective posts - the most recent one being that of Mwalimu Dida who vied as a presidential candidate and emerged 4th overall in 2013 elections
- (iii) Muslims have been elected as governors, assistant governors, senators, women representatives e.g Hassan Joho - Governor of Mombasa, Hassan Omar and Boy Juma Boy - Senators for Mombasa and Kwale respectively
- (iv) The government has also appointed various Muslims to head key positions in the country e.g. Balala as Cabinet Secretary for Mining, Dr. Mohammed

- Swazuri as Chairman of Land Commission, Issac Hassan as IEBC chairman, Ambassador Amina Mohammed as cabinet secretary for Foreign Affairs
- (v) Some wealthy Muslims finance the political campaigns of individual candidates and political parties
 - (vi) Muslims take an active role in constitutional making process by giving their views, voting in the referendum and expressing their opinion as pertinent constitutional matters through the media
 - (vii) Muslims are also active in championing for political and human rights reforms through the establishment of civic organizations such as Muslims for human rights (MUHURI)
 - (viii) Muslims have opposed forces as citizens of the country, that were seen as depriving them of their fundamental rights e.g. inheritance bill and Kadhis courts.
 - (ix) They play an active role in party politics, many leaders try to secure the votes of the Muslim as a block. Muslims have even tried to register a political party e.g. IPK. Some Muslims are key leaders in political parties e.g. Adan Duale in TNA and Hassan Omar in Wiper Party

6 x 1 = 6