

Name: Index No:

School..... Date:

SUKELLEMO PRE-MOCK EXAMINATION (2022)

Kenya Certificate of Secondary Education (KCSE)

ISLAMIC RELIGIOUS EDUCATION (314/2)

PAPER TWO

2½ Hour

SUKELLEMO

Instructions to the Candidates:

- a) Write your details in the spaces provided above.
- b) Answer **ANY FIVE QUESTIONS** in the working place provided.
- c) The learner should answer the questions in **English**.
- d) This paper consist of two printed pages. Check to affirm.

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Question	1	2	3	4	5	6	Total marks
Student's Score							

1. a). State the basic principles of Islamic morality. (7 marks)

b). How can Muslim Youth in Kenya use social media to promote good and forbid evil. (7 marks)

c). Explain six effects of major sins in the society. (6 marks)

2. a). State the differences between Eddah for a widow and Eddah for a divorced woman. (7 marks)

b). Discuss how Muslims can help to curb terrorism in Kenya. (7 marks)

c). Explain ways through which Islam has empowered women economically. (6 marks)

3. a). Describe any seven categories of heirs and their shares. (7 marks)

b). State the duties of extended family members. (6 marks)

c). Discuss the remedies for domestic violence in Kenya. (7 marks)

4. a). Factors that facilitated the spread of Islam in Nairobi. (7 marks)

b). State six causes of the battle of Hunayn. (6 marks)

c). State the social achievements of Prophet Muhammad (p.b.u.h) as a Prophet (7 marks)

5. a). State the roles played by Jumbes and Akidas in the spread of Islam. (6 marks)

b). Describe the incident of the first revelation of Prophet Muhammad. (saw) (8 marks)

c). Identify six challenges encountered by caliph Uthman (ra) that attributed to his assassination. (6 marks)

6. a). State the similarities between contributions of Sheikh Abdallah Al-Farsy and sheikh Al-Amin Mazrui. (7 marks).
- b). Outline the actions considered as war crimes according to Uthman dan Fodio. (6 marks).
- c). State any seven views of Imam Ghazal on the correct code of conduct. (7 marks).

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SUKELLEMO PRE-MOCK EXAM

MARKING SCHEME

1.a). Basic principles of Islamic morality.

- Allah (S.W.T) is the creator and source of all goodness, truth and beauty.
 - Man is a responsible, dignified and honorable agent of Allah (S.W.T).
 - Allah (S.W.T) has put everything in the heavens and the earth in the service of mankind.
 - By His Mercy and Wisdom, Allah (S.W.T) does not expect the impossible from man or hold him accountable for anything beyond his power.
 - Moderation, practicality and balance are guarantees of high integrity and sound morality.
 - All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided.
 - Man's ultimate responsibility is to worship Allah (S.W.T) and his highest goal is to earn the pleasure of his Creator.
 - Islam abolishes all inequalities based on race, color of skin, ethnicity, language and place of birth.
 - Islam encourages good relationship with neighbors as weapon of maintaining peace, justice and tranquility.
 - Man must acquire the highest degree of patience, truthfulness and forgiveness to be successful both on Earth and Hereafter.
- (7x1=7)

b). How Muslim Youth in Kenya use social media to promote good and forbid evil

- Use the social media such as *twitter, Facebook, blog, skype*, WhatsApp to post relevant and beneficial articles and lectures especially those that are directed to the youth.
- Share with others and show them information that promotes good and forbid evil.
- Objectively enrich debates and discussions that serve youth positively
- Financially and morally support the minded people and media
- Boycott the media that promotes evils such as pornography, homosexuality by creating awareness about it and make people campaign against it.
- Establish a network or a page where Muslim youth exchange ideas and advice each other on Islamic issues or can be geared to educate the Muslim youth for example, free online Quran lessons.
- Donate the social media for charitable course such as One Shilling Foundation, famine among others.

(7x1=7)

c). Effects of major sins

- They bring about mistrust and suspicion in the society when practiced. E.g shirk.
- By killing of innocent people violate people's right to life which is considered sacred by God.
- Consuming the property of an orphan cause immense suffering to the children.
- Consuming of usury (riba/interest) increases the gap between the rich and the poor.
- Slandering chaste women who are believers lowers their dignity in the society.
- Some major sins are too expensive therefore lead to wastage of resources in the society.

(6x1=6)

2 a). differences between eddat for a widow and eddat for a divorced woman.

- The divorcee observes eddat once she is divorced while the widow stays for eddat because her husband is proved dead.
- The eddat for a widow is four months and ten days while the eddat of a divorced woman is three months.
- The eddat for a widow is irrevocable while the eddat of a divorced woman can be revocable or irrevocable depending on the husband's wish.
- The purpose of eddat of a widow is to give her the opportunity for mourning her late husband while the eddat for divorced one is primarily for determining whether the woman is pregnant or not and to give room for reconciliation
- While observing the eddat, the widow is not allowed to beautify her with ornaments, perfumes or colourful clothes, while the divorced may apply perfume, wear attractive clothes and beautify herself to attract her husband with an aim of making her to revoke the talaq.
- The divorcee should stay in the husband house unless he is cruel while the widow can stay with the late husband's relatives.
- The divorcee is not eligible to be given inheritance incase the husband dies while the widow has a share in the estate of her late husband.
- The upkeep and maintenance of the widow in eddat is derived from the estate left by the husband and from the assistance given by the members of the late husband and the society at large, while the upkeep of the divorced woman comes directly from the husband himself or her parents.

(7x1=7)

b) . How Muslims can help to curb terrorism.

- Individually or collectively Muslims should always be the first to speak and condemn acts of terror because Islam is a religion of peace
- Creating public awareness using mass media to enlighten the society on the evils of terrorism and Islamic stand on terrorism

- Reporting any persons suspected to be supporting or engaging in acts of terrorism to the relevant authority
- Terrorism as a topic should be taught in IRE in schools, this inculcates the knowledge on terror and its effects on children, members of the society and all aspects of life.
- Muslims should neither support nor engage in acts of terrorism as it is both a crime and sin, that is Muslims should be beyond reproach.
- Organizing campaigns, seminars, workshops and talks to advice and counsel the youth against radicalization which leads to acts of terrorism.
- Muslims should work hand in hand with government agencies, provide useful information that can guard against terrorism.
- To lobby the government to address the root cause of terrorism, for example, creating employment opportunities to the youth.

(7x1=7)

c). Ways through which Islam has empowered woman economically.

- Women are accorded the **right to own property**.
- Women can engage in **income generating activities such as business**, legal employment among others.
- A Muslim woman is entitled to definite share of **inheritance** from her parents, husbands and close relative.
- A Muslim woman is entitled to be given **dowry** by her husband and spend it entirely for herself
- Married women should be taken care of by their **husbands**; hence, they can use their earnings in investment of their choice.
- The fact that Islam makes it compulsory for both men and women to seek knowledge opens the avenues for both parties to **advance in** different careers and in the job market
- Islam allows women to receive **gifts and proceeds from religious** endowments (*waqf*) which could be of high value to her.
- Women are entitled for **financial support** if they are taking care of the custody of children after a divorce.

(6x1=6)

3 a). Categories of heirs and their shares

- Husband-he gets $\frac{1}{2}$ in the absence of children and $\frac{1}{4}$ when there are children.
- Wife-she $\frac{1}{4}$ in the absence of children and $\frac{1}{8}$ when there are children
- Mother-she gets $\frac{1}{3}$ when she is the only heir and $\frac{1}{6}$ when there are children.
- Father-he gets $\frac{1}{6}$ when there are children and $\frac{2}{3}$ when there are no children.
- Sons-he gets twice the share of a daughter or full estate in the absence of other heirs.

- Daughter-she gets half of the share of a son or half of the estate in the absence of other heirs. If more than one daughter they share 2/3.
- Brother-he gets sisters entire estate incase there are no children, descendants neither ascendants.

(7x1)

Mark any other possible answer.

b) Duties of extended family members.

- They should attend family family functions whenever they are invited.
- They should pray for the family members.
- They should advise the family members when they go wrong.
- They should take part in resolving any conflict that may arise in the family.
- They should give moral and financial support to the family when in need.
- In the absence of the parents and brothers, the uncles should act as guardian/walii to the female family members. E.g marriage.

(6x1=6)

c). Remedies for domestic violence.

- Educating fellow Muslims on the need to have an understanding between couples so as to lead a peaceful life.
- Advising married Muslims to seek alternative ways of resolving issues in marriages rather than resorting to violence.
- Advocating for respect among couples and letting them know that only Allah is perfect and urging them to be patient.
- By intervening in case of a situation where the violence has erupted and standing in a just and fair mediator.
- Preaching the essence of peaceful co-existence between couples during marriages as it is the case in the sermon of Nikaah and stressing that in case of disagreements people could part without violence.
- Creating awareness among youth who are about to get married or those who are married on the effects of domestic violence
- Praying for the couple during marriage for Allah to bless them with a peaceful and loving union.
- By adopting the exemplary practice of the prophet Muhammed (p.b.u.h) who used to be the best to his wives.
- By adopting the machinery of divorce (gradual steps of resolving disputes between couples) as provided for in the Quran.
- Through reporting the domestic violence cases to the relevant authorities who can take necessary actions accordingly.

(7x1=7)

4. a) Effects of racial zoning.

- Coming and settlement of Muslim missionaries such as Maalim Mtondoo from Tanga who settled in Pumwani. He founded a small mosque here that soon attracted the Akambas and Kikuyus of Nairobi. More other Muslims joined him to continue with the missionary work.
- Development of some Muslim towns and villages. The early Muslims built Islamic villages in Nairobi. These include; Kambi ya Wasomali in Pangani (The current Eastleigh), Mji wa Mombasa in Ngara region and Mji wa Kabete in Port Smith.
- Construction of Madrassas and Mosques which facilitated the learning of Islam, such centres include the small mosque which was in Pumwani and the three mosques found in Eastleigh.
- Inter-marriage between Swahili traders, Arabs and the natives which the children born were Muslims.
- Presence of Islamic teachers and preachers such as Hamisi Ngige, a Kikuyu student of Maalim Mtondoo became a figure to reckon with at Pumwani. Other Sheikhs who were instrumental in the spread of Islam in this region were; Ali Bin Khalid, Muhdhar bin Mohammad and Sheikh Sheikhuna Mohammad.
- The presence of Sudanese who settled in Kibera. Most of these Sudanese of Nubian origins were Muslims and therefore formed an Islamic village in Kibera and started preaching Islam.
- The employment of Muslims from the coast or of Somali origin as soldiers of the KAR (Kings African Rifle), porters or carriers for the military, and the early domestic servants of the British settlers and officials.
- The Asian Muslims who had been constructing the Kenya-Uganda railway decided to remain behind and settled along the Railway line.
- The speaking of Kiswahili as a common language promoted means of communication between the natives and Arabs and Swahili people thus facilitating the spread of Islam.

(7x1=7)

b) Causes of Hunain battle.

- Conquest of Makkah by Muslims.
- Formation of alliance between banu Thaqif and Hawazin.
- Attack on the Muslims by Banu Thaqif and Banu Hawazin.
- Expansion of Muslim power.
- Banu Thaqif's quest for independence of Taif from Makkah.
- Destructions of idols by the prophet (saw)

(6x1=6)

c). Social achievements of Prophet Muhammad (saw).

- He established solid brotherhood and equality of mankind: The Islamic brotherhood and equality of mankind is greatly emphasized by the prophet. All people are from Adam, and he is from sand.
- He eliminated all sorts of racism: Islam discourages racism in all of its forms. It teaches that people are distinct just for the purpose of knowing each other, therefore, none is expected to be favored because of his or her origin.
- He was able to eradicate and emancipate slavery: Islam teaches that slaves should be treated fairly and honored. Their rights should be observed. More so, Islam discourages slavery but rather encourages that they should be given their freedom.
- He improved the status of women: Women are given rights to inheritance, education, marry whom they love, work and owning property and among others. Contrary to what was being done in the pre-Islamic era in Arabia.
- He promoted religious Tolerance due to his superb character: Islam advocates for freedom of worship and religion. It discourages any form of religious discrimination. None should be forced to observe any kind of religion unwillingly.
- He managed to spread of Islam and advocate for the belief in one God: He managed to spread Islam in the Arabian Peninsula and area beyond such as Abyssinia, Rome and Persia. He built an extraordinarily strong Islamic state.
- He was able to end the age of ignorance: The prophet was sent during the time when people were living in barbarism. Whereby the weak were denied their rights, all sorts of evils were, but he enlightened his community and left in as righteous.
- He was recognized as a peacemaker: He was able to unite different tribes which were enemies to each other, such as khazraj and Aws of Madinah. He established peace everywhere in Arabian Peninsula and areas beyond. Thus, he advocated and promoted peaceful co-existence of people of diverse tribes/ clans and nations.

(7x1=7)

5. a) The role played by the Akidas and the Jumbe.

- They embraced Islam and this influenced their subjects to convert to Islam.
- They adopted the Islamic culture and traditions i.e. mode of dressing, housing and greetings that were influenced by the Arabs.
- They practiced polygamy thus increasing the Muslim population.
- They accepted the establishment of *mosques* and *madrassas* as symbols of Islamic identity.
- Some leaders preached Islam to their subjects. Most of them converted to Islam.
- Their political and economic position in the society made them have wider social interaction with their subjects and this made them to be gradually attracted to Islam.

(6x1=6)

b). Incident of the first revelation of prophet Muhammad.

- The prophet had a habit of retreating at the cave for meditation and also to contemplate about the spiritual state of the Makkah society.
 - Angel Jibril appeared before Muhammad (pbuh) in the cave ordering him to read.
 - The prophet replied by saying that he could not read.
 - Angel Jibril embraced him powerfully three times urging him to read.
 - The Prophet's response remained the same enquiring on what he was supposed to read.
 - Angel Jibril instructed the prophet pbuh to recite the first five verses of Suratul Alaq which imprinted upon his memory.
 - The prophet was then filled with fear and ran back home to his wife who comforted him.
 - As he was running, he saw angel Jibril on the horizon who announced him that he was the angel of revelation.
- (8x1=8)**

c). Challenges encountered by Khalifa Uthman that attributed to his assassination.

- Most of his Governors agreed to step down and Uthman nominated others to take over.
- Refusal of Muawiyah to step down as a governor.
- Hostility from new Muslims in newly Islamic lands.
- Conspiracy to remove him from the caliphate headed by Abdallah ibn Sabaa.
- False accusations were directed at him. For instance, he was accused of using the *Baitul-Maal* on his family.
- His own people like Amr betrayed him when he was sent to Egypt but decided to join the Sabites who were enemies of the Khalifa Uthman ibn Affan (R.A).

(6x1=6)

6. a). Similarities in contributions between Sheikh Al-Farsi and Sheikh Al-Mazrui.

- They both wrote books which contributed to the development of education.
- They both fought about innovation (Bid'ah)
- They both worked as Kadhis in Kenya.
- They both devoted their lives to the service of Islam.
- They both strived to become scholars whom people relied on matters to do with religion.
- They both perfected their characters and behavior by implementing the teachings of Islam which made other Muslims to emulate them.
- They both advocated for education by supporting education for women as an important part in the upbringing of an upright society.
- They both helped in propagation of religion through public lectures, mosques, darsas.
- They both became teachers who produced students from different countries.

(6x1=6)

b). Actions that are considered as war crimes according to Sheikh Uthman Dan-Fodio.

- Killing of children.
- Killing of women.
- Rape
- Imposing high tax on the people
- Assassinating and killing the opposers of the King's rule.
- Destruction of property such as animals, farms and buildings.
- Personalizing booty

(7x1=7)

c). Views of Imam Ghazal on the correct code of conduct.

- Good intention is most essential in Muslim deeds and action. It should remain unchanged under all circumstances.
- Muslims should have a unity of purpose in the service of Allah (SWT), the Creator of this universe.
- Muslims should conform to truth and have the courage to fight against their own inclination by forsaking pleasure and enduring pain by exercising self-discipline.
- Muslims should avoid *bidaa* (innovations) and conform to life established practice, for authority is always better than anarchy.
- Muslims should avoid (delaying/posponing) procrastination and show steadfast zeal and determination in their work.
- As human beings, we should acknowledge our inability to accomplish anything without the help of Allah, but we should not use it as a pretext to laziness.
- The doctrine for salvation by faith with 'Al-Ghazali' for the 'fear and hope' (*Khawf-wa-Raj'a*). Muslims should not feel secure with Allah's punishment and satisfied merely with their good conduct in life but should place their hope in Allah.
- Muslims should lead a life of devotion and prayers.
- Muslims should continuously observe and watch over their hearts (Muraqabah). He who persists in watching and observing his own heart and banishes there from everything will find Allah and His grace.
- A consecration to the knowledge of Allah brings us closer to Him.

(7x1=7)

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