

## 4.11 ISLAMIC RELIGIOUS EDUCATION (314)

### 4.11.1 Islamic Religious Education Paper 1 (314/1)

1. (a) **Reasons why the Quran is regarded as the final revelation.**

- (i) It was revealed to the last of all Prophets i.e. Prophet Muhammad last Ummah (Q 33:40).
- (ii) It's message is meant for the whole mankind in contrast to other revelations that were community specific.
- (iii) It's teachings are applicable at all times and situations hence no necessity for any new revelation.
- (iv) Allah has promised to Protect it until the day of judgement (Q 15:9).
- (v) The Quran contains teachings of the other earlier revealed books.
- (vi) The Prophet (p.b.u.h) proclaimed that the message of the Quran is final.

(6 x 1 = 6 marks)

(b) **The Quran was not compiled into one book (*Mushaf*) during the lifetime of the Prophet (p.b.u.h) because,**

- (i) As long as the Prophet (p.b.u.h) was alive, there was a possibility of fresh revelation of the Quran.
- (ii) Religious and legal issues or disputes were referred to the Prophet (p.b.u.h) for arbitration and guidance, thus removing the need for compilation of the Quran.
- (iii) There was a little time to write a book as Muslims were actively involved in defending themselves against attacks from non believers and in preaching Islam.
- (iv) Those who could read and write were few, thus writing a *Mushaf* was not a priority.
- (v) There were no disputes or controversy with regard to the pronunciation of the Quran during the prophet's time.
- (vi) The fear of loss of the Quran did not arise as majority of the companions had memorized it, were alive and so was the Prophet (p.b.u.h).
- (vii) The last revelation occurred shortly before the death of the prophet, thus leaving little room for compilation.
- (viii) Due to the fact that some verses were abrogated in the course of the revelation and therefore flexibility needed to be maintained.
- (ix) The verses and chapters were not always revealed in their final order.

(6 x 1 = 6 marks)

(c) **Characteristics of Makkan Surahs.**

- (i) The Makkan *Surah* invite the people by addressing them “O people” given that majority of the audience had not embraced Islam.
- (ii) Makkan *Surah* were mostly short and concise; they were easy to remember and meant to attract the attentions of the listeners to the message of Islam.
- (iii) Makkan *Surah* are centered on fundamental doctrines of *Tawhid* (oneness of God), the day of judgement, reward and punishment.
- (iv) Allah uses harsh and strong language to convey the message of the stubborn Quraish.
- (v) Verses of the Quran in Makkan *Surah* are often repetitive.
- (vi) Makkan chapters are full of warnings.
- (vii) Stories or narratives of previous prophets and their communities are discussed in Makkan *Surah*.
- (viii) Description of hell fire and severe punishments are common in Makkan *Surah*.
- (ix) Muslims are often urged to be patient in the face of opposition against their faith.
- (x) Those who accept the call are promised great rewards by Allah.
- (xi) Rhyme-Prose is more common in Makkan *Surah*. Such a technique had a lasting impact on the targeted audience some of whom converted to Islam from hearing it. (Umar’s conversion after listening to *Surah Twaha*).
- (xii) Makkah Surahs emphasize on tawhid.
- (xiii) Denounce idol worship.
- (xiv) Makkah Surah require performance of Sijdaful tilawa.

(8 x 1 = 8 marks)

2. (a) **Teachings of Surah An-Nasr.**

- (i) The *Surah* indicated the approaching death of the Prophet (p.b.u.h).
- (ii) It directs the Prophet (p.b.u.h) and the Muslims to give thanks and praise to Allah for the victory and other achievements in life.
- (iii) Man should repent and seek for forgiveness from Allah.
- (iv) Allah is all forgiving all merciful.
- (v) The *Surah* indicated the end of the mission of Prophet Muhammad (p.b.u.h).
- (vi) It predicted the victory of Islam over all other religions, as a large number of people were embracing Islam following the conquest of Makka.

(4 x 2 = 8 marks)

(b) **Conditions to be fulfilled by a translator of the Quran.**

- (i) Should have a good mastery of Arabic language, both grammar and a broad Arabic vocabulary.
- (ii) Must have a good understanding of the language he/she is translating.

- (iii) Must have mastery of the science of the Quran (*Ulumul Quran*) including legal verses, *Asbab Nuzul* e.t.c.
- (iv) Should have a deep understanding of Islamic religion including such branches as *hadith*, *fiqh*, *seera*, among others.
- (v) One should be sincere in translation work with the sole aim of earning the pleasure of Allah and not for material gains or to discredit Islam.
- (vi) One should refrain from extensive use of his/her personal opinion.
- (vii) The translator must be a Muslim (Mukalaf).
- (viii) The translator must be just, of high integrity and pious.
- (ix) Translator must make reference to the knowledge of sahabas and Tabiun before translation.

(7 x 1 = 7 marks)

(c) **Modes of *Wahyi*.**

- (i) Through the agency of an angel (Q 42:51).
- (ii) Speaking from behind a veil (of light) e.g. Prophet Musa at Mt Sinai.
- (iii) Speaking directly to Allah as exemplified by Prophet Muhammad (p.b.u.h) during *Isra wal Miraj*.
- (iv) Through true dreams e.g. Prophet Ibrahim (Q 37:102).
- (v) Through inspiration (*Ilham*) or intuition in the form of a clear idea cast in the heart of the recipient. (Q 42:51-52)(Q 28:7).
- (vi) Revelation in the form of ringing bells. eg. The Prohet (p.b.u.h.) said ‘there are times when I hear something like the chiming of bells and this mode of *Wahyi* is the hardest on me. After that when the chime sequence ends, that which has been said by the sound seems to have been committed to my memory. And there are times when the angel appears before me in the shape of a man (Sahih al Bukhari).
- (vii) Instinctual guidance to animals e.g. bees (Q 16:68-69).

(5 x 1 = 5 marks)

3. (a) **Ways through which *hadith* evolved.**

- (i) *Hadith* evolved in situations where a question or problem was referred to the Prophet (p.b.u.h) and there was no guidance from the Quran. In such a case Allah would want the prophet to give an answer tot he matter or a directive and hence such directives became *hadith*.
- (ii) As an interpretation of the Quran. Some aspects of Quranic messages are concise and brief and the Prophet (p.b.u.h) had to elaborate further on such matters such as prayers, Zakat e.t.c.
- (iii) As a demand of circumstances. There were situations where Muslims did not know what to do and the prophet provided the required guidance e.g. the

decision to fight the enemies outside *Madina* in the battle of *Badr*.

- (iv) Through the prophet's own initiative. Allah gave the Prophet (p.b.u.h) the authority to legislate on some matters of faith. Such laws given by the prophet became the second primary source of law and were recorded as *hadith* (Q 53:3, 3:32, 59:7).

(4 x 2 = 8 marks)  
(must be explained)

(b) **Contribution of *hadith* to Islamic culture.**

- (i) Contributed to the development of Arabic language, especially new vocabularies of religious significance such as *Sunnah, qaul, taqdir* e.t.c.
- (ii) It contributed to the development of Islamic law as it forms the most authoritative source after Quran.
- (iii) Led to the emergence of *Ulumul hadith* (science of *hadith*) and *Muhaddithun* as specialist of this branch of knowledge.
- (iv) It influenced Muslims' code of behaviour emulating the model of the Prophet (p.b.u.h).
- (v) It contributed towards the emergence of new ways of observing ceremonies and festivals such as *nikah, aqiqah* e.t.c.
- (vi) Influenced the growth of centres of learning/education where *hadith* was taught.
- (vii) *Hadith* re-defined concepts of aura, personal hygiene, ritual purity and dietary regulations. Most of these regulations and norms are contrary to prevailing cultures.
- (viii) It led to the development of press, publication and writing of books on *hadith* such as *Sahih Al-Bukhari*.
- (ix) Acceptance of the genuine sayings and practices of the Prophet (p.b.u.h) became part and parcel of the requirements of faith.

(7 x 1 = 7 marks)

(c) **Ways through which Muslims can care for orphans.**

- (i) Through establishment of endowments (*waqf*) and orphanages.
- (ii) By feeding and clothing them.
- (iii) By avoiding misappropriation of properties for the orphans.
- (iv) Investing their properties on profitable enterprises.
- (v) Returning property held in trust to orphans when they attain the age of puberty and discretion (*bulugh*).
- (vi) Establishment of Muslim charities and community based organizations caring for orphans.
- (vii) By supporting them in the quest to seek for education and providing scholarship to them.

4. (a) **Differences between *Fardh* and *Sunnah saum*.**

- (i) There is only one obligatory fast in the month of Ramadhan while recommended fasts are many.
- (ii) Avoiding obligatory fast without justifiable reason is blameworthy and sinful while omitting *Sunnah* fast attracts no sins nor punishment from Allah.
- (iii) A Muslim must compensate for missed *fardh* fast in form of *Fidya* or *Qadha* while there is no *fidya* or *qadha* for missed *Sunnah* fast.
- (iv) Fasting in Ramadhan lapses for 29 - 30 consecutive days while it is recommended to fast a day and break the other in *Sunnah* fast.
- (v) Observance of the obligatory fast is done during the month of Ramadhan while *Sunnah* fasts are scattered throughout the other eleven months.
- (vi) *Fardh* fast begins and ends with the sighting of the moon while *Sunnah* fast is not days or months specific.
- (vii) End of obligatory fast is marked with the celebration of *Eid-ul-fitr* while *Sunnah* fast require no specific festival.
- (viii) The prescription of *fardh* fast is expressly mentioned in the Quran while *Sunnah* fasts are modelled in the practice of the Prophet (p.b.u.h).

(4 x 2 = 8 marks)

(b) **Effects of *Salat* in a Muslim.**

- (i) It makes a believer to constantly remember Allah given that one has to pray five times a day.
- (ii) If properly observed, *Salat* safeguards a Muslim from committing sins and evil deeds.
- (iii) It makes a Muslim acquire a sense of punctuality and obedience in life.
- (iv) It distinguishes a Muslim from a non believer.
- (v) It enables a Muslim to fulfil a fundamental pillar of Islam.
- (vi) It helps a Muslim to maintain a high level of personal hygiene and cleanliness.
- (vii) When observed in congregation, prayers inculcate a sense of brotherhood, social solidarity and belonging among Muslims.
- (viii) It purifies the heart, develops the mind and cultivates conscience.
- (ix) It demonstrates ones loyalty and steadfastness in Allah.
- (x) *Salat* enhances a Muslim's spiritual and physical wellbeing.

(4 x 2 = 8 marks)

(c) **Obligatory acts in the performance of Wudhu.**

- (i) Washing the face.
- (ii) Washing the two hands to the elbows.
- (iii) Wiping the head with wet hands.
- (iv) Washing the two legs.

5. (a) **Functions of a Kadhi.**

- (i) He listens to cases and disputes involving Muslim parties and determines them on the basis of *Shariah* provision e.g. marriage, divorce and child custody.
- (ii) He determines cases involving crimes (*hudud*), (*tazir*) and administers appropriate punishment.
- (iii) He determines cases involving inheritance i.e. rightful heirs and their shares.
- (iv) He acts as a guardian for women who have no *wali* in marriage.
- (v) He presides over *waqf* properties and oversees their administration.
- (vi) He acts as the administrator or trustee of property especially if other relatives of the deceased are disqualified.
- (vii) Works in liaison with other judicial courts, state and state departments.
- (viii) The Kadhi is consulted by the government on Islamic legal issues.
- (ix) He is regarded as an authoritative figure by Muslims as they seek for his guidance on matters related to Islam.
- (x) He represents Muslims in National functions.
- (xi) Under certain jurisdiction, the Kadhi is empowered to issues marriage and divorce certificates.

(8 x 1 = 8 marks)

(b) **Contributions of Imam Abu Hanifa to the development of Fiqh.**

- (i) He established a committee of scholars from among his best students charged with the task of compiling fiqh-based questions and the answers he gave under different heading such a *taharah*, *salat* e.t.c.
- (ii) He codified fiqh into relevant chapters for easy reference.
- (iii) He devised a series of principles from which to derive the rules of fiqh which came to be known as *Usul-al-fiqh*.
- (iv) He accepted the sources of law as being the Quran, *Sunnah*, Ijma ad Qiyas.
- (v) He developed the principle of *Istihsan* (provision made in public interest) as a subsidiary source of Shariah.
- (vi) He taught many students such as Imam Muhammad and Abu Yusuf as-Shaybatic, who commented upon and expounded further on the jurisprudence of their teacher.
- (vii) He founded the Hanafi school of law-the first of its kind in the Muslim world.
- (viii) He tried to make fiqh as easy and applicable as possible to day-today life.
- (ix) He divided his fiqh into two categories, namely those dealing with canonical laws that were fixed and those dealing with non canonical laws (i.e. dealing with customary practices that could change with time and place).
- (x) He is the author of *al-Musnad* - a major work on *hadith* that deals with aspects of jurisprudence and *ibadah*.

(4 x 1 = 4 marks)

(c) **Acts forbidden for a pilgrim in the State of *Ihram***

- (i) Wearing sewn clothes for men.
- (ii) Having sexual intercourse with spouse.
- (iii) Wearing of perfume and applying cosmetics.
- (iv) Uprooting green vegetable.
- (v) Hunting animals (Q 5:95-96).
- (vi) Getting married or accepting a marriage proposal.
- (vii) Anointing the hair.
- (viii) Trimming or shaving the hair.
- (ix) Cutting nails.

(8 x 1 = 8 marks)

6. (a) **Significance of the belief in *Qadha* and *Qadar* in the life of a Muslim.**

- (i) Fosters in a Muslim contentment and satisfaction that it's Allah who created him and gave him what he has.
- (ii) Develops deep trust and devotion to Allah among Muslims.
- (iii) Creates a desire in a Muslim to keep away from worldly pleasures and to concentrate on pleasing Allah.
- (iv) A Muslim who believes in *Qadar* keeps away from envy and greed.
- (v) Encourages Muslims to remain steadfast on the path of truth.
- (vi) Develops patience in Muslims and enables them endure suffering and hardships.
- (vii) Muslims strive to do good and avoid evil as each will be held accountable for their own actions.
- (viii) Belief in *Qadar* develops a Muslim's faith in the divine will and encourages them to seek Allah's guidance in all their endeavours.

(4 x 2 = 8 marks)

(b) **Characteristics of the *Ulul Azm* prophets.**

- (i) They all came from distinguished families mentioned in Quran.
- (ii) All of them are both *nabii* (prophet) and *rasul* (messenger).
- (iii) All of them received message for their respective communities in the form of divine scriptures or books, with an exception of Prophet Nuh who was described as a *rasul* by Prophet Muhammad (p.b.u.h).
- (iv) They possessed strong will and perseverance in the course of their mission (Q 46:35).
- (v) They were given some exceptional qualities or talents or superiority in some aspects by Allah (Q 2:253, 17:55).
- (vi) They all possessed divine law (Q 42:13).

- (vii) Allah protected them from immoral acts, physical defects and committing of deliberate mistakes.
- (viii) Allah made them successful in their mission through miracles.

(5 x 1 = 5 marks)

(c) **Functions of an Imam.**

- (i) He is the leader of Muslims in congregational prayers.
- (ii) He supervises / oversees Islamic rites such as marriage / *Nikah*, *Aqiqah*.
- (iii) He conducts sermons / *Khutba* especially during Friday prayers.
- (iv) Teaches Muslims especially children on the fundamentals of religion.
- (v) Arbitrates and reconciles disputing Muslims.
- (vi) Acts as a role model for the youth and the society as a whole.
- (vii) Authenticates, officiates and approves official documents as per the law e.g. birth certificates, passport applications, bursary forms, bank account opening requests e.t.c.
- (viii) Fills the vacuum in the absence of political leadership.
- (ix) Acts as a witness in transactions and business dealings.
- (x) Conducts funerals for deceased Muslims.
- (xi) Engages in *daawa* activities and also defends Islam and Muslims when need arises.

(7 x 1 = 7 marks)

#### 4.11.2 Islamic Religious Education Paper 2 (314/2)

1. (a) **Benefits of good morals to the Muslim youth.**

- (i) eliminates crime, quarrels and fighting among the youth.
- (ii) promotes peace and harmony in the society.
- (iii) enables the youth to be responsible members of society.
- (iv) enables youth to contribute positively to the Ummah.
- (v) pervasive behaviour and sins will be minimal.
- (vi) enhances good relations with Allah, self and other members of the society.
- (vii) fosters respect between different members of the society/one is respected.
- (viii) makes one to grow both spiritually and socially.
- (ix) eliminates delinquency or anti-social behaviour.
- (x) morally upright youth are successful members of the society as they contribute to the social, political and economic development of the society.
- (xi) morally upright youth serve as role models and can serve as agents for social change.
- (xii) upholding good morals may be a basis for attracting other people to Islam.

8 x 1 = 8 marks

(b) **Rationale for the prohibition of abortion in Islam.**

- (i) denies the child right to life which is a fundamental purpose of *Shariah*.
- (ii) it takes away the right of Allah who is the absolute giver of life.
- (iii) goes against laws of Allah and *Sunnah* of the Prophet (P.b.u.h.) Q 17:31.
- (iv) threatens the survival of the human race. It is a great crime that is punishable under the laws of Allah.
- (v) can lead to the death of the mother.
- (vi) causes health complications and trauma to the mother.
- (vii) can lead to social stigmatization.
- (viii) discourages responsible intimacy within marriage.
- (ix) causes depression and a sense of guilt for killing an innocent life.
- (x) can lead to family breakup.

7 x 1 = 7 marks

(c) **Manners of sleeping that a Muslim can adopt from the *Sunnah* of the Prophet (P.b.u.h.).**

- (i) recitation of *dua* before sleeping and when waking up.
- (ii) recitation of the *muawadhatein*.
- (iii) sleeping on the right side.
- (iv) taking *wudhu* before sleeping.
- (v) rubbing the whole body after reciting the *dua* and *muawadhatein*.
- (vi) do not sleep during prayer time.
- (vii) people of the same sex should not cover themselves with the same cover/should not sleep under the same cover.
- (viii) facing Qibla.
- (ix) covering nakedness.

- (x) in case of a bad dream, recite a dua and change direction.
- (xi) check beddings before sleep.
- (xii) give *wasiya*.
- (xiii) relax before getting up from the bed.
- (xiv) sleep early after *Ishah* and wake up early.

5 x 1 = 5 marks

2. (a) **Factors that will prevent a heir from inheriting a deceased Muslim.**

- (i) differences in religion, a Muslim and a non-Muslim cannot inherit from each other.
- (ii) murder, a person who kills intentionally is denied the right to inherit.
- (iii) slavery, slaves can neither inherit nor be inherited.

3 x 1 = 3 marks

(b) **How Islam empower women economically.**

- (i) women are accorded the right to own property.
- (ii) women are allowed to engage in income generating activities such as business, legal employment, etc.
- (iii) entitled to a definite share of inheritance from parents, husbands, and close relatives.
- (iv) allowed to receive dowry from their husbands.
- (v) married women should be taken care of by their husbands hence can use their earnings in investment of their choice.
- (vi) 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 also in the job market.
- (vii) Islam allows women to receive gifts and be recipients of the proceeds from religious endowments (*Waqf*) which could be of high-economic value.
- (viii) women are entitled to financial support if they are taking care of the custody of the children after divorce.

7 x 1 = 7 marks

(c) **Ways through which Muslims can assist in the eradication of corruption in the society.**

- (i) Muslims should neither accept nor give bribes. They should be beyond reproach, as far as the issue of corruption is concerned.
- (ii) by reporting those involved in corruption to the relevant authorities so that action can be taken against them.
- (iii) for those in authority, appointments should be on merit, no one should be promoted unprocedurally, there should be no nepotism.
- (iv) through advocating for good governance, fairness and justice in all dealings. Muslims should always be the first to speak and oppose injustice and corruption.
- (v) creating public awareness through the mass media so as to enlighten the society on the ills of corruption.
- (vi) corruption as a topic taught in schools - this inculcates good n

hence they cannot engage in corruption.

- (vii) advocating for severe punishment for those engaged in corrupt deals so as to deter anyone from engaging in the vice.

5 x 2 = 10 marks

3. (a) **Process of *talaq* in Islam.**

- (i) the husband and wife try to settle their disputes among themselves.
- (ii) if it fails then arbitration should be sought from relatives of both parties.
- (iii) if it fails the husband should refuse to share the bed with the wife.
- (iv) if it fails, the husband administers light beating.
- (v) if all the above fails to bring reconciliation the husband pronounces divorce which should be done in a clear manner and in line with the Prophet's teachings e.g. avoiding divorcing her while in menstruation, pronouncing the divorce one at a time.
- (vi) the wife to observe the *eddat* in husband's house, and should be maintained by the husband.

6 x 1 = 6 marks

(b) **Why the family is considered as the foundation of the Islamic society.**

- (i) The family is considered to be the first school (*Madrassa*). This is based on the Islamic principle that states that the mother is a school.
- (ii) The Islamic society is built on the basis of a legitimate marriage which provides a strong foundation where children are raised under the care, love and guidance of both parents.
- (iii) The family provides a conducive environment where members relate in a compassionate and loving manner.
- (iv) The family gives the child a sense of belonging and identity as a member of the Muslim Ummah e.g. through naming.
- (v) It ensures proper socialization and moral training from the parents to their children.
- (vi) By taking good care of their offspring, children will in turn honour their parents and will not be contemptuous of them in their old age. (Q 17:23).
- (vii) It is through the family that the seeds of good and responsible Muslims and citizens are nurtured.
- (viii) Blood relations through marriage form the basis of social support system in Islam e.g. inheritance.

7 x 1 = 7 marks

(c) **Measures put in place by Islam to eliminate racism.**

- (i) The message contained in the Quran is for the whole of mankind.
- (ii) Muslims pray together whether rich or poor, black or white.
- (iii) The Holy Prophet (P.b.u.h.) was sent to the whole of mankind.
- (iv) The Prophet (P.b.u.h.) emphasized on brotherhood during the farewell pilgrimage.
- (v) Intermarriage between people of different races is allowed. This helps in eradicating social prejudice.

- (vi) Islam teaches that the best before Allah are the most pious, regardless of their race or social background.
- (vii) Performance of *Hajj* is a symbol of unity and brotherhood of all Muslims regardless of their races.
- (viii) The Islamic law does not favour anybody, all are equal before the law, there are no ranks in justice.
- (ix) Burial procedure for Muslims is the same.
- (x) Qualities of leadership is specified and applicable to all Muslims.

7 x 1 = 7 marks

4. (a) **Similarities between the reign of Umar Ibn Abdulaziz and Umar al-Khattab.**

- (i) Both witnessed prosperity during their reigns to the extent that nobody required to be given *Zakat*.
- (ii) Both witnessed unprecedented peace and security.
- (iii) Both eras were characterised by reforms in all aspects of life e.g. administration.
- (iv) Both executed justice to the letter and everyone got a fair deal.
- (v) For both, their lives ended tragically Umar al-Khattab was stabbed to death and Umar Ibn Abdulaziz was poisoned.
- (vi) In both eras, they chose leaders who were trustworthy and pious.
- (vii) Both Khalifas were trustworthy and God-fearing.
- (viii) They both resembled each other walked and dressed the same. Umar Ibn Abdulaziz was a grandson of Umar bin Khattab.
- (ix) Both reigns registered tremendous progress and development of Muslim caliphate which were not witnessed in the other eras.

5 x 1 = 5 marks

(b) **Effects of the contact between the Arab settlers and the indigenous people of the East African coast before the nineteenth century.**

- (i) It led to the spread of Islam at the East Coast of Africa.
- (ii) There was intermarriage between Arab settlers and the local inhabitants.
- (iii) Muslims city states flourished with trade and other activities.
- (iv) It led to the enrichment of Kiswaili language which had a heavy borrowing from Arabic language.
- (v) Islamic culture was adopted as a way of life for the Coastal people i.e. mode of dressing, eating etc.
- (vi) They constructed places of worship i.e. mosques and learning centres i.e. Madrasas.
- (vii) Islamic education was introduced.
- (viii) Arabic and Persian architecture were introduced as a result of this contact.
- (ix) It led to the introduction of Arabic literacy which helped in the writing of Swahili language using the ajamy form of writing.
- (x) It led to the introduction of religion specialists such as Imams, Kadhis, etc.
- (xi) It led to the introduction of new forms of religious ceremonies e.g. *Nikah*, *Maulid*, etc.

5 x 2 = 10 marks

(c) **Lessons that Muslims learn from the leadership of Khalifa Maamun in the development of education during the Abbasid era.**

- (i) importance of libraries in the advancement of education, he encouraged the establishment of both private and public libraries.
- (ii) importance of supporting scholars and patronising them, Maamun financed the writing of books and supported scholars with stipends.
- (iii) that Islam does not differentiate scholars on the basis of religion, he supported both Muslim and non-Muslim scholars.
- (iv) Islam does not discriminate women in the pursuit of education - he encouraged women to attend school.
- (v) importance of establishing learning centres, during his reign, schools were established even in private houses, he established the Baitul Hikma which was an important learning centre.
- (vi) significance of research in advancement of education, he financed research.
- (vii) role of Muslims in promotion of education, that Muslims should strive to encourage the pursuit for knowledge. Muslims were free to attend scholarly discussions in his court.
- (viii) we should educate our children and inculcate in them love for knowledge. Al-Maamun was well educated and encouraged establishment of schools even in private houses.
- (ix) importance of translating education works into languages that are understood by Muslims so as to promote knowledge. e.g. works of scholars such as Plato, Aristotle, Galileo were translated into Arabic for easy understanding.

5 x 1 = 5 marks

5. (a) **Role played by Nabongo Mumia in the spread of Islam in Western Kenya.**

- (i) he welcomed trade caravans and allowed them to settle in his area to trade and spread Islam.
- (ii) he embraced Islam and through him his people including 3 brothers embraced Islam
- (iii) allowed his people to inter marry with the Muslim traders which led to further spreading of Islam.
- (iv) allowed the Muslims to propagate Islam in Western Kenya e.g. Shariff Hassan sent Muslims to different areas of Western Kenya and parts of Uganda to preach Islam.
- (v) supported the Asian Muslims who reached Western Kenya in the propagation of Islam.
- (vi) He set aside special quarters for Muslims to stay while in his kingdom and catered for their basic necessities. This created a conducive environment for Muslims to interact with the locals paving way for the propagation of Islam.
- (vii) Muslim coastal traders were accorded status of brotherhood by Nabongo as a result of the help they gave him to fight off his enemies thus cementing the fraternal relations between the Muslims and the local inhabitants.
- (viii) The friendly relations between Nabongo Mumia and the earlier Muslim traders encouraged more Muslim traders and missionaries to propagate Islam to other

parts of Western Kenya e.g. Gaziti was sent to Kakamega and Mwinyi Akida to Kisumu.

- (ix) Nabongo's closest associates and advisors upon conversion to Islam were instrumental in the conversion of more indigenous people to Islam.

5 x 2 = 10 marks

(b) **Measures undertaken by the Prophet (P.b.u.h.) in preparation for Hijra to Madina.**

- (i) He instructed the Sahabas to sneak out secretly under the cover of darkness to Madina.
- (ii) Instructed the Sahabas to leave in small groups so as not to be noticed.
- (iii) Instructed Ali to sleep in his bed so as to confuse the Quraish and surrender back peoples' treasures.
- (iv) Hired a person who was well versed with the desert to guide him and Abubakar to Madina.
- (v) Prepared Asma the daughter of Abubakar to be bringing them food while in the cave.
- (vi) Sent a spy Abdullahi to bring him news of the Quraish.
- (vii) Made plans to hide in a cave for three days so as to trick the Quraish which worked well for him.
- (viii) Planned well on the routes to take, distance to be covered by day before embarking on his journey.
- (ix) Signed the covenant of aqabah with the Yathribites who pledged to protect him against the Quraish.
- (x) The Prophet recited a dua.

4 x 1 = 4 marks

(c) **Circumstances that led to the formation of the Khawarij movement.**

- (i) murder of Khalifa Uthman which caused discontent and division among Muslims.
- (ii) Muawiya's refusal to pledge loyalty to Ali, they neither supported Ali nor Muawiya, felt that both were wrong hence formed their own group.
- (iii) battles of camel and siffin which weakened Ali's camp hence gave strength to the rise of the Kharijites.
- (iv) foreign influence since most of them were new converts from Persia.
- (v) lack of proper guidance since most of them were youngsters with little knowledge and did not seek guidance from the older generation especially the Sahaba's.
- (vi) self made *fatwas* and principles such as excommunicating their opponents e.g. considered Ali and Muawiya as infidels.
- (vii) the arbitration incident, they were opposed to the idea of Ali negotiating with Muawiya whom they considered an infidel and instead insisted on Quran to be the basis of their negotiation.

3 x 2 = 6 marks

6. (a) **Lessons that a Muslim can learn from Sheikh Abdallah Saleh Farsy.**

- (i) A Muslim should dedicate his time and energy to the course of Islam.
- (ii) Bad health and old age should not prevent one from serving Allah, he dedicated his whole life to serving Allah even when old and sick.
- (iii) In order for Muslims to truly worship Allah, they have to obey him and eradicate innovations. He wrote a book called *Bidaa*.
- (iv) With sincerity, Allah will bless one's work to benefit humanity, he was able to translate the Quran into Kiswahili which benefited many Muslims, and is still in use up to date.
- (v) Muslims should dedicate their lives in the propagation of Islam. Sheikh Abdallah Farsy visited all parts of East Africa for the purpose of *Daawa*.
- (vi) The way to reforms is through education, he taught and authored many books, e.g. "Utukufu wa swala na namna ya kuisali" etc. He spent most of his life as a teacher.
- (vii) offering service to Islam is not restricted to one's place of birth. He served as a chief Kadhi of Kenya even though he was a Zanzibari by origin.
- (viii) Muslims should be firm, steadfast and courageous in promotion of Islamic affairs. He fought *Bidaa* practices and even wrote a book on the same.
- (ix) Muslims should support women education bearing in mind that his first Quran teacher was a Muslim female educationist, Fatma Hamid Said.
- (x) Muslims should seek both Islamic and secular education. Sheikh Farsy undertook the study of religion from many Muslim Ulamas and also went upto primary teacher's training college.

8 x 1 = 8 marks

(b) **Measures introduced by Hassan Al-Banna to reform the Egyptian society.**

- (i) He founded the Ikhwan-ul-Muslimun which focused on social and moral programmes e.g. in public health, social services in both rural and urban areas.
- (ii) he appealed to the Muslims not to imitate the West with its materialistic ideology.
- (iii) advocated for Muslim brotherhood, following the Quran, *Sunnah* and practices of the early Muslim community which will lead to the establishment of an Islamic system of government.
- (iv) advocated for a total rejection of the West and denounced the Muslim intellectuals and the government for their dependence on the West.
- (v) emphasized on unity among Muslims.
- (vi) he tried to reform and modernise the Muslim society through Islamic principles and values.
- (vii) wrote and published books on social, religious and political issues affecting the Muslims e.g a daily paper known as "Ikhwan-ul-Muslimun" and a booklet "What Is Our Message".
- (viii) He established communities of sincere believers who were distinguished from the rest of the Egyptian society, these were to serve as the basis for transforming the Egyptian society.

- (ix) Opened youth institutions to motivate the youth and empower them economically.

7 x 1 = 7 marks

(c) **How a Muslim youth can use the social media to promote good and forbid evil.**

- (i) use the social media i.e. twitter, facebook, blog, skype to post relevant articles/ lectures especially those that are directed to the youth.
- (ii) follow up what is posted by others and objectively support the good and criticise what is evil.
- (iii) share with others information that promotes good and ignore information that promotes evil.
- (iv) objectively enrich debates and discussions that serve the youth positively.
- (v) financially and morally support like-minded people and media.
- (vi) boycott media that promotes evil e.g. pornography, homosexuality, etc.
- (vii) establish a network of like-minded Muslim youth to exchange ideas and advice other on Islamic issues.
- (viii) donate through the social media for charitable courses e.g. one shilling foundation, famine.
- (ix) use the social media to draw the attention of Muslims towards issues that threaten Islam and Muslims.

5 x 1 = 5 marks.