

1. a).	<p>What are the benefits of practising <i>Husnul-Khuluq</i> to a Muslim?</p> <ol style="list-style-type: none"> It promotes the completion and perfection of good character within the society. It integrates moral values into all aspects of human life, making them part of religion. It encourages Muslims to perform good deeds practically, becoming role models for others. It prevents hypocrisy by ensuring one practices what they preach. It helps eliminate crimes, quarrels, and conflicts within the society. It fosters responsibility, duty, and accountability among members of the community. It reduces pervasive behaviour and sinful acts, making the society peaceful and admirable. It strengthens a Muslim's relationship with Allah by avoiding ungodly behaviours. Good character is among the heaviest deeds in the <i>Mizan</i> (scale) on the Day of Judgment. It signifies the perfection of faith, as those with the best character are the most complete in <i>Iman</i>. It brings one closer to Allah, thereby increasing <i>taqwa</i> (piety). It is a sign of being among the Prophet Muhammad's (PBUH) beloved followers. It elevates a person to a respected and exemplary position in both this world and the Hereafter. It attracts non-Muslims to Islam through the beauty of good conduct. It reflects the Prophetic tradition, as perfecting good character was one of the reasons for Prophet Muhammad's mission. It promotes peace and harmony in society, reducing misunderstandings and conflicts. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
1. b).	<p>Describe the ideal code of dress for a Muslim woman.</p> <ol style="list-style-type: none"> Muslim women should avoid trailing their garments as it may lead to arrogance. They should dress in a way that distinguishes them from followers of other religions. Their clothing should be appropriate for the weather: warm in cold seasons, and light in hot ones. They should wear clean, neat, and presentable clothes—avoiding fancy or shabby attire. Their dress must fully cover the '<i>awrah</i> (private parts), as prescribed in Islam. The clothing should be thick and loose enough to prevent it from being swayed by the wind. Transparent clothing is strictly forbidden. Dresses that are extremely colourful or designed to attract attention should be avoided. Wearing strong perfume when leaving the house is discouraged. Tight, short, or body-revealing clothing is forbidden, as it contradicts Islamic modesty. 	<p>(6 marks)</p> <p>(1 x =6)</p>
1. c).	<p>Explain seven factors that invalidate contracts and agreements in Islam.</p> <ol style="list-style-type: none"> The death of any party involved in the contract nullifies it. If any party is a minor or mentally ill, rendering them incapable of making legal decisions. Misunderstanding or lack of trust among parties which may lead to breach of the agreement. If the contract aims at harming Islam or Muslims (e.g., promoting war or suppression). If the contract was not documented, which is vital in formal Islamic transactions. If coercion, deception, or fraud was used to influence any party in signing the agreement. If essential information was concealed or omitted at the time of the agreement. If the contract lacks the presence of at least two reliable male witnesses. If the agreement involves <i>haram</i> (unlawful) goods or services. If the offer or acceptance is based on an event beyond human control (uncertain conditions). If any form of forgery or tampering of contractual documents is discovered. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
2. a).	<p>Explain ways in which a Muslim can foster the retention of Islamic cultural values.</p> <ol style="list-style-type: none"> 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. 	<p>(6 marks)</p>

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3. a).	<p>Explain six different types of divorce according to Islamic <i>Shariah</i>.</p> <ol style="list-style-type: none"> <i>Talaq</i> by husband: It is pronounced by the husband when he insists on separation with a valid reason. <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. <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. <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. <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. <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. 	<p>(6 marks)</p> <p>(1 x 6=6)</p>
3. b).	<p>In what ways can child abuse hinder the growth and well-being of children?</p> <ol style="list-style-type: none"> The victims may engage in self-harming acts like suicide to escape their harsh reality. They may develop low self-esteem, lack confidence, and feel rejected due to frequent abuse. Some may resort to drug abuse to suppress painful thoughts and emotions. Abused children often feel guilty and blame themselves for mistakes that are not theirs. Victims may suffer psychological trauma and flashbacks of abusive experiences. They may develop fear of people, places, or things associated with the abuse. Abuse can cause bleeding, chronic pain, and even permanent disabilities in severe cases. Abused children may lack moral responsibility and find it difficult to relate with others. Physical violence such as intense beating can result in death. Victims may develop revengeful and aggressive behaviours, potentially leading to criminal acts. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
3. c).	<p>List the Islamic approaches that can be adopted to discourage extremism and terrorism.</p> <ol style="list-style-type: none"> Muslims should be the first to speak out and condemn acts of terror, as Islam is a religion of peace. Creating public awareness through mass media to educate society on the evils of terrorism and Islam's stance on it. Reporting any individuals suspected of supporting or engaging in terrorism to relevant authorities for swift action. Including terrorism as a topic in IRE lessons to instill awareness in children and promote peace in society. 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. Organizing campaigns, seminars, and talks to counsel youth and prevent radicalization. Muslims should cooperate with government agencies by providing helpful information to counter terrorism. Lobbying the government to address root causes of terrorism, such as unemployment among youth. 	<p>(7 marks)</p> <p>(1 x 7=7)</p>
4. a).	<p>What circumstances contributed to the Prophet (p.b.u.h) being honoured with Isra-wal-Mi'raaj?</p> <ol style="list-style-type: none"> The Prophet (p.b.u.h) needed comfort after the deaths of his wife Khadija and his uncle Abu Talib. To relieve him from the suffering and torture inflicted by the Quraysh. Allah (SWT) intended to grant the Prophet (p.b.u.h) the gift of five daily prayers. He was to witness and experience the signs and powers of Allah (SWT). Allah wished to show His love by taking His Beloved Prophet (p.b.u.h) to His divine presence. The Prophet (p.b.u.h) had been mistreated by the people of Taif, who stoned and expelled him. The Banu Hashim boycott had severely affected the spread of Islam. To give hope and courage to the believers to anticipate better days. To show the Prophet (p.b.u.h) the different rewards and punishments of deeds. To prepare him for the great mission ahead, including <i>Hijra</i> and battles with the disbelievers. 	<p>(6 marks)</p> <p>(1 x 6=6)</p>

	xi. To relieve the persecution of the Muslim community, which led to the death of some believers.	
4. b).	<p>Mention eight contributions of Sayyidna Umar (R.A) during the lifetime of the Prophet Muhammad (p.b.u.h).</p> <ul style="list-style-type: none"> 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 Hafsa 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 Mubashshara 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. 	<p>(8 marks)</p> <p>(1 x 8=8)</p>
4. c).	<p>Outline the achievements of the Fatimid Dynasty (909 C.E – 1171 C.E).</p> <ul style="list-style-type: none"> i. They established a powerful dynasty that ruled over the Islamic empire from 909 C.E to 1171 C.E. ii. They established madrasas, schools, and universities to promote learning, such as <i>Al-Azhar</i> 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. v. 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. 	<p>(6 marks)</p> <p>(1 x 6=6)</p>
5. a)	<p>Explain the lessons that Muslim leaders can learn from the leadership of Umar ibn Abdulaziz of the Umayyad Dynasty.</p> <ul style="list-style-type: none"> 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. He restored the garden of Fadak to the descendants. 	(6 marks)

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