SULIMO JOINT MOCK EXAMINATION

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Kenya Certificate of Secondary Education

PAPER 2

MARKING SCHEME IRE 314/2 MOCK EXAMINATION 2025

1. a).	What are the benefits of practising Husnul-Khuluq to a Muslim?	(7 marks)
	 i. It promotes the completion and perfection of good character within the society. ii. It integrates moral values into all aspects of human life, making them part of religion. iii. It encourages Muslims to perform good deeds practically, becoming role models for others. iv. It prevents hypocrisy by ensuring one practices what they preach. v. It helps eliminate crimes, quarrels, and conflicts within the society. vi. It fosters responsibility, duty, and accountability among members of the community. viii. It reduces pervasive behaviour and sinful acts, making the society peaceful and admirable. viii. It strengthens a Muslim's relationship with Allah by avoiding ungodly behaviours. ix. Good character is among the heaviest deeds in the <i>Mizan</i> (scale) on the Day of Judgment. x. It signifies the perfection of faith, as those with the best character are the most complete in <i>Iman</i>. xi. It brings one closer to Allah, thereby increasing <i>taqwa</i> (piety). xii. It is a sign of being among the Prophet Muhammad's (PBUH) beloved followers. xiii. It elevates a person to a respected and exemplary position in both this world and the Hereafter. xiv. It attracts non-Muslims to Islam through the beauty of good conduct. xv. It reflects the Prophetic tradition, as perfecting good character was one of the reasons for Prophet Muhammad's mission. xvi. It promotes peace and harmony in society, reducing misunderstandings and conflicts. 	(1 x 7=7)
1. b).	Describe the ideal code of dress for a Muslim woman.	(6 marks)
	 i. Muslim women should avoid trailing their garments as it may lead to arrogance. ii. They should dress in a way that distinguishes them from followers of other religions. iii. Their clothing should be appropriate for the weather: warm in cold seasons, and light in hot ones. iv. They should wear clean, neat, and presentable clothes—avoiding fancy or shabby attire. v. Their dress must fully cover the 'awrah (private parts), as prescribed in Islam. vi. The clothing should be thick and loose enough to prevent it from being swayed by the wind. vii. Transparent clothing is strictly forbidden. viii. Dresses that are extremely colourful or designed to attract attention should be avoided. ix. Wearing strong perfume when leaving the house is discouraged. x. Tight, short, or body-revealing clothing is forbidden, as it contradicts Islamic modesty. 	(1 x =6)
1. c).	Explain seven factors that invalidate contracts and agreements in Islam.	(7 marks)
	 i. The death of any party involved in the contract nullifies it. ii. If any party is a minor or mentally ill, rendering them incapable of making legal decisions. iii. Misunderstanding or lack of trust among parties which may lead to breach of the agreement. iv. If the contract aims at harming Islam or Muslims (e.g., promoting war or suppression). v. If the contract was not documented, which is vital in formal Islamic transactions. vi. If coercion, deception, or fraud was used to influence any party in signing the agreement. vii. If essential information was concealed or omitted at the time of the agreement. viii. If the contract lacks the presence of at least two reliable male witnesses. ix. If the agreement involves haram (unlawful) goods or services. x. If the offer or acceptance is based on an event beyond human control (uncertain conditions). xi. If any form of forgery or tampering of contractual documents is discovered. 	(1 x 7=7)
2. a).	Explain ways in which a Muslim can foster the retention of Islamic cultural values.	(6 marks)
	 Muslims should follow the Qur'an and Hadith, which give guidance on Islamic cultural practices. Muslims should adhere to the teachings of Islam and strictly observe the acts of worship sincerely. Muslims should strengthen the family unit where children learn Islamic cultural practices and beliefs from elders on how to promote and uphold Islamic cultural identity. 	:co.ke/notes



iv. Muslims should seek Islamic knowledge to know and understand their religious practices. v. Muslims should be steadfast in exercising moral character, which will guard them against all kinds of evil and immoral culture. vi. Muslims must initiate many influential and positive Islamic media outlets which shall air programs in the Islamic way in order to counter negative Western media influence. vii. Religious teachings should be strengthened through improving and increasing Islamic learning centers and conducting public lectures on Islamic values. viii. Muslims should provide their children with positive leisure and sports activities so that they may not be swayed by the un-Islamic practices around them. ix. Muslims should organize seminars and workshops to educate the youth on Islamic culture and warn them of the effects of the changing society. Muslims should uphold all the identified Islamic festivals in the right manner and avoid observing non-Islamic celebrations like Christmas, Easter Monday, Valentine's Day, April Fool's Day, etc. xi. Parents should monitor the types of company their children keep to protect them from negative peer $(1 \times 6 = 6)$ pressure. 2. b). Highlight seven rights of a Muslim child. (7 marks) i. An unborn child should never be aborted, and once born, has the right to life. ii. Adhan and Iqama should be proclaimed in the ears of a child when they are born. iii. Agigah should be performed on the child to express appreciation for the gift of children. iv. In case of a boy, he should be circumcised to promote cleanliness. v. Children should be provided with both religious and secular education. vi. Children have the right to legitimacy and to know their rightful father and mother. vii. Children should be given good names. viii. Children should be treated with fairness and never discriminated against based on gender or abilities. ix. Parents should provide their children with basic needs including food, shelter, and clothing. x. Children should be given security and protection from external danger, misguidance, and physical xi. Children have the right to be loved and shown affection. xii. Parents should teach their children good behavior, morals, and proper etiquette. xiii. Children have the right to a fixed share of their deceased parents' wealth. $(1 \times 7 = 7)$ Give the importance of the law of Mirath. 2. c). (7 marks) It is a form of worship and a command from Allah (SWT), and is therefore rewarded by Allah. Through wasiyya, Muslims can gain sadaqatul-jariyah by constructing charitable centers. iii. Wealthy are protected from being harmed by villainous people by barring them from inheriting. It liberates Muslim women and the young from suppression by allowing them to inherit from their iv. husbands, parents, and relatives. It promotes fairness in the distribution of resources after the death of a Muslim to avoid exploitation and injustice. It eradicates wrangles, quarrels, hatred, and unnecessary arguments that may occur after a Muslim's death/ It fosters peace among family members, contributing to societal prosperity. Safeguards property from greedy relatives and killers who deprive rightful heirs of their shares. viii. The law of inheritance has stood the test of time, unlike secular laws which have been amended due to weaknesses. ix. It solidifies unity among family members when they are assured of a peaceful inheritance process. It guides arbitrators on how to solve problems that may arise during inheritance. xi. It promotes the right to property ownership among the rightful heirs as their due entitlement. xii. It strengthens the financial security of heirs who might not have been well-off. xiii. It elevates the living standards, welfare and economic status of family members in society. xiv. Deceased's wealth is shared to many people, protecting it from misuse, extravagance, corruption. xv. Violation of this law is severely punishable by Allah (SWT) on the Day of Judgement. xvi. Wasiyya can be used to support development or income-generating projects beneficial to society. xvii. It demonstrates that resources owned by a Muslim are a trust from Allah and should be re-

entrusted to other Muslims decently after death.

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 $(1 \times 7 = 7)$



3. a).	Explain six different types of divorce according to Islamic Shariah.	(6 marks)
	 i. <i>Talaq</i> by husband: It is pronounced by the husband when he insists on separation with a valid reason. ii. <i>Khulu'</i> (Divorce by redemption): This is a divorce requested by the wife and granted by the husband upon the wife's payment of compensation, usually returning the dowry. iii. <i>Faskh Nikah</i> (Annulment by a judge): This occurs when a woman asks the Kadhi for the dissolution of the marriage with a valid reason. iv. <i>Mubarat</i> (Mutual consent to separation): This is an irrevocable divorce by mutual agreement between the husband and wife after failing to settle their marital differences. v. <i>Lian</i> (Mutual cursing): This form of divorce involves mutual oath of condemnation after the husband fails to produce four witnesses to justify an accusation of adultery. vi. <i>Dhihar</i> (Injurious comparison): This is a temporary divorce where the husband intentionally compares his wife to his mother, sister, or any other female relatives whom he is permanently prohibited from marrying. 	(1 x 6=6)
3. b).	In what ways can child abuse hinder the growth and well-being of children?	(7 marks)
	 i. The victims may engage in self-harming acts like suicide to escape their harsh reality. ii. They may develop low self-esteem, lack confidence, and feel rejected due to frequent abuse. iii. Some may resort to drug abuse to suppress painful thoughts and emotions. iv. Abused children often feel guilty and blame themselves for mistakes that are not theirs. v. Victims may suffer psychological trauma and flashbacks of abusive experiences. vi. They may develop fear of people, places, or things associated with the abuse. vii. Abuse can cause bleeding, chronic pain, and even permanent disabilities in severe cases. viii. Abused children may lack moral responsibility and find it difficult to relate with others. ix. Physical violence such as intense beating can result in death. x. Victims may develop revengeful and aggressive behaviours, potentially leading to criminal acts. 	(1 x 7=7)
3. c).	List the Islamic approaches that can be adopted to discourage extremism and terrorism.	(7 marks)
	 i. Muslims should be the first to speak out and condemn acts of terror, as Islam is a religion of peace. ii. Creating public awareness through mass media to educate society on the evils of terrorism and Islam's stance on it. iii. Reporting any individuals suspected of supporting or engaging in terrorism to relevant authorities for swift action. iv. Including terrorism as a topic in IRE lessons to instill awareness in children and promote peace in society. v. Muslims should neither support nor engage in terrorism as it is both a crime and a sin; instead, they should maintain a good public image. vi. Organizing campaigns, seminars, and talks to counsel youth and prevent radicalization. vii. Muslims should cooperate with government agencies by providing helpful information to counter terrorism. viii. Lobbying the government to address root causes of terrorism, such as unemployment among youth. 	(1 x 7=7)
4. a).	What circumstances contributed to the Prophet (p.b.u.h) being honoured with Isra-wal-	(6 marks)
4).	 i. The Prophet (p.b.u.h) needed comfort after the deaths of his wife Khadija and his uncle Abu Talib. ii. To relieve him from the suffering and torture inflicted by the Quraysh. iii. Allah (SWT) intended to grant the Prophet (p.b.u.h) the gift of five daily prayers. iv. He was to witness and experience the signs and powers of Allah (SWT). v. Allah wished to show His love by taking His Beloved Prophet (p.b.u.h) to His divine presence. vi. The Prophet (p.b.u.h) had been mistreated by the people of Taif, who stoned and expelled him. vii. The Banu Hashim boycott had severely affected the spread of Islam. viii. To give hope and courage to the believers to anticipate better days. 	
	ix. To show the Prophet (p.b.u.h) the different rewards and punishments of deeds.x. To prepare him for the great mission ahead, including <i>Hijra</i> and battles with the disbelievers.	(1 x 6=6)



	xi. To relieve the persecution of the Muslim community, which led to the death of some believers.	
4. b).	Mention eight contributions of Sayyidna Umar (R.A) during the lifetime of the Prophet Muhammad (p.b.u.h).	(8 marks)
	 i. He strengthened Islam by openly accepting the religion and publicly preaching it without fear. ii. He urged and gathered the Muslims to offer prayers openly at the Kaabah. iii. He was a close companion of the Prophet (p.b.u.h) and would advise him in times of need. 	
	iv. The Prophet gave him the title <i>Al-Farooq</i> , which means "the Separator of Truth from Falsehood." v. He publicly declared his intention to migrate to Madinah and challenged the Quraysh to stop him, but none dared. This motivated other to migrate to Madinah and gave hope to the weak Muslims. vi. He actively participated in all the major battles such as Badr, Uhud, and Khandaq to protect the	
	Prophet (p.b.u.h) and Islam. vii. He gave his daughter Hafsah in marriage to the Prophet in order to strengthen their relationship. viii. He suggested the introduction of the <i>Adhan</i> , the obligation of <i>hijab</i> , and the humane treatment of prisoners—matters that were later supported by the Qur'an.	
	ix. He was among the ten companions who were given the glad tidings of Paradise (<i>Ashara Mubash-shara bil-janna</i>).	
	x. He was one of the scribes (<i>kuttab al-wahyi</i>) who used to write down the Qur'an during the time of the Prophet (p.b.u.h).	
	xi. He was second after Abubakar (R.A) in financially supporting the spread of Islam. For example, during the Battle of Tabuk, he brought half of his wealth to prepare the Muslim army.	(1 x 8=8)
4. c).	Outline the achievements of the Fatimid Dynasty (909 C.E – 1171 C.E).	(6 marks)
	i. They established a powerful dynasty that ruled over the Islamic empire from 909 C.E to 1171 C.E. They established madrasas, schools, and universities to promote learning, such as <i>Al-Azhar</i> University and David Hiller	
	University and <i>Darul-Hikma</i> . iii. Great scholars emerged during their rule in various disciplines, such as the historian Ibn Salma Al-Kindi and the grammarian Ibn Babshad.	
	iv. They promoted international trade with regions like India, the Far East, North Africa, Nubia, and Europe.	
	They made advancements in art and architecture by constructing mosques, palaces, and castles, such as Al-Hakim Mosque and Al-Qamar Mosque.	
	vi. They initiated textile industries and manufactured Tiraz fabrics. vii. They advanced scientific research and writing, especially in medicine, optics, chemistry, and astronomy. They built the astronomical tower called Al-Jayush, and Ali ibn Hassan Al-Haytham became a renowned physicist and optician.	
	viii. They gave financial support to both public and personal libraries, including the Al-Azhar Library and the Palace Library in Cairo.	
	ix. They expanded their territory and spread Islam to countries like Syria, Palestine, and Hijaz. x. They maintained high levels of tolerance toward Muslim sects that did not belong to the Shia faith. xi. They improved infrastructure in Egypt by constructing bridges, canals, and ports to facilitate	
	movement and travel.	(1 x 6=6)
5. a)	Explain the lessons that Muslim leaders can learn from the leadership of Umar ibn Abdulaziz of the Umayyad Dynasty.	(6 marks)
	i. Muslim leaders should show sincerity in leadership. Umar ibn Abdulaziz led with pure intentions, prioritizing the welfare of his people over personal gain.	
	ii. Muslim leaders should avoid misuse of public wealth. He returned his inherited property and royal gifts to the <i>Baitul-Maal</i> and asked his wife to surrender her jewelry.	
	iii. Muslim leaders should be accountable and transparent. He compelled his relatives to return all unlawfully acquired wealth to the public treasury.	
	iv. Muslim leaders should live modestly and avoid extravagance. He chose to live in tents like common people and gave up the royal palace for the family of Suleiman.	
	v. Muslim leaders should demonstrate generosity. He used his position to uplift the poor by redistributing wealth fairly, ultimately eliminating poverty during his reign. vi. Muslim leaders should be dedicated to justice ille restored the garden of Fadak to the descendants.	co.ke/notes



5. b) Give differences between the Battle of Uhud and the Battle of Badr. i. In the Battle of Badr the Muslims were 313 while in the Battle of Uhud the Muslims numbered about 700 (except the 300 Munafiqun who withdrew from the army). ii. In Badr the Quraysh had about 1000 fighters while in Uhud they came with 3000 fighters. iii. Battle of Badr occurred in 624 A.D/ 2 A.H while the Battle of Uhud occurred in 625 A.D/ 3 A.H. iv. In Badr the Muslims achieved a clear victory while in Uhud the Muslims initially won but later faced defeat due to disobedience of archers. v. The Battle of Badr was fought at the wells of Badr while the Battle of Uhud was fought near Mount Uhud, North of Madinah. vi. In Badr Muslims lost 14 martyrs while in the battle of Uhud they lost about 70 companions, including notable figures like Hamza ibn Abdul-Muttalib. vii. In Badr, angels were sent by Allah to support the Muslims, while in Uhud, the test was more severe, and no such direct angelic help was recorded. viii. In Badr, the Muslims were united and disciplined throughout the battle, while in Uhud, a moment of disobedience led to a significant loss. ix. The Battle of Badr was caused by the Muslims' attempt to intercept a Quraysh trade caravan. The Battle of Uhud was caused by the Quraysh seeking revenge for their defeat at Badr. (2 x 5. c) Outline the factors that led to the growth of city states along the East African Coast. ii. Availability of small-scale agricultural farms grew and produced surpluses for trade. iii. Muslim missionaries established learning centres where people gathered and interacted. iii. The local inhabitants welcomed their visitors warmly and offered hospitality/ Security. iv. Trade brought people together, enabling them to interact and establish permanent settlements. v. The coast had deep and secure harbours where ships could dock safely. vi. Presence of clean water and fresh food supplies that supported settlement and human habitation.	taxes for llegiance ah. offered ivate ally k freely (1 x 6=6) (8 marks) bered	 vii. Muslim leaders should be devoted to teaching and learning. Umar supported the collection and teaching of Hadith and invited scholars to compile Islamic knowledge. viii. Muslim leaders should preserve valuable resources and documents. He ordered the systematic documentation of Hadith and initiated a survey of cities, rivers, and mountains across the peninsula. ix. Muslim leaders should be considerate of all people, including non-Muslims. He reduced taxes f non-Muslims and treated non-Arabs equally and justly. x. Muslim leaders should be pious and God-conscious. He allowed people to revoke their allegian if he strayed from the path of Allah (SWT), showing his fear of accountability before Allah. xi. Muslim leaders should promote public welfare. He initiated weekly inspections of jails, offered prisoners a monthly allowance, and ensured they received an education. xii. Muslim leaders should support agriculture and food security. He allowed the poor to cultivate unused land, thus boosting productivity and economic growth. xiii. Muslim leaders should be accessible to the public. He summoned his officers and personally listened to the complaints of the citizens. xiv. Muslim leaders should encourage open religious discourse. Umar allowed people to speak freel on religious issues without fear of repression. 6. b) Give differences between the Battle of Uhud and the Battle of Badr. ii. In the Battle of Badr the Muslims were 313 while in the Battle of Uhud the Muslims numbered about 700 (except the 300 Munafiqun who withdrew from the army). iii. In Badr the Quraysh had about 1000 fighters while in Uhud they came with 3000 fighters.
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6. a) State the contributions of Hassan Al-Banna to the development of Islam. (7 n	(7 marks)	State the contributions of Hassan Al-Banna to the development of Islam.
i. He wrote articles on social, political, and religious issues in the Arab world, like in <i>Al-Manar</i> .	nar.	· · · · · · · · · · · · · · · · · · ·
ii. He developed <i>Sufism</i> by becoming a <i>Sufi</i> himself and continuously teaching its values.		
iii. He was constantly opposed to the <i>Mutazilites</i> and <i>Shia</i> beliefs, considering them misleading.	ag.	· · · ·
iv. Al-Banna encouraged Muslims to follow Islamic culture based on the Qur'an and Hadith.		
v. He was a scholar of <i>Fiqh</i> , philosophy, science, logic, and served as a professor of Islamic theology.	theology.	
vi. People sought his advice on religious matters due to his vast and well-respected knowledge.		vi People sought his advice on religious matters due to his vast and well-respected knowledge
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vii. Through his views and reforms, he tried to improve the moral and social conditions of society		



	viii. He discouraged Muslims from imitating the West and its materialistic ideology that separates	
	religion from the state.	
	ix. Promoted Muslim brotherhood and established an Islamic government based on Quran and Hadith.	
	x. He called for total rejection of the West and denounced Muslim intellectuals who were overly	
	dependent on Western ideologies.	
	xi. He founded the <i>Ikhwan-ul-Muslimeen</i> movement with the goal of reforming society according to	
	Islamic principles.	
	xii. He emphasized the unity and solidarity of Muslims both inside and outside Egypt.	
	xiii. He established training centres where the youth learned trade skills and were empowered to start	
	self-employment.	
	xiv. He produced many publications on social, religious, and political issues, including a daily paper	
	Ikhwan-ul-Muslimeen and a booklet titled What is Our Message?	
	xv. He dedicated himself to being a counselor and teacher to adults and children, guiding them on the	
	objectives of religion and the sources of happiness and wellbeing in life.	
	xvi. He built mosques and utilized mass media to promote Islam, strengthen faith, and create awareness	
	among Muslims.	(1 x 7=7)
	among Mushins.	
6. b)	Discuss the lessons that Muslims can learn from the life of Sheikh Al-Amin Ibn Ali Al-Mazrui.	(7 marks)
,, 0)		(/ marks)
	Muslims should be active in seeking knowledge. Sheikh Al-Amin studied under his uncle Suleiman	
	and later travelled to Zanzibar and Lamu in pursuit of Islamic knowledge.	
	ii. Muslims should develop the art of writing. Sheikh Al-Amin authored many Islamic books, such as	
	Hidayatul Atfal.	
	iii. Muslims should establish Islamic schools and Madrasas. Sheikh Al-Amin founded institutions like	
	the Arabic School and Madrasatul Ghazali-Islamiyah.	
	iv. Muslims should advocate for the education of women. Sheikh Al-Amin strongly supported	
	women's education during a time when it was largely neglected.	
	v. Muslims should put their trust in Allah and not lose hope. Despite losing his father at the age of	
	four, Sheikh Al-Amin succeeded and became a great Islamic scholar.	
	vi. Muslims should devote their lives to serving Islam. Sheikh Al-Amin spent much of his time giving	
	sermons in mosques, encouraging Muslims to uphold Islamic teachings.	
	vii. Muslims should be generous. Sheikh Al-Amin donated many of his scholarly works to libraries	
	∃ along the Coast.	
	viii. Muslims should be hardworking in their studies. At Riyadha Mosque College, Sheikh Al-Amin	$(1 \times 7 = 7)$
	econsistently topped his class in all subjects.	
	<u> </u>	
(c)	In what ways did the following Muslim scholars contribute to the development of Science?	(6 marks)
	i. Al-Khwarizmi: He was the first great Muslim mathematician who invented algebra. His work laid	
	the foundation for modern mathematics, especially in solving linear and quadratic equations.	
	ii. Al-Battani: He accurately determined the length of the solar year. He also provided detailed	
	descriptions of the quadrant, an instrument used to measure angles up to 90 degrees.	
	iii. Jabir ibn Hayyan: He described various scientific processes like sublimation, reduction, and	
	distillation. He also discovered sulphuric acid and nitric acid.	
	iv. Abbas ibn Firnis: He used stones to develop clear glass used for making drinking vessels. He also	
	invented lenses used for magnification to improve vision to develop optics.	
	v. Jalal-din As-Suyuti: He wrote a book entitled <i>Tibb al-Nabawi</i> (Medicine of the Prophet), which is	
	still used as a reference for medicinal practices.	
	1	
	vi. Yaqut Al-Hamawi: He compiled the first geographical dictionary, which documented names and	(1 x 6=6)