

30.11 ISLAMIC RELIGIOUS EDUCATION (314)

30.11.1 Islamic Religious Education Paper 1 (314/1)



MANYAM FRANCHISE
Discover! Learn! Apply

1. (a) Reasons for the Revelation of the Quran.

- To guide humanity on how to conduct themselves as per its prescriptions.
- To show humanity the path to repentance and salvation.
- It is mercy to humanity.
- To confirm/affirm Allah's messages previously sent to other prophets e.g. Ibrahim, Musa, Daud, Isaa etc/To learn from the experience of historical events.
- To bring unity among different groups of people.
- To meet the spiritual needs and spiritual development of the people.
- To take care of the changing needs of the people in terms of laws and regulations.
- To finalise Allah's message to humanity.
- To make the message of Allah universal.
- To witness to the Greatness of Allah (6:19).
- To warn the evil doers (6:19)
- It was revealed as a judgement of authority/to judge between right and wrong criterion.
- To abrogate the previously revealed books.
- To simplify the message of Allah.
- The time for its Revelation had come.
- Give the knowledge of the Universe and the Here after to mankind.

(5x1 = 5 marks)

(b) Significance of the compilation of the Quran

- Compilation of the text provides for a uniform reading of the book by both Arab and non-Arab Muslims. It promotes unity of mission, action and purpose.
- The compiled text facilitates the keeping and perpetuation of the message to the future generation without alteration.
- Judgement referred to written source.
- It helps in preserving the message as the materials used are more durable.
- The process helps in protecting the message from infiltration of foreign materials/preserves the purity of the Quran.
- It inevitably provides rewards for those who participated in the compilation.
- It is a very useful source of reference for those who wish to study and research on it.
- The compiled text acts as a symbol of Islam.
- It is easily portable and convenient. Can be carried from place to place.

(5x2 = 10 marks)

(c) Teachings of Surah Fatihah

- Muslims should worship one God/Allah only.
- Muslims should seek guidance from Allah.
- Allah is the owner of the Day of Judgement.
- Surah teaches Muslims knowledge of Allah and His attributes.
- Muslims will have a good relationship with Allah through worshipping Him.
- Allah is the creator, sustainer, master of the universe.
- Allah is gracious and merciful.
- Allah is able to guide us on the straight path and protect us from engaging in evil.
- Allah is the only one to be praised.

(5x1 = 5 marks)

2. (a) Etiquettes that should be observed when Reading the Quran.

- Keep the Quran in a clean place.
- Concentrate fully and leave aside all other preoccupations/presence of mind.
- Be ritually clean and sit on a clean place with Udhu.
- Face the Qibla.
- Observe humility and respect for the Quran.

- Begin the reading with "Audhu-bi-llahi followed by Bismillah.....
- Read with a good voice.
- Ask for Allah's blessings when reading a verse which contains a promise.
- Ask for Allah's mercy when reading a verse that contains a threat.
- Repeat important verses many times.
- Say Sadaqa Ilahu-ul-adhim at the end of the recitation.
- Close/end with a dua so that Allah may accept it from you.
- Observe sijdatu-tilawa where applicable.
- Feel as though the Quran addresses you directly.
- Stop reciting when Adhan is said.
- Read in a low tone especially in a gathering to avoid disruption.

(b) Circumstances that led to the standardization of the Quran.

- The Quran was revealed in seven Arabic dialects and therefore the necessity for its standardization.
- Muslims taught, read and recited the Quran in its different readings and this created a need to read and recite the Quran from the same script.
- To stop some Arabs from the provinces from boasting that their dialects were superior to others has to be in Quraysh dialect.
- To be able to correct mistakes made by new Muslims in their recitation of the Quran.
- The expansion of the Muslim territories beyond Arabia brought in non-Arabic speaking Muslims. A standardized Quran, was therefore necessary to make it easy for them to read, memorise and recite the Quran.
- Different copies of the Quran, some incomplete were circulating, as it became necessary to have a standardized Quran.
- The death of the Prophet meant the end of Revelation. No more Revelation was expected therefore there was a need for a standardized Quran.
- To minimise quarrels, differences and misunderstandings over the Quran.
To protect the purity of the Quran/protect it from manipulations.

(5 x 2 = 10 marks)

3. (a) Differences between the Quran and Hadith.

| | Quran | Hadith |
|--------|---|--|
| (i) | Is the Word of Allah sent down upon Prophet Muhammed (p.b.u.h) through Angle Jibril. | Is Report about the acts, sayings and confirmations of Prophet Muhammad. |
| (ii) | The Quran has no categories because the meaning and wording are all form Allah. | Categorised as Hadith Qudsi and Hadith Nabawi. |
| (iii) | The Quran speaks in general terms and contains general principles | Hadith being interpretation is analytical. Explains the Quran |
| (iv) | Reading of the Quran is an act of Worship and the reader is rewarded. | Reading of Hadith is not rewarded. It is application is rewarded. |
| (v) | Quran is principally recited in daily prayers, without which the prayer is invalid. | Hadith is not recited in prayers. It is applied in prayers. |
| (vi) | Cleanliness (twahara) is a primary requisite for reciting the Quran. | Cleanliness (twahara) is not a requisite when reciting Hadith. |
| (vii) | Quran is authentic as it was written and recited in its original form from the time of the prophet. | Hadith are classified according to their degree of authenticity. Saleh, Hassan and Ahaij |
| (viii) | Muslims are commanded to listen to the Quran when it is being recited. | It is not a necessity to listen to hadith being recited. |
| (ix) | The recording of the Quran took place during the prophets lifetime, he supervised it and listened to its order of memorization. | The writing of Hadith was not supervised by the prophet |
| (x) | The Quran is memorised and recited in its original form/words. | The words and sentences of Hadith may vary depending on the reporters. |
| (xi) | The Quran must be quoted in its original form, no paraphrasing | When quoting hadith, paraphrasing is allowed. |
| | 1 st Source of Sharia | 2 nd Source of Sharia |

(b) Six authentic books of Hadith (Sahihul sitta

- Sahih Muslim
- Sunan Abu Dawud
- Sunan Ibn Majjah
- Sunan An-Nasai
- Jami-a-Tirmidhy/Sunan/Tirmidhy/Jamii at Kabiir

(6x1 =6 marks)

(c) **Ways in which the Swahaba helped in the Transmission of Hadith.**

- The Swahaba had excellent memories, they easily memorised what the prophet (p.b.u.h) did and said and passed it on/taught others.
- Some of the Swahaba could read and write, they put in writing what the Prophet (p.b.u.h) said, did and taught and this was read to their students and other people.
- Some of the Swahaba were sent out as teachers (missionaries) to distant lands to teach/spread Islam and Hadith was part of what they taught/spread.
- The Swahaba moved to other places (as travellers, traders, migrants) with their knowledge of Hadith and taught it to those they came across/lived or settled among.
- The Swahaba established learning centres/institutions where they taught Hadith.
- The Swahaba's love for the Prophet (p.b.u.h) and their desire to practice his exemplary life made them to strive to live perfect lives with minimum worldly pleasures and others learnt from them, (actions speak louder than words).
- The application of their knowledge of Hadith to situations. When faced with challenges/problems/issues/decisions making, the swahaba used relevant Hadith to solve them.

(4x1 = 4 marks)

4. (a) **Types of saum**

- Fardh -An obligatory fast observed during Ramadhan, the ninth month of the Muslim lunar year.
- Qadhaa -A fast observed at another time in order to pay a fast that had been missed for some valid reasons during Ramadhan
- Kafara -A fast observed for the redemption of sins committed.
- Sunnah (optional) -Voluntary fasts a Muslim can observe on specific days of the year on such occasions as six days of Shawwal, ninth Dhul Hijja etc.
- Nadhir (vowed) - A fast vowed to be observed under special circumstances e.g when a Muslim vows that if Allah blesses him/her with something e.g. passing exams, getting a job he will fast.
- Nafl These are purely voluntary fasts observed on any day except the forbidden days e.g. Friday alone.

(5 x 2 = 10 marks)

(b) **The privileges accorded to a Muslim traveller**

- Shortening of prayers
 - Combining of prayers
 - Rewarded for sunnah acts observed while travelling
 - Exempted from observing fast so long as the journey is within the distance permitted by Shariah.
- Exempted from performing Salat at the stated times.
 - (vi) A traveller is entitled to Zakat in case he/she is stranded so long as the journey is halaal.
 - (vii) Permitted to eat food which is not halaal if he/she is going through hardships as a result of not getting food.
 - (viii) To be hosted by other Muslims
 - (ix) Exempted from performing Jum'aa prayers,
 - (x) Exempted from performing Jamaa prayers.

(6 x 1 = 6 marks)

(c) **Recommended steps in the performance of Tayammum.**

- (i) Make Niyyah to perform Tayammum.
- (ii) Make two heaps of clean earth/sand
- (iii) Hit the first heap with the hands and pass the dusty hands over the face once.
- (iv) Hit the second heap and rub the hands up to the elbows, (4 x 1 = 4 marks)

5. (a) **Ways in which Muslims in Kenya can help promote peace.**
- (i) Following the teachings of the Quran on non-aggression against others/on living harmoniously with others.
 - (ii) Following the Sunnah and Teachings of the prophet (SAW) on Muamalat.
 - (iii) Praying for peace, reconciliation.
 - (iv) Helping the poor and the needy in the community through giving zakat and sadaqa and other social responsibilities.
 - (v) Obeying the laws of the country.
 - (vi) Through teaching, preaching and advocating for peace in school, madrassas, mosques,
 - (vii) Treating people of other religious and cultures with tolerance, e.g living peacefully with them, assisting them,
 - (viii) Devising and applying conflict resolution mechanisms, e.g reconciling warring parties.
 - (ix) Being loyal and patriotic to the nation.
 - (x) Writing books, pamphlets, journals on matters of peace,
 - (xi) Use of electronic and print media to sensitize people and promote peace and reconciliation in the nation.
- (5 x 2 = 10 marks)

- (b) **Significance of Freedom of Religion to Muslims in Kenya.**
- (i) Muslims are able to practice their religion freely without any victimisation e.g can worship freely.
 - (ii) They are able to construct places of worship e.g. mosques and madrassas anywhere in the country and manage these places.
 - (iii) Sanctity of the places of worship e.g mosques and madrassas is upheld i.e. followers of other religions recognise and respect these places,
 - (iv) Muslims are able to form organizations for the welfare of their fellow Muslims e.g WAMY, SUPKEM etc.
 - (v) They are free to express their opinions, wishes and stand on matters affecting them e.g inclusion of the Kadhi's courts in the new constitution,
 - (vi) They are free to travel out of the country for religious obligations e.g travel to Makka for Hajj and Umrah.
 - (vii) Free to celebrate religious ceremonies and festivals e.g. Milad Nabi, Idd-ul-Fitr, Idd-ul-Hajj.
 - (viii) They are able to wear/observe Islamic code of dress at the workplace, homes and in education institutions.
 - (ix) They are able to publish and sell Islamic books and other education materials.
 - (x) They are able to use the electronic and print media to preach/teach the religion of Islam e.g through radio Rahma, Iqra FM etc
 - (xi) Provide religious instructions/Islamic Religious Education in education institutions right from primary level to university level.
 - (xii) Muslims receive government support in their undertakings e.g initiation of development projects in marginalised areas e.g North Eastern, Coast province where majority of people are Muslims.
 - (xiii) Receiving equal treatment by the government/authority with people of other faiths.
 - (ix) Are allowed to operate Islamic shariah banks, i.e First Community bank, Gulf African Bank.
- (5 x 2 = 10 marks)

6. (a) **Ways in which the Prophets of Allah facilitated Divine Guidance.**
- (i) Some were given revelation (books) which they passed on to the people.
 - (ii) They led exemplary lives for others to emulate/role models.
 - (iii) Preaching/teaching what was revealed to them.
 - (iv) Some had groups of companions whom they taught and sent out to teach/preach.

- (v) Some established places of worship.
 - (vi) Condemned sin in society and called people to return to the right path.
 - (vii) Stood up against evil.
 - (viii) Condemned idol worship
 - (ix) Called people to the worship of Allah and Allah alone.
 - (x) Through counselling and guidance on matters of faith.
 - (xi) They put up with hardships (persecutions) for the sake of Allah.
 - (xii) By remaining faithful to Allah and committed/devoted to their calling/mission/work.
 - (xiii) Taught fear and obedience to Allah by abstaining from all that He has forbidden.
 - (xiv) Brought the message of reward for those who obey Allah and punishment in hell-fire for those who disobey Him.
 - (xv) Some sent emissaries to take Allah's message to distant lands/rulers.
 - (xvi) Some left wasiyya advising their people to remain faithful to Allah.
 - (xvii) Most were given miracles which facilitated preaching of the message.
- (5 x 2 = 10 marks)

6. (b) Different manifestations of Shirk-al-akbar

- (i) Worshipping other beings besides Allah.
 - (ii) Making/selling/buying idols.
 - (iii) Supplication to other beings other than Allah.
 - (iv) Visiting graves for the purpose of worship.
 - (v) equating the power of human beings to that of Allah.
 - (vi) invoking other names other than the name of Allah.
 - (vii) believing that people have the power to protect or harm.
 - (vii) believing/consulting witchdoctors, palm readers, sooth sayers.
 - (viii) Showing love which is due to Allah alone to others than Him.
 - (ix) Slaughtering in any other name other than Allah's.
- (5 x 1 = 5 marks)

(c) Significance of the Day of Judgment to Muslims.

- (i) The belief in the Day of Judgment strengthens Muslims faith in their creator Allah.
- (ii) Induces Muslims to perform good deeds and avoid evil because they shall be held responsible for all their deeds,
- (iii) enables Muslims fulfil one of the articles of faith,
- (iv) Instills the virtues of responsibility and patience as Muslims will be careful in their deeds and have patience in any trials because they know that there is reward for them,
- (v) Strengthens Muslims loyalty to their creator hence brings them closer to their creator.
- (vi) Creates in a Muslim the fear of Allah and the urge to avoid bad deeds,
- (vii) Encourages the virtue of justice among Muslims because they know that they will also be judged in the hereafter.
- (viii) To make the religion have meaning to human beings knowing that they will be held accountable on the day of judgment

(5 x 1 = 5 marks)

30.11.2 Islamic Religious Education Paper 2 (314/2).

1. (a) **Reasons why Muslims advocate Abstinence in the Prevention of HIV/AIDS**
- (i) Quran condemns Zina (adultery and fornication) and advocates abstinence. Failure to abstain from illicit sex is going against Islamic teaching and morality.
 - (ii) Fear of Allah- Those who-fear Allah will not engage in acts that are forbidden.
 - (iii) It should be the responsibility of every Muslim to protect him/herself from HIV/AIDS infection as it is incurable. "Prevention is better than cure."
 - (iv) Abstinence helps to safeguard a person's Iman.
 - (v) According to Islamic principles of morality, the unmarried should wait until they are married and the married should be faithful to their spouses.
 - (vi) Indulgence in Zina leads to other vices e.g. drug and alcohol abuse, lying, cheating, family breakdown, diseases, fights and quarrels and even death. Abstinence not only gives protection against HIV/AIDS but against other vices.
 - (vii) Abstinence is in keeping with the teachings of the Prophet (P.b.u.h).
 - (viii) Even those who are infected should abstain in order to avoid further infection and from infecting others.
 - (ix) Use of condom is not acceptable to Muslims. It might lead to promiscuity in society.
 - (x) Abstinence instills self discipline and responsibility to the Muslims,
 - (xi) It was practiced by prophets and their companions.
 - (xii) Muslims advocates abstinence as it was a message of all the prophets of Allah.
- 5 x 2 - 10 marks
1. (b) **Reasons why Islam condemns Israaf**
- (i) Israaf is against the teachings of the Quran and the Sunnah of the Prophet/against Islamic morality.
 - (ii) It is an irresponsible use of resources/against the conservation of resources.
 - (iii) Denies other members of the family/community use of resources/rightful livelihood.
 - (iv) Develops greed, meanness, selfishness and craving in an individual.
 - (v) Creates a division between the haves and the have nots/the rich and the poor.
 - (vi) One spends the wealth/resources at the expense of others e.g. family members,
 - (vii) May lead to mistrust/ill-feelings/hatred in a family, between individuals and the community.
 - (viii) Leads to forgetting/neglecting of religious obligations e.g. paying, Zakat and giving Sadaqah.
 - (ix) Leads to indulgence in unacceptable behaviour/acts e.g. gambling, Zinaa, corruption, May lead to bankruptcy and poverty.
 - (xi) It shows lack of gratitude/appreciation to Allah.
- 5 x 1 = 5 marks
1. (c) **Rules on walking according to Islamic teachings**
- (i) Muslims should walk with humility, not with pride Q 31: J 8, Q 17:37
 - (ii) Muslims should be moderate in their walking, should neither rush or be too slow, should take the middle path Q 31: 19.
 - (iii) When one comes across undesirable elements when walking, should lower his/her gaze Q 24:30-31. Should not stare directly at undesirable elements e.g. a naked mad man.
 - (iv) Remove unwanted obstacles on the way e.g. thorns, nails, large stones, banana peelings etc.
 - (v) Women's style of walking should not attract the attention of men.
 - (vi) Women should always walk behind men so as to guard their modesty.
- 5 x 1 = 5 marks
2. (a) **Effects of Divorce on Children**
- (i) Children go through a traumatic experience/shock/confusion.
 - (ii) Children suffer psychologically and even tend to blame themselves for the divorce,
 - (iii) Children may develop resentment for both parents or for one of them.

- (iv) Children may also be divided/torn between the mother and the father/tears the family apart.
- (v) Children may develop juvenile tendencies and other antisocial behaviour e.g drug and alcohol addiction.
- (vi) They suffer from lack of identity.
- (vii) May develop aggression, they throw tantrums, suffer withdrawal syndrome, hatred, resentment.
- (viii) May develop criminal tendencies as a defence mechanism.
- (ix) Their performance in school and in other activities may suffer/develop lack of concentration in school and in other activities.
- (x) May not be able to sustain relationships e.g friendships because of lack of trust,
- (xi) May develop suicidal tendencies as a result of bitterness,
- (xii) May lead to homelessness for the children.
- (xiii) Leads to poverty and want/hopelessness and despair.
- (xiv) Children suffer from lack of confidence/self esteem,
- (xv) Children become vulnerable to exploitation and abuse.

10 x 1 = 10 marks

2. (b) Conditions under which Polygamy is allowed in Islam

- (i) If the first wife is unable to bear children/barren
- (ii) If the first wife is sick.
- (iii) If the wife cannot meet the conjugal rights of the husband.
- (iv) If the man is in a position to provide for the wives/satisfy their material and emotional needs.
- (v) If the husband should be ready to treat all the wives equally/equitably/justly,
- (vi) When the population of women is higher than that of men.
- (vii) To take care of widowed women
- (viii) To eradicate single parenting.

5 x 1 = 5 marks

(c) Rights of the Muslim girl child

- (i) To be educated
- (ii) to be provided with basic necessities
- (iii) to inherit from her father, brother
- (iv) to play with peers/friends
- (v) to be protected from harm/injury e.g FGM, early marriage
- (vi) to be brought up in an Islamic way.

5 x 1 = 5 marks

3. (a) Ways in which Muslims in Kenya help in the reduction of Poverty in their community

- (i) By the payment of Zakat. The payment of Zakat is obligatory as it is one of the five pillars of Islam. Muslims pay a certain fixed proportion of their wealth and on every kind of property liable for Zakat annually for the benefit of the poor in the community.
- (ii) The payment of sadaqah. This is alms (or anything) given in charity to help the poor and needy in the community.
- (iii) The application of Islamic Shariah to protect the property of the most vulnerable in the society e.g widows and orphans. They are also safeguarded against exploitation and protected against human right abuses that could leave them destitute.
- (iv) The work of Muslim charity organizations and non-Governmental organizations whose programmes are tailored to eradicate poverty and to help the less fortunate to improve their standards of living.
- (v) Muslims provide, promote and encourage the education and training of the youth so that they can be equipped with relevant knowledge and skills for gainful employment and for the development of the community. Education and training also enhance equity, economic growth and expansion of employment opportunities.
- (vi) Muslim organizations and individuals provide bursaries and scholarships to Muslim children who cannot afford school fees. This helps all Muslim youths regardless of their class to benefit from education.

- (vii) By providing polytechnics and other post school institutions where school leavers can be trained in technical/industrial/vocational and entrepreneurship knowledge and skills for job employment or self-employment.
- (viii) The contribution of Muslim entrepreneurs in commerce and industry. These help in the creation of wealth and provision of employment for Muslims.
- (ix) Through civic education where Muslims are sensitized in strategies of wealth creation eg entrepreneur skills, proper management and use of resources, dignity of work, evils of corruption, preservation and conservation of the environment and natural resources.
- (x) Application of Islamic commercial law and ethics in business to safeguard the poor (and ignorant) from being exploited and cheated/the poor are accorded social justice.
- (xi) Muslim politicians and human rights activists have been calling for and advocating for equitable distribution and allocation of resources and for the development (hence economic growth) and provision of necessary infrastructure and basic services (necessary bedrock in areas which had been neglected in the past). This will greatly benefit Muslims who live in those areas economically.
- (xii) Muslims have formed self-help groups which initiate income generating projects. These projects allow members to exploit their gifts, skills, talents creativity and potential for self development and the development of the community.
- (xiii) Muslims are involved and participate in community development activities meant to bring development in the community e.g. water projects, co-operative movements, agriculture/animal keeping projects which are catalysts to economic growth and development. 5x2 = 10 marks.

(b) Reasons why Record Keeping is Important in Business transactions

- (i) In obedience to the teachings of the Quran.
- (ii) In keeping with the Sunnah of the Prophet.
- (iii) To avoid any doubts about the transactions. Evidence that a transaction actually took Place.
- (iv) To accord justice/fairness to both parties.
- (v) Prevent quarrels, disputes and misunderstanding.
- (vi) Buildings trust between the parties/prevents mistrust and suspicions.
- (vii) Promotes honesty in business/for transparency and accountability in business.
- (viii) Shows that the transactions were made by mutual consent not by coercion by one party.
- (ix) Gives information on how the business is performing/doing. Gives information on the financial position of the business.
- (x) To act as a future reference.

(c) Rules to be observed by a Muslim before taking a loan from a bank

- (i) Ensure that the bank is Shariah compliant
- (ii) Ensure that the loan to be taken will not attract any interest
- (iii) Prove that the money given as loan has been generated through lawful means i.e. the bank should not engage in haram acts to make profits.
- (iv) Ensure that there are witnesses to the loan transaction.
- (v) The agreement on the loan between him/her and the bank should be written down Managers/custodians of the bank should be Muslims who understand the Shariah regarding loan transactions.
- (vi) Should understand the terms of the agreement before signing for the loan.

4 x 1 = 4 marks

4. (a) Social conditions Prevailing in Makka when the Prophet was born

- (i) Women were down trodden and oppressed and denied any rights. They were treated as property.
- (ii) Baby girls were buried alive
- (iii) The weak and physically challenged had no rights.
- (iv) Wine drinking and wild parties were the order of the day
- (v) Immorality, prostitution and indecency were prevalent in the society
- (vi) Rich men married as many wives as they possibly could and kept women/mistresses
- (vii) Makka was the centre of trade/trade flourished as a consequence there was prosperity
- (viii) Makka used to receive many visitors from other parts of Arabia who came to worship in the Kaaba and to visit the well of Zamzam.
- (ix) Slavery was practiced and slaves were ill-treated and had no rights.
- (x) The haves/rich did not show compassion or consideration to the havenots/poor and the unfortunate in the society.
- (xi) There were strong social based tribal affiliations and loyalties,
- (xii) Among the Arabs lived a few Christians and Jewish communities,
- (xiii) The Makkans also believed there were innumerable, jinn and ghòuls who inhabited objects of nature and society.

8 x 1 = 8 marks

(b) Effects of the Battle of Badr on the Prophet's Mission

- (i) The defeat of non-Muslims by Muslims strengthened their confidence in Muhammad as a prophet of Allah.
- (ii) It strengthened the Muslim's faith in Allah and in Islam.
- (iii) Muslims considered the victory over non-Muslims a victory from Allah/favour from Allah.
- (iv) The security of Muslims was assured.
- (v) The victory was a symbol of defeat of falsehood and victory of truth/victory of truth over falsehood.
- (vi) The victory strengthened the prophet's position as an efficient and able religious and political leader,
- (vii) The prophet gained more followers from those who were on the periphery as the victory was an assurance that Muhammad was indeed Allah's prophet.
- (viii) The victory of Muslims was very essential to the future of Islam
- (ix) The victory limited plots and conspiracies against the Muslims from the internal front.
- (x) It gave the oppressed Muslims in Makka hope and confidence of freedom.
- (xi) The victory gave Muslims confidence and courage to engage in future battles
- (xii) It distinguished the hypocrites from true believers.

7 x 1 = (7 marks)

(c) Contributions of Ali bin Abi Talib to the development of Islam

- (i) Knowledgeable and among the best commentators of the Quran and master of the Arabic language.
- (ii) Brave warrior who took part in all the battles fought by the prophet (P.b.u.h)
- (iii) Acted as the prophets secretary during the treaty of Hudaibiya.
- (iv) During his caliphate, he followed the pattern established by the first 3 Khalifas.
- (v) Was very simple, honest and contributed generously to the cause of Islam.
- (vi) Was just and Treated his enemies fairly
- (vii) Was a man of strong will power and determination was always ready to defend Islam.

5 x 1 = 5 marks

5. (a) Reasons that led to the fall of the Fattimid Dynasty

- (i) Vastness of the empire made it difficult to administer law and order, this created divisions which led to the downfall.
- (ii) Khalifa Al-Qaim sold government offices to the highest bidders thus encouraging corruption in the administration.
- (iii) Khalifa Al-Qaim used the oppression policy which resulted in revolts and this contributed to the fall of the Fattimids.
- (iv) Disunity between Sunnis and Shia contributed to the weakening of the Fattimids.

- (v) Khalifa AL-Hakim was not tolerant towards other religions, he forced Christians and Jews to convert to Islam hence creating discontentment.
- (vi) Khalifa Al-Qaim enforced the Ismaili doctrines on everyone, and increased taxes, this created discontentment.
- (vii) Al-Hakim introduced very strict measures e.g. he suppressed women, banned alcohol and gambling and this made him unpopular especially among the Christian and Jews.
- (viii) Khalifa Al-Hakim took pleasure in killing and torturing people and this led to the rise of the crusaders who campaigned against the Fattimid rule.
- (ix) Turkish slaves kept as body guards by the Fattimids rulers gained power and overthrew the Fattimids.
- (x) Khalifa Al-Aziz patronised the Christians and Jews e.g allowed them freedom of religion and gave them high offices, this made him unpopular among the orthodox sunni who lost faith in the Fattimid rule.
- (xi) Some rulers were weak and immature e.g. Al-Hakim hence could not control the empire effectively.

5 x 2 = 10 marks

(b) Challenges Kenyan Muslims Face in Education.

- (i) Inadequate schools sponsored by Muslims or owned by them.
- (ii) Shortage of Muslim teachers and not enough trained and qualified teachers
- (iii) Schools and other institutions of learning lack adequate facilities
- (iv) Lack of tertiary institutions in the country where Muslims can continue with higher education
- (v) Schools situated in remote areas are far apart and inaccessible, children have to walk long distances to and from school. This affects their performance and attendance.
- (vi) Poverty prevents many parents from sending their children to school as they cannot afford the fees and other levies.
- (vii) Lack of awareness by some parents on the value of educating their children especially the girl child.
- (viii) Ineffective leadership which does not promote and encourage education among Muslims.
- (ix) Political interferences and controversies in running schools.
- (x) Muslim children also attend Madrassa and Duksi alongside formal education, so they tend to be overworked and overburdened.
- (xi) Marginalisation of the regions predominantly occupied by Muslims in all areas of development including education.
- (xii) Indifference and apathy by Muslims towards education as a result of marginalization.
- (xiii) Lack of funds to build schools and other educational facilities.
- (xiv) Lack of infrastructure in the areas occupied by Muslims makes it impossible to attract teachers and education sponsors to them.

5 x 2 = (10 marks)

6. (a) Uthman Dan Fodio's Contribution to the Development of Islam in Northern Nigeria.

- (i) He devoted his time to educating the masses on the fundamentals of Islam through public lectures, sermons in Gobir and surrounding areas. His teachings and exemplary-life (he led a simple life) attracted people to Islam.
- (ii) He had a strong following, the Jamaa with whom he conquered large territories which he reorganized into a caliphate - Sokoto capital.
- (iii) The establishment of the caliphate brought in peace and stability which were not only necessary for reconstruction but for the spread and development of Islam.
- (iv) He revived and strengthened Islam in the Caliphate by giving it new impetus. The masses, abandoned their traditional practices (funeral, dress, eating) for the Islamic practices.
- (v) He was a scholar. He authored many works in Hausa and Arabic which contributed to Islamic learning and intellectual development.
- (vi) He reformed Islam by getting rid of and discouraging non-Islamic practices e.g. female circumcision, playing of music instruments.

- (vii) He uplifted the social status of women and championed women education, His wives and daughters were well educated.
- (viii) He was a fervent advocate of education for all (men and women). He encouraged the masses to have basic education in Islamic education by learning Fiqh, Tawheed and History. Learning spread through the Caliphate and new converts were able to read the Quran.
- (ix) He advocated for pure Islam and fought against extremism.
- (x) He appealed to the people to accept the schools of law (Madhabs).
- (xi) His mastery of Arabic, Hausa, Fulani and Tuwadic languages made it easy for him to communicate his ideas and philosophy throughout the Caliphate.
- (xii) He strengthened the relationship between his Caliphate and the rest of the Muslim world.
- (xiii) He established and strengthened his relationship with Muslim scholars.
- (xiv) His leadership and reforms had influence in the future generations - today Islam is strong in Northern Nigeria.
- (xv) Through the efforts and influence of Dan Fodio many Nigerians - Hausas, Fulani, Nupe, Yoruba converted from the traditional African religion to Islam.
- (xiv) Islam in Northern Nigeria became the religion of the masses instead of being the religion of a small elite.
- (xv) Muslim leaders from all over Northern Nigeria, mainly Fulani came to Uthman Dan Fodio to get blessings to carry out their own "revolutions" against the non-Islamic/nominal Islamic overlords and bring reform based on Islamic principles/ His reforms inspired other leaders mainly Fulani to carry out similar reforms/revolutions in their areas.

5 x 2 = 10 marks

(b) Achievement of Sayyid Quthb

- (i) He is the philosopher whose ideas influenced/had profound influence on Muslims on how they viewed Islam.
- (ii) He was revolutionary. He condemned the prevailing social, political and economic injustices and emphasised that social justice could only be realised in Islam.
- (iii) He advocated for establishment of Allah's authority/order on earth, that is the Islamisation of the constitution.
- (iv) He wrote against Western culture and its materialism and non-Islamic ideologies. This was as a result of his visit to the USA for further studies in education.
- (v) He developed a philosophy of education based on the Quran and Sunnah.
- (vi) He fought against Arab nationalism and other ideologies and called for establishment of an Islamic state.
- (vii) He devoted himself to bringing total change in the political system. He joined the Muslim brotherhood and became the editor of its newspaper where he contributed ideologies into the movement.
- (viii) He was a great thinker of Islam and wrote commentaries on the Quran and many other books which have influenced the thinking of many Muslims.

5 x 2 = 10 marks