* + 1. **Islamic Religious Education Paper 2 (314/2)**

1. (a)

* It is Sunnah.
* Marriage is half of the faith/Reward.
* Marriage is the nucleus of the family as a social structure.
* It is a source of regeneration/procreation.
* Reduces immorality in society/protection against sin.
* Helps in the control of diseases.
* Provides children husband and wife with a home, love and security.
* Creates relationships among and between families.
* Gives family members identity.
* Promotes psychological and mental peace/tranquility in couples and their children.
* For companionship.
* Uphold full right of inheritance ***(10 marks)***
* Allah gave human beings responsibility over nature/creation. Man was appointed vicegerent.
* Human beings will be accountable to Allah over their stewardship of the environment.
* Will be rewarded for caring for and conserving the environment.
* To conserve the natural resources and the aesthetics of the land.
* Helps in the reduction of diseases as it ensures clean environment, clean water and air.
* Reduces human and wildlife conflicts.
* Prevents global warming and regulates rainfall.
* Helps prevent natural catastrophies, for example:- flooding, drought
* Prevents desertification and deforestation.
* Helps in economic growth and development.
* Helps in the preservation of flora and fauna.
* Enhances the beauty and aesthetics of the landscape/natural beauty.
* For survival of man and other creatures, for example:- sources of food, medicine, building materials. ***(10 marks)***

2. (a)

* 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 some mathematical principles. ***(3 marks)***
		- The rights of heirs to ownership of property are safeguarded.
		- The rights of orphans to their parents’ property are protected.
		- Women are recognised as integral part of the family and their right to inheritance of the share of the properly is safeguarded.
		- Property/wealth is fairly distributed to all the members of the deceased’s family.
		- It is a divine command which cannot be violated.
		- Property/wealth is not passed only to one individual.
		- It also provides for friends, servants and other people to benefit from the property/wealth through wasiah.
		- The law is a comprehensive one that has stood the test of time.
		- It blocks social injustice and/economic inequality/ensures social justice and economic equality.
		- Allows for circulation of wealth as people take possession of their share of inheritance.
		- Safeguards against family squabbles and conflicts over the division of the property of a deceased person.
		- Promotes harmony and understanding among the members of the family. ***(12 marks)***
* Physical abuse, for example:- beatings, burning, pulling ears.
* Social abuse, for example:- discrimination on basis of age, gender, disability, defects, looks.
* Child labour.
* Child prostitution.
* Child sex/paedophile.
* Denial of the right to education.
* Denial of basic needs:- food, shelter, clothing.
* Verbal abuse, for example:- calling names, insults, abuses.
* Inadequate legal framework to protect children and their rights.
* Giving children drugs and alcohol.
* Forced initiation rites, for example:- female genital mutilation/forced circumcision of the girl child.
* Indecent touching, fondling and other sexual gestures.
* Child pornography.
* Pushing/expecting to achieve academic excellence/achievement, for example:- sports. ***(5 marks)***

3. (a)

* Washing hands before you start eating.
* Recite Bismillahi/dua.
* Eat that which is in front of you.
* Start eating from the side of the dish going inside.
* Eat with three fingers.
* Eat while sitting straight/not leaning.
* Recite dua after eating.
* Wash hands after eating.
* Eat two thirds (2/3) and leave the rest for air and water.
* Minimal conversation.
* Preferably eat with others.
* When very hungry eat and then pray.
* Clear the food/ avoid waste. ***(8 marks)***
* Showing gratitude for Allah’s favours through words and action.
* Reading/reciting the Quran.
* Performing the five daily prayers, Fardh and Sunnah and observing other devotional acts giving sadaqa and zakat.
* Being humble, gentle and polite to others.
* By being patient and practicing self restraint.
* By protecting, conserving and taking care of Allah’s creation.
* By living in peace with oneself and others.
* Being content with what one has.
* By living simple and modest lives.
* By leading chaste and moral lives/moral uprightness.
* Keeping away from evil deeds and immoral practices.
* Devoting time to Allah, remembering him and his bounty to mankind. ***(12 marks)***

4. (a)

* They established a brotherhood with the Muhajirin and worked together for the cause of Islam/offered the Muhajirin a safe haven from where they spread Islam.
* Joined with the Muhajirin to propagate Islam as a united front.
* They accepted the Prophet (SAW) as a spiritual and social leader thus enabling him to carry on with his mission.
* They strengthened/reinforced the Muslim army to counter any outside aggression and in military operations.
* Joined the Muhajirin in spreading Islam which hastened and enhanced its spread.
* Learned from the Prophet and the Muhajirin about Islam which they spread to others.
* The support they gave to the Prophet gave him inspiration and motivation to carry on with his mission.
* The Prophet created in Madina a new state and new social order which is still regarded as archetypal model for Muslims everywhere.
* They helped in the building of the Prophet’s mosque in Madina using harambee spirit.
* It was in Madina that the Prophet was able to work out a cultus and institutions, for example, Juma prayers, five daily prayers, adhan, prostration during prayer, giving of alms etc.
* Invited the prophet (p.b.u.h.) to Madina and offered to protect him. ***(12 marks)***
* To ensure that Islam was taught and spread freely in a peaceful environment.
* To ensure peaceful co-existence between Muslims and non-Muslims in Madina.
* To safeguard freedom of worship.
* To safeguard life and property.
* To safeguard freedom of thought, expression, association and religion.
* To reduce/stop territorial and religious wars/conflicts.
* To reconcile different groups living in Madina.
* To provide safe haven for Muslims and non-Muslims.
* To recognise/confirm the Prophet (SAW) as Supreme Leader (religious, political, social, ethical) and organiser of affairs in Madina.
* To ensure tolerance to other peoples’ religious practices and beliefs.
* To create a model Muslim state.
* To preserve it for future generation.
* Islamic teaching where any agreement should be written down. ***(8 marks)***

5. (a)

* 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 of the caliphate.
* Weak leadership by the Caliphs. The Caliphs could not rule the empire efficiently and effectively.
* Dissatisfaction by the provincial governors in response to the appointment of the Turkish guards to take care of the royal security.
* Discontent by the Arab and the Persian soldiers who felt sidelined.
* Some provincial governors led revolts against the Caliph.
* Racial discord between Arabs and non-Arabs, and religious conflicts between Mulims and non-Muslims undermined unity and peace in the Caliphate.
* Decline in military power as the army had been neglected at the expense of cultural affairs.
* Economic unrest due to imposition of heavy taxes and other levies on the population.
* Latter Abbasid rulers invested enormous powers on the provincial governors and this led to the decentralization of the administration/power.
* Due to decentralisation of power some provincial governors declared their own autonomy/independence.
* Emergence of Muslim sects such as the Shiites, Qarmathians, etc undermined the unity of the Muslim Ummah.
* Invasion by the Romans who captured Jerusalem and devastated parts of the Caliphate.
* Invasion by the Tartars.
* Invasion by the Mongols led by Halaghu Khan who killed the Caliph and destroyed Baghdad in 1258 A.D. thus giving the final blow to the Abbasid dynasty.
* Natural catastrophies, for example:- floods, famine weakened the caliphate.
* Vastness of the empire which became difficult to administer/manage.
* Succession problems. ***(10 marks)***
* The Caliphs were educated and cultured and they provided patronage for education and learning throughout the Caliphate, for example:- Darul Hikma.
* Madrassas, Primary and Secondary schools, colleges and institutions of higher learning were established throughout the Caliphate.
* Establishment of libraries. A library was attached to every mosque.
* Schools started in private houses and shops.
* The study of the Quran, Hadith, literature, jurisprudence, logic, mathematics, geography, philosophy, astronomy, medicine and music etc was carried out in the education system.
* Learning of Islamic History was promoted.
* Practically everybody including women could read and write and this promoted learning and culture with Baghdad becoming the centre of world culture.
* Books in Persian and Greek were translated into Arabic.
* Islamic jurisprudence became an independent discipline.
* The four Sunni Schools of thought: Hanafi, Maliki, Shafii and Hanbali emerged.
* The archive stage of Hadith.
* Emergence of scholars, for example:- Ibu khaldun, Al Ghazali, Ibn Sina
* Bureau of research attached to every mosque.
* Bureau of research on Hadith.
* Scholars were given prominence. ***(10 marks)***

6. (a)

* Authored books on medicine for example:- canon of medicine which were widely referred to.
* Made advances in the treatment of contagious diseases, for example:- T.B.
* Started a study on the interaction/relationship between Psychology and health.
* Made advances in the understanding of diseases spread through water and soil.
* Made contributions in the area of pharmacology. He describes 800 different drugs.
* He was the first to expose meningitis.
* Contribution to medical areas of anatomy, gynaecology and child health.
* His works in medicine are used by universities all over the world.
* Prescribed healing power of prayer. ***(7 marks)***
* 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 words have their way in every language (including English) and dialect spoken in Kenya.
* 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.
* Food and methods of cooking, for example: - Pilau, Biriani, Kaimati, Mahamri, use of spices in cooking.
* Etiquettes:- manners, behaviour, manners of eating, speech.
* Dress:- mode of dress, buibui, Kangas, Kanzu.
* Architecture and design:- design of houses and use of building materials and way of building.
* Education:- Madrassas, schools and colleges built and run by Muslims, Muslim history/schools, universities.
* Tourism:- attract tourists to come and see historical sights built by Muslims, teaching of Muslim culture and celebrations, for example:- Maulid.
* Urbanisation:- 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.
* Intermarriages:- intermarriages with other people continues to spread Islam, Islamic culture and influence to more people.
* Politics:- The laws of hand must take the interest of muslims.
* Public Service:- working as civil servants, in Judiciary, kadhi.
* In Commerce and Industry:- sharia compliance bank Halal products.
* Agriculture:- involved in farming activities as owners of shambas/plantation farming, for example:- coconut.
* Emergency of the waswahili. ***(13 marks)***