

5.4 ISLAMIC RELIGIOUS EDUCATION (314)

5.4.1 Islamic Religious Education Paper 1 (314/1)



1. (a) Characteristics of the language of the Quran.

- (i) the language of the Quran is rhythmic and harmonious e.g Surah Nas, Lahab, Iklas.
 - (ii) the language of the Quran combines both poetic and prose from e.g Surah Nas, Lahab, Baqarah.
 - (iii) the verses of the Quran are in classical arabic and in the dialect of the Quraish of Makka.
 - (iv) the language is precise and to the point, does not contain extra words that do not add value.
 - (v) the verses that express the fear of Allah are fiery and those that express the mercy of Allah are in soft language.
 - (vi) the Quran contains vocabularies that are difficult to understand and interpret which Allah uses as a challenge to Muslims e.g Alif-lam-mim.
 - (vii) the language of the Quran is easy to comprehend.
 - (viii) there is repetition of words and sentences in various surah for affirmation e.g
- (6 x 1 = 6 marks)

(b) Lessons that Muslims can learn from the last three verses of Surah Al-Baqarah. Q2:284-286

- (i) Muslims should exercise humility because all that they own belongs to Allah, Allah is the owner of all that is in the heavens and on earth. Muslims should shun pride and showoff.
- (ii) Muslims should strive in doing good and avoiding evil, and also be sincere in worshipping Allah because He knows whatever we do whether we hide/conceal or do it in the open. All Muslims will be held accountable for their deeds.
- (iii) Muslims should seek for forgiveness from Allah because it is Allah who forgives at His own will and punishes at His own will.
- (iv) Muslims should trust and rely on Allah only because He has full control of all things.
- (v) Muslims should believe/follow the teachings of the Quran revelation from Allah.
- (vi) Muslims should follow/imitate the Prophet (p.b.u.h) because he had the highest standard/level of faith in the message of Allah.
- (vii) A true believer should believe in the articles of faith i.e. belief in Allah, Angels, messengers, books etc.
- (viii) Muslims will gain complete faith when they believe in all of Allah's messengers without any distinction. To disregard any of Allah's messengers is disbelief.
- (ix) Muslims should submit fully to the will of Allah, Allah's will is superior to the will of human beings.
- (x) Muslims should always supplicate to Allah and seek for His forgiveness.
- (xi) Muslims should prepare for the hereafter, with full knowledge that they will finally return to their creator.
- (xii) Allah is merciful because He does not burden a person beyond his capabilities.
- (xiii) Believers are punished and rewarded for what they have done because Allah is just.

- (xiv) Allah has favoured the Muslims by giving them lenient obligations as compared to the Jews and Christians.
- (xv) Allah is the giver of victory.

(7 x 2 = 14 marks)

2. (a) **differences between the compilation and the standardisation of the Holy Quran.**

- (i) Compilation of the Quran was done during the reign of Khalifa Abubakar (R.A) and standardization was done during the reign of Khalif Utuman (R.A).
- (ii) In the compilation of the Quran there was only one scribe Zaid bin Thabit but in the standardization there were four scribes, Zaid bin Thabit, Abdullahi Ibn Zubair, Said Ibn Aas and Abdulrahman Ibn Harith.
- (iii) Compilation of the Quran was done at the advice of Umar-al-Khahab while standardization was done at the advice of Hudhaifa bin Al-Yaman.
- (iv) Reason for compilation of the Quran was for fear of the loss of the Quran and reason for standardization was for fear of disunity of the Ummah.
- (v) Compilation of the Quran involved collection of the different portions of written Quran into one single volume while standardization involved the unification of the pronunciation of the Quran.
- (vi) Compilation of the Quran resulted into one official copy while standardization resulted into six official copies distributed to the six provinces.

(4 x 2 = 8 marks)

(b) **Why the Quran is considered a miracle by Muslims.**

- (i) Allah promises to protect it.
- (ii) It was delivered to an unlettered prophet.
- (iii) It gives scientific details discovered by the enquiries and research made by man in later centuries.
- (iv) It gives an indepth analysis of the future and the hereafter.
- (v) It has no shortcomings in substance or content thus does not contradict itself.
- (vi) No one can produce anything like it even one chapter, despite the presence of reknown poets in Arabia.
- (vii) Some letters in the Quran cannot be explained e.g Alif-lam-mim.
- (viii) It is easy to memorise
- (ix) It soothes the mind, acts as a mental therapy and Shifaa(cure).
- (x) Contains enriching content and subject matter that satisfies the challenges of contemporary times.
- (xi) Gives detailed stories of previous prophets and their respective nations.
- (xii) One does not get tired of reading it.
- (xiii) It is valid for all time and place.
- (xiv) Unique style, neither poem or prose.

(7 x 1 = 7 marks)

(c) **Benefits of translating the Quran into other languages.**

- (i) non-arab speakers can read and understand it.
- (ii) people can read/study it and write commentary on it.
- (iii) followers of other religions can take interest in studying it.
- (iv) for easy comparison with other religions.

- (v) acts as a source of reference:
- (vi) so that people can understand it in their own languages.
- (vii) eases the work of teaching to those who cannot read arabic.
- (viii) researchers can access it and support their work by referring to it.
- (ix) non-Muslims will develop interest in it and can even convert to Islam.
- (x) one earns rewards for translating the Quran.
- (xi) creates employment to translators, publishers and printers.
- (xii) a Muslim who does not understand Arabic will be able to read and understand it hence become a better practising Muslim.
- (xiii) helps Muslims understand the miraculous nature of the Quran.

(5 x 1 = 5 marks)

3. (a) **Criteria used by Muhaddithin to determine the authenticity of Hadith. Muhaddithin ensured that:-**

- (i) every Hadith must be tracked back to the original reporter through a continuous chain of transmitters.
- (ii) every Hadith that reports an event that took place repeatedly and in the presence of a large number of people must be corroborated by others who were in attendance at the time of that event.
- (iii) a reporter of Hadith should be well known person.
- (iv) a reporter of Hadith should be a Muslim of unquestionable character/ trustworthy/competent.
- (v) the chain of narrators should end with the prophet (p.b.u.h).
- (vi) the narrator must have a good memory.
- (vii) age of narrators had to be known so as to prove that they had clearly understood what they saw or heard.
- (viii) the narrator must have been present when the reported action or saying took place or provide an authentic and complete chain of narrators.
- (ix) It must be proved that each narrator met each of his teachers/transmitter and that they were of the same geographical position so as to remember and to grasp the full impact of Hadith.
- (x) a reporter of Hadith should be a scholar of Hadith should be a scholar of Hadith.
- (xi) a Hadith must quote what was said or done by the Prophet (p.b.u.h).
- (xii) a Hadith should not be against the house of the Prophet (p.b.u.h).
- (xiii) a Hadith should not be inconsistent i.e. e.g. a Hadith that promises large rewards for small deeds except where it was proved and in limited instances that the Prophet said so.
- (xiv) a Hadith should not be illogical or contrary to reason.
- (xv) a Hadith should not contradict the teachings of the Quran or favour a particular Madhahib.
- (xvi) Hadith which contain detailed prophecies of future events with dates are not authentic.
- (xvii) a Hadith should not be against other Hadith on the same subject which have already been accepted as authentic and reliable.

(8 x 1 = 8 marks)

(b) **Ways of caring for disabled members of the society.**

- (i) assisting them through provision of basic necessities e.g. food, clothes, shelter.

- (ii) visit and socialize with them.
- (iii) consoling them when bereaved.
- (vi) counselling them when in difficulties.
- (v) praying for them.
- (vi) honouring them during special occasions e.g. idd.
- (vii) helping/assisting them in their special needs e.g. assisting the blind persons to cross the road.
- (viii) reserving special facilities for their use e.g. parking area, telephone booths, elevators etc.
- (ix) according them preference and special treatment in all areas that require queuing and physical competition to access e.g when boarding a bus, queuing in a bank etc.
- (x) offering them scholarship in education institutions.
- (xi) establishing institutions for people with special needs e.g schools, college for the blind, hearing impaired, Physically handicapped etc.
- (xii) considering them for employment. (6 x 1 = 6 marks)

(c) **Reason why people invented false hadith.**

- (i) to induce other Muslims to perform good deeds.
- (ii) some people had weak memories hence unintentionally transmitted false Hadith.
- (iii) to support innovation/bid'a in religion which could not be supported by Sahih Hadith.
- (iv) for economic and political gains.
- (v) hypocrites wanted to discredit Islam and the Prophet (p.b.u.h).
- (vi) to create confusion among Muslims.
- (vii) to please leaders of the time.

(6 x 1 = 6 marks)

4. (a) **Differences between Jum'aa and Jamaa prayers.**

- (i) There is a minimum number of people that must be present for Jum'aa prayers, while for Jamaa only the Imam and Maa'muma are enough.
- (ii) Jum'aa prayer must have a khutba while Jamaa prayer has no Khutba.
- (iii) Jum'aa prayer is only performed in a central mosque or a limited number of mosques while there is no restrictions on the number of mosques for Jamaa prayers.
- (iv) It is Sunnah to take a bath before Jum'aa prayer. While its not the case for Jamaa.
- (v) A Muslim who is able should not miss three consecutive Jum'aa prayers or he will be condemned by Allah while it is highly recommended to pray in Jamaa especially for a Muslim who lives near the mosque.
- (vi) Jum'aa prayer is performed once a week i.e. on Friday only while Jam'aa is performed five times every day.
- (vii) Jum'aa prayers carry more rewards than Jamaa prayers.
- (viii) Travellers are exempted from Jum'aa prayers but should perform Jamaa prayers.
- (ix) Jum'aa prayers has no Qadha but Jamaa prayer has Qadha.
- (x) A Muslim woman can lead fellow women in performing Jamaa prayers but cannot lead in performance of Jum'aa prayer.

- (xi) Missing a rakaat in Jum'aa prayers makes the prayer invalid while a person who misses a rakaat in Jamaa still earns the rewards of Jamaa prayers.
- (xii) Recitation in Jum'aa prayers is done loudly while in Jamaa at times loudly at times silently.
- (xiii) the Angles wait at the door of the mosque in Jum'aa and write the names of those who attend while this is not the case with Jamaa prayer.

(10 x 1 = 10 marks)

(b) Categories of Muslims who are exempted from Saum.

- (i) children
- (ii) old/aged.
- (iii) sick/weak.
- (iv) travellers.
- (v) women in Haidh.
- (vi) women in Nifas.
- (vii) insane people.
- (viii) pregnant/breastfeeding women.
- (ix) people working under hard/difficult conditions.

(5 x 1 = 5 marks)

(c) recommended steps of performing ghusl.

- (i) Niyyat.
- (ii) Washing of hands, private parts and removing impurities.
- (iii) Performing wudhu.
- (iv) pouring water all over the head.
- (v) washing the whole body starting from right to left.

(5 x 1 = 5 marks)

5. (a) conditions for Tawba.

- (i) giving up the sin immediately for the sake of Allah and not for any other reason i.e. one should not stop doing wrong for fear of punishment from other people, or being afraid of what people will say.
- (ii) feeling sorry and regretting for the sin committed, one should show remorse for the sin committed. One should not be happy/pleased when remembering past sins or wish to go back to it.
- (iii) the sin should not be repeated again i.e. one should resolve not to go back to the sin again, one should have the intention and determination of never repeating the sin.
- (iv) compensation and seeking forgiveness from the people who have been wronged. e.g. compensating the family of the person who has been killed and seeking their forgiveness Q4:92.
- (iv) keep away from places of sin, if being there will make one fall into sin again.
- (vii) keeping away from people who induced the committing of the sin if associating with them will lead to repetition of the sin.
- (viii) destroying haram things/items such as idols, intoxicants, indecent movies by breaking or burning them (which led them to commit sin.)

- (ix) repentance should not be at the time of death i.e. a Muslim should not wait until he/she is on the death bed to repent, repentance should be a daily affair.
- (x) repentance should not be done after one of the signs of the Day of Judgement becomes manifested because the Prophet (p.b.u.h) said that repentance should be done before the sun appears from the west.

(4 x 2 = 8 marks)

(b) Rights that a Muslim should accord him/her self.

- (i) a Muslim should preserve his/her life by not committing suicide or taking his life through any means.
- (ii) protecting oneself from external aggression by defending self through any means.
- (iii) a Muslim should protect him/her self from all harmful things e.g. drugs, food stuffs, diseases etc.
- (iv) feeding oneself reasonably and not starving.
- (v) getting enough rest and sleep.
- (vi) fulfilling reasonable demands of pleasure e.g. in marriage.
- (vii) saving oneself from hell fire by obeying Allah and avoiding sins.
- (viii) avoiding impossible/difficult things i.e. letting your body do only what it can/ avoid overworking your body.
- (ix) dressing, walking and behaving in a proper manner to avoid disrespectfulness to self or others.
- (x) not sharing sensitive personal secrets with others so as not to be embarrassed or be disrespected.

(7 x 1 = 7 marks)

(c) Reasons why Qiyas is an important source of Shariah to Muslims.

- (i) through Qiyas, Muslims are able to solve issues which are not directly mentioned either in the Quran, Hadith or Ijmah.
- (ii) Use of Qiyas encourages analytical and positive thinking among Muslims so as to solve issues affecting them.
- (iii) Make it easy to understand/use and apply the Islamic Shariah/law.
- (iv) use of Qiyas leads to better understanding of Islam.
- (v) Simplifies the understanding of Quran and Hadith as sources of Shariah.
- (vi) Assists Muslim scholars make decisions affecting Muslims and pass injunctions/ fatwa.
- (vii) It gives a precise way of ruling on a case e.g intoxicants.
- (viii) Qiyas as a source of Shariah assists Muslims in solving issue that come up at different times and places.
- (ix) Qiyas is the most widely used of the four sources, in Shariah applications.

(5 x 1 = 5 marks)

6. (a) **Ways in which shirk affect Muslims.**

- (i) practising shirk/belief in shirk confuses believers and sends them away from Allah.
- (ii) practising shirk leads to ones good deeds being rejected by Allah.
- (iii) Shirk is condemned by Allah and whoever practises it will be punished by Allah.
- (iv) It belittles human intellect.
- (v) a Muslim who practises/believes in shirk will not earn Allah's forgiveness.
- (vi) a Muslim who practices shirk is prohibited from entering Jannah and will spend eternity in Jahanam.
- (vii) a Muslim who practices/believes in shirk is suspicious and has no peace of mind.
- (viii) belief and practices in shirk can bring about enmity among Muslims hence lead to fights and quarrels.
- (ix) the heart of a Muslim who practices/believes in shirk will be devoid of love for Allah.
- (x) a Muslim who practices shirk is hated and shunned by true believers.

(10 x 1 = 10 marks)

(b) **Angels and their duties.**

- (i) Jibril - revelation/conveying wahyi to prophets.
- (ii) Mikail - in charge of rain.
- (iii) Israfil - to blow the trumpet on the day of judgement.
- (iv) Izrail/Malakul Maut - removing souls.
- (v) Raqib and Atid - recording deeds.
- (vi) Munkar and Nakir - questioning people in the grave.
- (vii) Ridhwan - in charge of Jannah.
- (viii) Malik - in charge of Jahanam.
- (ix) Hamalat-al-arsh - throne bearers.

(5 x 1 = 5 marks)

(c) **Similarities between Prophet Musa (A.S) and Issa (A.S).**

- (i) both are ulul Azm Prophet.
- (ii) both given holy books Taurat and Injil.
- (iii) both were Jews sent to the Jewish people.
- (iv) both came from the same region of Palestine.
- (v) both performed miracles.
- (vi) both of them were descendants of Nabi Ibrahim (A.S).

(5 x 1 = 5 marks)

5.4.2 Islamic Religious Education Paper 2 (314/2)

1. (a) Ways through which Muslims can discourage gambling in the society.

- (i) guidance and counselling should be undertaken in madrassas, schools and mosques, to enlighten the Muslims on the evils of gambling.
- (ii) creating employment opportunities for the youth to act as a substitute for the vice especially for those who are unemployed and are out to make quick money.
- (iii) appealing to the authorities to ban gambling and the venues where it takes place, this will discourage many people from engaging in the vice.
- (iv) establishing recreational facilities e.g. play grounds, gym facilities, swimming pools, IT centres e.t.c. especially for the youth who are more vulnerable and can fall into the vice.
- (v) parents to ensure that the youth are occupied in meaningful activities while at home so as to avoid idling and thus engaging in the vice.
- (vi) Muslim individuals/organizations to offer loans to other Muslims to start income generating projects and small businesses which will go a long way in discouraging the vice.
- (vii) gambling as a vice is taught in the IRE syllabus and also in madrassas and this equips the youth with the relevant knowledge to avoid the vice.
- (viii) creating awareness on the evils of gambling through the mass media e.g. radio, television, internet.
- (ix) organizing workshops and seminars for experts to strategize on the best way forward of containing/fighting gambling.

(8 x 1 = 8 marks)

(b) Rationale for the prohibition of homosexuality in Islam.

Homosexuality is prohibited in Islam because:-

- (i) it can lead to the extinction of mankind because it prevents human beings from fulfilling the reproductive function.
- (ii) it is against the natural way of reproduction which Allah has prescribed for human survival on earth and which was advocated by all prophets of Allah.
- (iii) it destructs natural life as people become slaves of their lusts.
- (iv) leads to moral degradation and lack of respect to those who practice it.
- (v) leads to life threatening diseases, some of which are unknown and have no cure e.g. HIV/AIDS.
- (vi) it is unhygienic and disgusting way of fulfilling human natural desires.
- (vii) can lead to permanent body injury which brings about constant ailments to the person practising it.
- (viii) leads to degradation of moral standards in the society, a society that practices homosexuality has no morals.
- (ix) threatens the basic fabric of family life and values, an ideal family should consist of a husband, a wife and possibly children.
- (x) it will lead to punishment from Allah. All those who engage in this unnatural act will be punished severely by Allah.

(8 x 1 = 8 marks)

(c) **Why Muslims should exercise self-control in their daily lives.**

- (i) enhances peace and unity in the society.
- (ii) strengthens the concept of brotherhood among Muslims.
- (iii) reduces instances of fighting/quarrelling and possibly killing in the society.
- (iv) those who exercise self control earn respect and admiration and serve as role models in the society.
- (v) It was advocated for by the Prophet (p.b.u.h) through his saying that the strong among you is one who is able to control himself in anger.
- (vi) to emulate the Prophet (p.b.u.h) who was an example in exercising self-control and hidden anger.
- (vii) Allah has promised reward to those who exercise self-control (Q 3:134).
- (viii) self control to human beings is like brakes to a vehicle because it stops them from committing bad deeds.
- (ix) to enable Muslims develop tranquility, composure and calmness during hardships e.g. death, natural calamities e.t.c.
- (x) those who exercise self control find it easy to forgive their adversaries.

(4 x 1 = 4 marks)

2. (a) **Ways through which a Muslim nation can co-exist peacefully with people of different nations.**

- (i) through appreciating the unity of the creator i.e. one God who created all living beings. This will enable Muslims to co-exist peacefully with people of other nations.
- (ii) through appreciating unity of mankind, who originated from the same father and mother, Muslims develop a sense of belonging hence, unity and brotherhood is enhanced.
- (iii) through respect of other nations interests and right to life and property i.e. should not destroy their properties, should deal justly and kindly with them (Q 60:8)
- (iv) concentrating on common/mutual interests e.g. education, security, economic/ social/political development and avoiding divisive/controversial issues such as tribalism, racism e.t.c.
- (v) forming joint committees and councils to resolve conflicts whenever they arise between the nations.
- (vi) by attending and participating in conferences and seminars to discuss matters on peaceful co-existence whenever invited.
- (vii) organising/forming joint political/social forums to share ideas and other concerns.
- (viii) appreciating other nations laws, traditions and customs through exercising tolerance.
- (ix) educating the youth and other members of the society about the Islamic teachings in relating with other nations.
- (x) drawing agreements and accords (treaties) with other nations which should be legally binding and strictly adhered to, to ensure peaceful co-existence and mutual respect.
- (xi) emulating the Prophet (p.b.u.h) in his excellent relations with friendly nations.
- (xii) joining hands with other nations in fighting aggression and tyranny.

(10 x 1 = 10 marks)

(b) **Importance of Wasiya to Muslims.**

- (i) Muslims fulfil a commandment of Allah through the writing of a will hence are rewarded by Allah.
- (ii) declaration of Wasiya prevents injustice in ensuring that no undeserving people inherit from the deceased.
- (iii) Wasiya reduces conflicts among the heirs because the deceased will have clearly stated how he wants his wealth to be distributed to each of his heirs.
- (iv) family members are able to refer to the wasiya and know the debtors of the deceased before the distribution of the estate.
- (v) Wasiya allows a Muslim to will his property in favour of anyone he likes besides his legal heirs or for any charitable purpose.
- (vi) Wasiya enables a Muslim to contribute to charitable purposes e.g. construction of roads, hospitals, mosques thus enabling him to gain rewards (sadaqatul jariya).
- (vii) enables poor relatives of the deceased who are excluded from the inheritance to attain a share of his property hence they will be able to cater for themselves.
- (viii) Muslims are able to improve the social amenities within the community can be of benefit to less fortunate member of the community e.g. a Muslim can will out his property for the construction of hospitals, schools, bore holes e.t.c
- (ix) in a situation where the law of mirath is not enforced by the Government, a Muslim can write a Wasiya stating how he would like his property to be inherited according to shariah.
- (x) through writing of Wasiya, a Muslim can pay his religious debts e.g. zakat or if he had pledged gifts or money for Islamic cause. (10 x 1 = 10 marks)

3. (a) **Importance of marriage in Islam.**

- (i) it safeguards Muslims against adultery and fornication by satisfying the sexual urge in both males and females.
- (ii) it keeps the human race and Muslim population from extinction through procreation and reproduction.
- (iii) it lays down the family institution through uniting the spouses and children if any, in one entity.
- (iv) it creates and strengthens relationships between people who had no formal relationships before e.g. in-laws.
- (v) it enables one to perfect half of his/her religion as said by the Prophet p.b.u.h.
- (vi) it creates love and affection between the couple.
- (vii) it provides security to both the spouses and children if any. This includes physical, financial, psychological, medical and educational securities.
- (viii) it serves as an act of worship since it is a Sunnah of the Prophet p.b.u.h which is highly recommended.
- (ix) as an act of worship, it earns one rewards in the hereafter.
- (x) a married person earns the respect of those who surround him/her and the society at large.
- (xi) one is blessed by Allah after marriage financially and otherwise as per the teachings of Quran (Q 24:32).
- (xii) It creates a sense of belonging in both the couple and their children if any hence increasing loyalty among them. (10 x 1 = 10 marks)

(b) Effects of domestic violence on the family.

- (i) violence can lead to the break up of marriage.
- (ii) can lead to severe injuries or death of either parties involved.
- (iii) it can affect children negatively by making them violent.
- (iv) domestic violence threatens peace in the society through the reaction of the in-laws.
- (v) leads to loss of love between the couple.
- (vi) it perpetuates injustice of the society.
- (vii) it burdens the courts of justice through the numerous cases that are reported on daily basis. Currently it represents the highest percentage of cases in Kenyan courts of law (almost 30%).
- (viii) it leads to psychological problems e.g. inability to trust, inability to concentrate, sleep disturbances e.t.c.
- (ix) it creates fear of intimacy in the victim by losing the appetite for sex and any form of intimacy.
- (x) it develops low self esteem in the victim and eventually experiences inferiority complex.

(6 x 1 = 6 marks)

(c) Legitimate sources of earning.

- (i) earning through trading in a lawful way.
- (ii) earning from agricultural products obtained from farming.
- (iii) getting employed lawfully.
- (iv) through inheritance from a close relative.
- (v) through manufacturing and industrialization.
- (vi) through charitable ways such as zakat, sadaqa, gifts e.t.c.
- (vii) through social securities and pensions for the retired and the unemployed.

(4 x 1 = 4 marks)

4. (a) Influence of Islam along the coast of East Africa in the nineteenth century.

- (i) introduction of Islam to the people/inhabitants of the coast of East Africa who embraced it wholeheartedly.
- (ii) establishment of education institutions such as madrassas which served as learning centres where Muslims were taught/learnt Islamic religion.
- (iii) Muslims intermarriage with the people along the coast of East Africa led to the birth of swahili people and culture.
- (iv) introduction of Islam along the East African coast led to the establishment of mosques and other places of worship (mowdha).
- (v) introduction of Islamic architecture and new ways of constructing buildings, which is evident to date and serves as a tourist attraction.
- (vi) introduction of a new way of writing to the coastal people i.e. use of arabic calligraphy in writing.
- (vii) absorption of arabic vocabulary into bantu languages which led to the birth of Kiswahili language.
- (viii) Arab Muslims contributed to the flourishing of the trade along the coast of East Africa as majority of them were traders.
- (ix) introduction of new crops to the people of East Africa coast e.g. cloves.
- (x) introduction of new mannerisms and etiquettes to the locals of East African

- coast e.g. way of greetings, eating mannerisms e.t.c.
- (xi) introduction of new mode of dress e.g. wearing kanzu and buibui.
 - (xii) Arab Muslims who were traders assisted in the opening up of the East African coast, hence enabled over people to visit/come to the coast of East Africa e.g. Portuguese.

(10 x 1 = 10 marks)

(b) Challenges faced by Sayyidna Uthman Ibn Affan during his caliphate.

- (i) accusations of administrative malpractices, most of these accusations were trivial and based on misunderstandings e.g. he was accused of nepotism, misappropriation of funds, disregarding the Quran and Hadith etc.
- (ii) discontent in provinces against some governors and officials Khalifa Uthman Ibn Affan had to deal with problems that came up as a result of dissatisfaction with some governors, and it was not easy to satisfy all the people.
- (iii) the soft nature of Uthman coupled with his old age made people take advantage of him because he was not used to taking strong action against offenders hence overlooked the witnesses and faults of others.
- (iv) vastness of the caliphate/empire which required extra effort to monitor and supervise. It was not easy to supervise all the governors in the provinces and also get to know the problems facing the people.
- (v) external threats/danger posed by the Roman and Persians who were in constant wars with Muslims. Uthman had a challenge of looking for a way of quelling these wars.
- (vi) the internal threat posed by hypocrites who were fighting Islam from within e.g. Abdullah Ibn Sabah who created fitna among the Muslims which eventually led to the assassination of Khalifa Uthman.
- (vii) dealing with pre-Islamic tribal rivalries which threatened to create disunity among the Muslims e.g. the rivalry between banu Hashim and banu Ummayad.
- (viii) eliminating differences and disputes in the pronunciation of Quran which emerged as result of territorial expansion of Islam.

(5 x 2 = 10 marks)

5. (a) Contributions made by the Abbasids towards the development of Education.

- (i) the Abbasids encouraged Education by establishing madrassas, schools, colleges and other institutions of learning in the empire, they ensured that a library was attached to every mosque where they learn Quran and other elements of religion.
- (ii) they established schools in private houses where the rich had private tutors in their houses.
- (iii) education system was well organized into lower level/primary where pupils learnt how to read the Quran, middle level/secondary where students learnt meaning and interpretation of Quran, Hadith, literature, fiqh and logic, advance level/college where students learnt Maths, Geography, Philosophy, Geometry and Music.
- (iv) Khalifa Maamun established Bait-ul-Hikma (House of Wisdom) which was an important learning centre.

- (v) works of scholars such as Plato, Aristotle and Galileo were translated into Arabic.
- (vi) Islamic fiqh developed based on the Quran and Hadith, the four schools of thought evolved during this time.
- (vii) encouraged and financed research and writing of books in logic, astronomy, maths, chemistry, history and literature.
- (viii) improved art of creative writing and books were availed to the public at affordable prices.
- (ix) improved science of medicine and surgery e.g. Ali Ibn Rabaan wrote the book "paradise of medicine" which contributed a lot in the field of medicine, there were also great physicians such as Al-majlus and Ibn Sina.
- (x) Abbasids encouraged women to seek for knowledge.
- (xi) Abbasids era produced great philosophies such as Al-Kindi, Al-Farabi, Ibn Sina.
- (xii) improvement in the field of mathematics e.g. Musa Ibn Khawarizin compiled the first book of algebra.
- (xiii) Khalifa Maamun encouraged astronomy by constructing two observatories.
- (xiv) produced famous geographers at the time e.g. Al-Yakuq wrote a book Kitab-al-Buldan the book of the country which contained information on different countries, physical features and economic background.
- (xv) Sahihul Sitta was compiled during the Abbasid era.
- (xvi) level of literacy was improved.

(8 x 1 = 8 marks)

(b) Lessons Muslims learn from the conquest of Makka in 630 A.D.

- (i) Muslims should honour agreements and treaties. As a result of Quraish going against the treaty of hudaibiya, the prophet invaded them and Allah gave him victory over them.
- (ii) good and proper planning in any task which one does. The Prophet p.b.u.h planned in details for the conquest of Makka.
- (iii) Muslims should exercise forgiveness. The Prophet (p.b.u.h) forgave/ pardoned all those who had wronged him during the conquest of Makka.
- (iv) develop tolerance towards followers of other religions. After the conquest of Makka, the Prophet (p.b.u.h) did not force anyone to convert to Islam.
- (v) all Muslims are equal regardless of race or background. Bilal was allowed to climb over the Kaaba and say the adhan in the presence of the notable Quraish.
- (vi) Muslims should exercise humility. The Prophet (p.b.u.h) humbled himself by thanking Allah through prayers attributed the victory to Allah.
- (vii) Muslims should exercise patience because patience pays. The Prophet (p.b.u.h) waited for 21 years to conquer Makka.
- (viii) virtues of honesty, trustworthiness and openness are encouraged in Islam because the Prophet (p.b.u.h) borrowed the keys to the Kaaba from Uthman Ibn Abi Talha and returned them after performing prayers in the Kaaba yet he could have kept them since he was the prophet.
- (ix) Muslims should stand firm and defend their faith whenever their rights are violated.
- (x) victory from Allah is for believers and it can come in different ways.
- (xi) Muslims should always avail themselves when called upon on matters

concerning Islam.

- (xii) spread of Islam should be through peaceful means e.g. violence was not a way of spreading Islam during the prophets time, there was no blood shed during the conquest of Makka.

(7 x 1 = 7 marks)

(c) **Importance of treaty of Hudaibiya.**

- (i) established the Prophet (p.b.u.h) as a great leader, always ready to reach compromise, patiently and in the name of Allah.
- (ii) the treaty was a victory for the Muslims Q 48:1-3.
- (iii) Muslims experienced peace which had not been there for a long time as a result of the treaty.
- (iv) many people converted to Islam including Khalid Ibn Walid who had been a great enemy of Islam.
- (v) the treaty assured Muslims access to their holy city of Makka.
- (vi) with the assurance of peace, the Prophet (p.b.u.h) was able to concentrate on his mission and was able to send out messages inviting people to Islam.
- (vii) as a result of this treaty, Muslims were able to conquer Makka.
- (viii) it was a milestone in the history of Islam.
- (ix) it acted as an official recognition of the Prophet (p.b.u.h) and Islam by the Quraish who all along had refused to recognize him.
- (x) proved the Prophet (p.b.u.h) as a good negotiator, commander and counsellor.

(5 x 1 = 5 marks)

6. (a) **Contributions of Muslim Scholars to Science.**

- (i) the Prophet (p.b.u.h) laid down the foundation to the development of science by encouraging Muslims to learn e.g. he taught Muslims on facts about science e.g. he said "the abdomen is the source of all ailments".
- (ii) Muslim scholars excelled in chemistry and laid foundations e.g. Jabir Ibn Hayyan (803 CE) is regarded as the father of chemistry.
- (iii) Ibn Sina wrote 246 books in different sciences e.g. canons of medicine which was a chief guide for medical colleges in the west from the 12th to 17th century, he discovered TB, meningitis and close to 760 drugs.
- (iv) in ophthalmology, Hunain Ibn Ishaq, the head of the famous school of translators founded by Khalifa Maamun wrote the first systematic book on ophthalmology.
- (v) in the field of medicine Al-Razi wrote over 200 books on medicine. He was a physician and a scientist.
- (vi) Al-Zahrawi was a famous surgeon who treated patients and taught students from the Muslim world and Europe. His book 'medical encyclopedia' contained 30 sections of surgical knowledge and illustrations of 200 surgical instruments; the encyclopaedia was used as a standard textbook on surgery in Europe, he was the first to use silk thread in stitching wounds.
- (vii) in pharmacy al-Idrisi collected plants and data not reported before him from which a large number of drugs became available to medical practitioners.
- (viii) Ibn Al-Baitar was one of the greatest scientists and botanist, he went on many expeditions to Africa and Asia to collect plants, and his book is one of the greatest botanical compilations dealing with medical plants.

- (ix) Al-Khuwarizmi was the first great Muslim mathematician who invented algebra which was further developed by other Muslim scholars like Umar-al-Hayyam.
- (x) Al-Batani is considered one of the greatest astronomer of Islam, he discovered the accurate determination of the solar year as 365 days, 5 hours, 46 minutes and 24 seconds which is very close to modern estimates.
- (xi) in the field of philosophy al-Kindi is considered as the first philosopher in Islam.
- (xii) in geography Ibn Majid invented the compass to determine directions which is in use up to now.
- (xiii) in geology Al-Bairuni was the first known writer to identify the formation of sedimentary rocks and the great geological changes that happened in the past.

(5 x 2 = 10 marks)

(b) Contributions of Hassan-al-Banna to the growth and development of Islam in the 20th Century.

- (i) contributed to the development of Sufism by becoming a Sufi himself.
- (ii) he was constantly opposed to the Muhtazilites and Shia belief as they were misleading.
- (iii) encouraged Muslims to follow the Islamic culture.
- (iv) he was a scholar of fiqh, philosophy, science and logic and was a professor of Islamic theology.
- (v) people sought for his advice on matters of religion because of his vast knowledge.
- (vi) through his views and reforms he tried to change the bad conditions of the society through Islam.
- (vii) he strongly discouraged Muslims from imitating the west with its materialistic ideology which separates religion from the state.
- (viii) encouraged Muslims brotherhood and following of the Quran and hadith so as to establish an Islamic system of government.
- (ix) advocated for total rejection of the west and denounced Muslim intellectuals of the government for their dependence on the west.
- (x) advocated for reform and modernization through Islamic principles and values.
- (xi) emphasized on unity of Muslims.
- (xii) produced many publications on social, religious and political issues affecting Muslims e.g. a daily paper known as 'Ikhwan-ul-Muslimun', a booklet "what is our message?".
- (xiii) dedicated himself to being a counsellor and teacher to adults and children to teach them the objectives of religion and sources of their well being and happiness in life.
- (xiv) used the mass media to serve Islam and create awareness among Muslims.

(10 x 1 = 10 marks)