

5.4.2 Islamic Religious Education Paper 2 (314/2)

1.	<p>a) Rationale behind the prohibition of Slander in Islam</p> <ul style="list-style-type: none"> (i) Slander creates suspicion, dishonesty, in the society. People stop trusting one another, thus it destroys friendship, relationships. (ii) It hurts the people on whom the slander is directed to leading to hostilities between people of the same religion, community, house e.t.c. (iii) It encourages dishonesty and creates hatred and enmity in the society. (iv) It leads to defamation of noble character e.g. lady Aisha. (v) It causes disunity, conflicts among members of the same community. (vi) It is against the teachings of Islam and Allah hates those who engaged in this vice hence will lead to hell fire. (vii) Spoils people's reputation and can lead to loss of trust, jobs, livelihood/ lowers dignity. (viii) Can lead to marriage breakup due to suspicion and false rumours. 	(6 x 1) = 6 marks
1.	<p>b) Ways in which HIV/AIDS has affected the Muslim society today.</p> <ul style="list-style-type: none"> (i) It has impoverished families especially if the infected person is the bread winner. (ii) Children have been forced to drop out of schools due to lack of support from their parents who cannot afford to educate them. (iii) Treatment for the disease is very expensive and many patients are unable to afford it. These depend on their families who may exhaust all finances for the their treatment. (iv) It has led to psychological problems on the infected due to stigmatization and the affected due to stress of caring for the sick (v) It leads to divorce and separation in some cases. (vi) It may lead to suffering of the children whose parents have separated and left them in a state of confusion. (vii) It has led to deaths of many Muslims (viii) Children suffer psychologically when they are left as orphans after the death of their parents due to the disease. (ix) Those infected are stigmatized and sometimes neglected by relatives, this causes suffering and can lead to an early death. (x) Affects the economy of a country because those affected are not able to work. 	(8 x 1) = 8 marks

1.	<p>c) Islamic manners of walking</p> <ul style="list-style-type: none"> (i) One should walk in a moderate pace. (Q. 31:19) (ii) A Muslim should walk with humility and not with pride (Q. 17:37) (iii) A Muslim should remove harmful obstacles on the way e.g. thorns, nails, e.t.c. (iv) Women should not strike their feet as they walk to attract attention. (v) Women should always walk behind men so as to guard their modesty. (vi) Muslims should lower their gaze while walking and should not stare directly at undesirable elements e.g. naked people. (vii) Muslims should walk by the side of the path so that they don't cause confusion for other path users. (viii) Those walking should greet those who are seated. (ix) Stop walking as a show of respect to the adhan or a funeral procession. (x) Walk on the right side of the road/path (xi) Give way/ assist the disabled on the way. 	<p>(6 x 1) = 6 marks</p>
2.	<p>(a) Benefits of writing a will before a Muslim dies</p> <ul style="list-style-type: none"> (i) Writing a will attract rewards from Allah. (ii) It reduces conflicts among the heirs after the death of a person since each heir will know their share (iii) Declaration and writing of Wasiyya prevents injustice to those who were supposed to benefit from part of the estate of the deceased. (iv) It clearly indicates who should be the administrator of the estate and his mandate. (v) Family members are able to refer to the will and know the debtors so as to pay them before sharing the tarka (estate). (vi) It facilitates the rightful distribution of the wealth of the deceased. (vii) A Muslim is able to benefit non-heirs by willing his property to them, hence assisting them. (viii) Writing of a will enables Muslims assist other members of society e.g. through contributing to build schools, boreholes, hospitals e.t.c. (ix) It designates what fraction of the estate should be set aside for the beneficiaries before distributing to the heirs. (x) It can be used as a guideline for inheritance in a non Muslim country. 	<p>(7 x 1) = 7 marks</p>

2.	<p>(b) Teachings in Islam that a married couple can adopt in order to avoid talaq</p> <ul style="list-style-type: none"> (i) Both the wife and husband should be ready to accept the short comings of one another. (ii) Amicable solutions should be sought before the final decision of resorting to talaq. (iii) In-case the wife is getting out of control, the husband is expected to persuade her and cool her down so as to avoid talaq. (iv) Wisdom and proper language should be used by both parties and the consequences of the divorce and loss of tranquility at home brought forth so as to avoid the painful outcome. (v) After the first talaq, the woman has to stay in the husbands house hoping for calmness, understanding and eventual reconciliation. (vi) A couple should solve their misunderstanding through peaceful means, not through quarrelling or fighting. (vii) If unable to solve issues, they should involve a third party to mediate. (viii) In cases of misunderstandings, a couple should exercise the virtues of patience and forgiveness in order to avoid talaq. (ix) A Muslim couple should base their relationship on fear of Allah, trust and understanding to avoid suspicion and quarrels. 	(6 x 1) = 6 marks
2.	<p>(c) Unlawful acts in business transactions</p> <ul style="list-style-type: none"> (i) Trading in unlawful and haram goods such as alcohol. (ii) Reducing the weight when weighing items such as sugar. (iii) Practising unfair monopoly. (iv) Hoarding on goods. (v) Overpricing of commodities. (charging too much) (vi) Starting a business with money from illegal earning. (vii) Lack of mutual trust between the buyer and the seller. (viii) Lying to the buyers on the suitability of commodities in order to attract them to buy from you. (ix) Forcing a buyer to buy an item. (Lack of mutual consent). (x) Charging interest. (xi) Engaging in bribery. 	(7 x 1) = 7 marks
3.	<p>(a) Rules to be observed by a Muslim shopkeeper when selling goods to customers.</p> <ul style="list-style-type: none"> (i) A shopkeeper is not allowed to overcharge the customers. (ii) The customers should be allowed to inspect goods before buying. (iii) Customers can return defective goods. (iv) The shopkeeper should not charge interest. (v) The shopkeeper should not hoard goods then hike their prices. (vi) The shopkeeper should not cheat in weights and measurements. (vii) The shopkeeper should not sell expired goods. (viii) The customer should be informed about the condition and quality of the goods before buying. (ix) A shopkeeper can sell goods on credit to the customers if he is able to. (x) A shopkeeper should not tamper with the goods before selling e.g. adulterating milk 	(7 x 1) = 7 marks

3.	<p>(b) Ways through which Islam empowers women economically.</p> <ul style="list-style-type: none"> (i) Women receive dowry from their husbands. (ii) They inherit from their fathers, husbands and other relatives. (iii) They are accorded the right to own property. (iv) They are allowed to engage in income generating activities such as legal employment, business. (v) Married women should be cared for by their husbands hence can use their earnings in investments of their choice. (vi) Women are allowed to seek for knowledge and advance in different careers in the job market. (vii) They are entitled to financial support from the husband in case of divorce and they are the ones taking care of the children. (viii) Women are allowed to receive gifts and proceeds from religious endowments (waqf). 	(6 x 1) = 6 marks
3.	<p>(c) Islamic teachings on acquisition of wealth</p> <ul style="list-style-type: none"> (i) Every person has a right to acquire wealth legally. (ii) Islam sanctions acceptable ways of acquiring wealth e.g. through trade, inheritance, gifts, work. (iii) Illegal ways of acquiring wealth such as hoarding, unfair monopoly and charging interest are prohibited in Islam. (iv) Taking other people's property without permission is prohibited e.g. through stealing, robbery, deceit. (v) All property belongs to Allah and is held in trust by mankind. (vi) Muslims should pay zakat from their wealth. (vii) Muslims should avoid extravagant use of their wealth. (viii) Wealth should be used for the benefit of the community especially the less fortunate members. (ix) Wealth should not be used for harmful purposes. (x) When acquiring wealth, a Muslim should abide by the laws of the country e.g. in Kenya it is illegal to own elephant tusks. 	(7 x 1) = 7 marks

4.	<p>(a) Ways in which Muslim city states on the East Coast of Africa facilitated the spread of Islam in the region between 1700 – 1900 AD</p> <ul style="list-style-type: none"> (i) Inhabitants of the city states were Muslims intermarried with the local people who converted to Islam. (ii) The Swahili/Islamic civilization and culture thrived in the city states, this attracted neighbouring communities who easily embraced Islam. (iii) Mosques and madrassas in the city states was an attraction to the local people who converted to Islam. (iv) Through trade, inhabitants of the city states interacted with local people in the region leading to conversion to Islam. (v) People in the region left their homes to seek employment from Muslim inhabitants these workers eventually embraced Islam. (vi) Those who sought employment in the city states occasionally travelled to visit relatives in the villages and they took Islam with them. (vii) Businessmen from the city states who ventured into the mainland, established Muslim centres such as Taveta, Ujiji, Mumias which were responsible for the spread of Islam. (viii) The city states were ruled by Muslims/Sultans who extended their authority into neighbouring local communities who accepted Islam. 	(7 x 1) = 7 marks
4.	<p>(b) Reasons for the fall of the Fattimid empire</p> <ul style="list-style-type: none"> (i) Discontentment as a result of forceful conversion e.g. Khalifa Al-Hakim was not tolerant towards other religions and forced Christians and Jews to convert to Islam. (ii) The empire was vast, hence difficult to enforce law and order. This created divisions which led to their downfall. (iii) Corruption in the administration. (iv) Disunity between Sunnis and Shia contributed to the weakening of the state. (v) Oppression of citizens which led to revolts. (vi) Forcing Ismaili doctrines on everyone and increasing taxes created discontentment. (vii) Strict measures such as suppression of women, banning of alcohol and gambling displeased many people. (viii) Killings and torture led to the rise of crusaders who campaigned against Fattimid rule. (ix) Weak and immature rulers who could not control the empire e.g. Al-Hakim. (x) Turkish slaves serving as body guards of the rulers gained power and overthrew the Fattimids. 	(6 x 1) = 6 marks

4.	<p>(c) Contributions of Umar-al-Khattab to the growth of Islam before he became a Khalifa.</p> <ul style="list-style-type: none"> (i) His conversation strengthened Islam. (ii) Because of him, Muslims were able to perform Swalat publicly. (iii) He was the first to declare his faith openly to the the Quraish, this gave hope and confidence to the Muslims. (iv) He asked the Prophet (P.b.u.h.) to offer prayers in the Kaaba. (v) He had great love for the Prophet and supported him. (vi) He took part in most of the battles fought by Muslims. (vii) Contributed to the Tabuk expedition physically and financially. (viii) He was a scribe and advisor to the Prophet (P.b.u.h.) and Khalifa Abubakar R.A. (ix) His conversion encouraged other Quraish to convert to Islam. 	(7 x 1) = 7 marks
5.	<p>(a) Reasons why Sayyidna Abubakar was elected Khalifa.</p> <ul style="list-style-type: none"> (i) He was the closest companion of the Prophet (p.b.u.h.) (ii) He was chosen by the Prophet to be his companion during the difficult time of the Hijra to Madina (iii) He was one of the ten companions of the Prophet (p.b.u.h.) to whom the Prophet gave good tidings of paradise (iv) He was the first man to believe in the Prophet p.b.u.h. (v) The Prophet had indirectly appointed him during his sickness when he asked him to lead people in prayers (vi) He was proposed by both Umar and Abu Ubaydah to take the Khilafa and all the other companions agreed. (vii) He participated in all the battles fought by the Prophet (p.b.u.h.) (viii) He supported the Prophet (p.b.u.h.) throughout his mission (ix) He stood by the Prophet (p.b.u.h.) and Islam in times of difficulties and gave all his wealth in support of Islam 	(6 x 1) = 6 marks
5.	<p>(b) Factors that led to the battle of Badr</p> <ul style="list-style-type: none"> (i) The urge by the Makkans to show their superiority and attack the Muslims in Madina (ii) The fact that Islam had gotten a base from which they could fight idolatory angered the Makkans. (iii) The Quraish feared that the Muslims could block their caravan route to Syria. (iv) The escape of Abu Suffyan's caravan that was approaching from Syria and the Muslims who were waiting to intercept it angered the Quraish and led to the battle. (v) Islam was challenging the idolatry religion in Makka which the Quraish never wanted to abandon (vi) Allah granted the Muslims express permission to defend themselves from Makkan hostilities (Q22:39) (vii) Muslims wanted to regain some of the losses (6 x 1) = they had suffered for many years of Makkan attacks and hostilities 	(4 x 2) = 8 marks

5.	<p>(c) How Islam discourages slavery</p> <ul style="list-style-type: none"> (i) Islam teaches that the best before Allah are the most pious, regardless of their race or social standing (ii) The message in the Quran is for the whole of mankind, rich, poor, free, slave (iii) The Prophet (p.b.u.h.) preached on the equality of mankind and brotherhood (iv) The Prophet advocated for humane treatment of slaves e.g. he set free Zaid bin Harith who was a slave (v) The Prophet preached against slavery (vi) Setting free a slave is one of the ways of atoning for one's sins (vii) Slaves were given high ranks e.g. Bilal Ibn Rabbah was a Muadhni (viii) Islam advocates for the fair treatment of slaves (ix) Slaves were asked to buy their freedom 	<p>(6 x 1) = 6 marks</p>
6.	<p>(a) Contribution of Abbasids in the field of education</p> <ul style="list-style-type: none"> (i) They established Madrassas, schools, colleges and other institutions of learning in the empire and they ensured that a library was attached to every mosque where children learnt 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 learned how to read Quran, middle level/secondary where they learned meaning and interpretation of the Quran, Hadith literature and logic then the advanced level where students learnt Maths, geography, philosophy etc (iv) Khalifa Maamun established Baitul hikma which was an important learning centre (v) Works of scholars such as Plato, Aristotle, Galileo were translated into Arabic. (vi) Islamic Fiqh developed based on the Quran and hadith and the four schools of thought evolved during this time (vii) They encouraged women to seek for knowledge (viii) Khalifa Maamun encouraged astronomy by building two observatories (ix) Sahihul Sitta was compiled during the Abbasids (x) Produced famous geographers eg Al-Yaqub wrote (Kitabul buldan) the book of the country (xi) The era produced great philosophers such as Al- kindi, Al farabi, Ibn Sina. (xii) Abbasid khalifas employed teachers and funded research. 	<p>(8 x 1) = 8 marks</p>

6.	<p>(b) Imam Ghazali's view on children's education</p> <ul style="list-style-type: none"> (i) A child should be taught the creed in his earliest age (ii) The meaning of the creed should be taught in an advanced age of the child (iii) A child must be polite humble and attentive and should not boast about his father's wealth (iv) He must learn to respect and obey his parents, teachers and elders (v) He must observe the rules of cleanliness and be taught to fast a few days in Ramadhan (vi) He should be taught not to love money for love of it is a deadly poison (vii) He should learn the prescriptions of the sacred law (viii) The pupils must not be excessively proud (ix) Punishing children should be a last resort (x) Teaching of children should be from simple to complex 	(6 x 1) = 6 marks
6.	<p>(c) Achievements of Khalifa Ali (R.A)</p> <ul style="list-style-type: none"> (i) He faced the challenges after the assassination of Khalifa Uthman with courage and exemplary character (ii) He tried to unite Muslims at a time of difficulties and bring them back on one platform (iii) He led a very simple life of self denial (iv) He was a great warrior and a scholar who benefitted the Muslims with his knowledge (v) He was one of the greatest Jurists among the Sahabas and assisted Muslims in judicial matters during his reign (vi) He was so effective in his speeches and writings that he attracted a lot of people to the fold of Islam (vii) He implemented the payment of jizya (viii) He changed his capital from Madina to Kufa for effective administration (ix) He established Kufa as a centre of knowledge (x) He appointed judges according to their competencies (xi) He ruled based on the Quran and Hadith 	(6 x 1) = 6 marks