

4.11 ISLAMIC RELIGIOUS EDUCATION (314)

4.11.1 Islamic Religious Education Paper 1 (314/1)

1.(a) Challenges of translating the Quran into other languages.

- (i) Lack of competency in either of the languages.
- (ii) Lack of competency in translation skills.
- (iii) Inadequate vocabulary equal to the Arabic word in the other languages e.g. Swalah.
- (iv) Limitations in giving the full meaning of the word or phrase.
- (v) Limited knowledge of other branches of Islam e.g. Seerah, hadith, fiqh, etc., necessary for the translation of Quran.
- (vi) Inability to capture the exact meaning of the Arabic text in the other languages.
- (vii) Inability to maintain the rhythm, flow and affection of Arabic text in the other languages.
- (viii) Subjectivity and personal prejudices of the translators(s).
- (ix) Existence of certain words e.g. Kalala, (Q 4:176), which do not have an equivalent in other languages.
- (x) Existence of certain words e.g. ALIF LAAM MIIM which cannot be translated.

9x1

9 marks

(b) The background to the revelation of Surah Al-Fil.

- (i) This event happened in the year of Prophet's birth.
- (ii) Abraha who was the governor of Yemen on behalf of the King of Abyssinia, built a house like the Kaaba and asked Arabs to go to it for pilgrimage instead of Kaaba.
- (iii) An Arab man defiled the inside walls of the newly built structure with human waste.
- (iv) This angered Abraha and made him invade the Kaaba with his army using elephants.
- (v) The Makkans couldn't stop Abraha from attempting to destroy the Kaaba.
- (vi) Abraha and his army were destroyed by Allah near Makka with birds carrying stones of baked clay.

5x1

5 marks

(c) Preservation of the Quran during the time of the Khalifas.

- (i) Living companions of the Prophet had committed Quran into memory and that served as the living copies of the Quran.
- (ii) Individual companions had written portions of the Quran for personal use.
- (iii) Quran, written on parchments and other materials was collected and compiled into one copy during the time of Abubakar. This copy was kept under the custody of Hafswa.
- (iv) Muslim scholars were sent by Caliph Umar (R.A) to different parts of Islamic state to teach the Quran.
- (v) The Quran was harmonised using the Quraish dialect to overcome variations in

recitation and the copies thus produced and distributed to different cities during the time of Caliph Uthman (R.A).

- (vi) All un-official copies of the Quran in circulation were collected and burnt under the instruction of Caliph Uthman.
- (vii) The companions living in the era of the Caliphs recited, memorised into practice and constantly taught the tabiun the Quran.

6x1 =

6 marks

2.(a) **Moral teachings of Surah An-Nur**

- (i) The Surah highlights chastity which is a virtue for both men and women Q 24: 15 -16 highlights the punishment for sex offences e.g. fornicators to be given 100 lashes and there must be witnesses when the punishment is being carried out.
- (ii) Adultery is discouraged and Muslims are called upon to boycott adulterers and should not have any relations with them Q 24:3.
- (iii) Those who slander or create false allegations about sexual misconduct, those who accuse others of adultery without evidence to be given 80 lashes and if they repent thereafter then Allah will forgive them Q 24:4 - 5.
- (iv) Husbands who accuse their wives of infidelity without evidence should swear 4 times and invoke the curse of Allah on themselves if the wives swear in the same way, then they are acquitted. Q 24: 6 - 10.
- (v) The Surah lays down general principles regarding relations between Muslims that should be based on faith and not suspicions. Q 24: 26
- (vi) Believers are forbidden from entering houses of other people unless with permission. Q24: 27 - 29.
- (vii) Believers are warned to be careful about false rumours because they can cause pain and divisions among them, those who spread evil rumours deserve punishment and not encouragement. Q 24: 11 - 16.
- (viii) Marriage is encouraged among the single and pious even if they are slaves or poor as Allah will enrich them.
- (ix) Slavery is discouraged. Slave owners are asked to give financial help to the slaves so that they can earn their freedom. Prostitution by slave girls is also forbidden. Q 24:33
- (x) Muslim men and women should lower their gaze from looking at forbidden things and shun illegal sexual acts.
- (xi) Women are forbidden from revealing their adornment except to their husband and Mahrim. Q 24: 30 - 31
- (xii) Rules regarding coexistence and social relations are established, e.g privacy in the home is encouraged servants and under age children should not enter private rooms without permission especially before Fajr prayers, at noon and after Isha prayers. Q 24: 58 - 59
- (xiii) Old women past child bearing age are permitted to set aside their outer garment within the house. Q 24: 60.
- (xiv) Muslims are encouraged to treat the disabled kindly e.g. the blind, lame, crippled and sick, are allowed to eat in other people's houses.
- (xv) When entering other people's houses, it is good to offer greetings.

5x2

10 marks

(b) **Why the Quran is considered a perfect revelation.**

- (i) It is a comprehensive legislation governing all aspects of human life.
- (ii) Its language and style are unique and cannot be imitated.
- (iii) It lacks contradictions in its teachings.
- (iv) It lacks human manipulation/omissions or additions.
- (v) The copies of the Quran in existence are all uniform.
- (vi) Allah promised to preserve it from all alterations or loss.
- (vii) It has balanced teachings which answer to all human needs and problems.
- (viii) It addresses the past, present and future with all its prophecies coming true.
- (ix) It is a divine miracle that ascertains the truth in the mission of all the revealed scriptures.
- (x) It was revealed in its precise meaning and wording and transmitted by numerous persons both verbally and in writing.

5x1

5 marks

(c) **Importance of Surah Al-Fatiha**

- (i) It is the opening chapter of the Quran.
- (ii) It must be read in each portion (Raka) of Salah without which Salah will be invalid.
- (iii) It is the summary of the Quran. It contains all fundamental objectives of Islam.
- (iv) It is a supplication which is an integral part of Muslim's daily prayer.
- (v) Reciting it earns one rewards from Allah.
- (vi) It was the first Surah to be revealed as a whole.
- (vii) It contains the seven most recited verses of the Quran.

5x1

5 marks

3.(a) **Reasons that necessitated the collection and compilation of Hadith after the death of the Prophet (p.b.u.h)**

- (i) Memorises of hadith were dying of old age thus it was feared that hadith would perish and thus it had to be compiled.
- (ii) There was need to study hadith especially for the people who were not there during the time of the Prophet (p.b.u.h).
- (iii) The compilation of the Quran was complete thus there was no fear of tampering with the purity of the Quran.
- (iv) The Quran was already stored in people's memories and also copies circulated to the people.
- (v) There was need to compile Hadith so as to safeguard its purity and to avoid false hadith.
- (vi) There was need to distinguish between authentic and weak hadith.

5x1

5 marks

(b) **Method used by the Prophet(p.b.u.h) to transmit Hadith.**

- (i) Through establishment of informal schools in the mosque where he taught his Sunnah.
- (ii) Instructing his Sabahas to pass on knowledge to others e.g. He said, "pass on knowledge from me even if it is only one verse". During the Hijatul Wida, He said, "For those who are present should convey the message to those who are absent." It was common practice of the companions of the Prophet to tell those who are absent about the Prophet's deeds and sayings. Delegates coming to Madina to see the Prophet were ordered to teach their people when they return.

- (iii) Sending teachers to distant lands to teach Islam, e.g. Abdulla Ibn Makhtan and Musab Ibn Umayr were sent to Madina before Hijrah to teach Islam. There were delegates also delegates sent to Yemen in 9 A.H. to teach Islam.
- (iv) Writing letters to various rulers explaining the fundamentals of religion and inviting them to Islam.
- (v) Through practically demonstrating to his Sabahas e.g. how to perform Wudhu, Swalat, Hajj, etc.
- (vi) Offering incentives for teachers and students which motivated them to learn and practice his sunnah, e.g. on reward for students he said “that whoever searches for knowledge, he will be forgiven his past sins”, on reward for teachers, he said, when a man dies, all his actions comes to an end with three exceptions and one of them is knowledge from which benefits continues to be repeated.
- (vii) The prophet used threat of punishment e.g. he warned people of dire consequences if they remained ignorant, he also indicated punishment which will come on as a result of being taught and not learning.
- (viii) The prophet used to sit in the mosque and answer questions and he would at times test the companions on different aspects of Islam.
- (ix) He encouraged the Swahabas to learn his Sunnah through memorisation and practice of his sayings and deeds.

8x1

8 marks

(c) Significance of the stated Hadith in eradicating illiteracy.

- (i) It makes education compulsory on everyone.
- (ii) It makes it the duty of parents to teach their children or take them to school.
- (iii) Islamic government and all stakeholders have a duty to avail education to the people.
- (iv) Acquiring education merits reward.
- (v) One is rewarded for teaching.
- (vi) Seeking knowledge is higher in status than ritual worship.
- (vii) Islam encourages its followers to acquire all forms of beneficial knowledge.
- (viii) The learned person in Islam is considered superior to the illiterate person.

7x1 =

7 marks

4.(a) Benefits of Swalatul Jamaa.

- (i) Jamaa prayer rewarded more than prayers performed individually. (27 times more).
- (ii) It enhances brotherhood in Islam.
- (iii) It fosters a sense of unity among the Muslims.
- (iv) Muslims meet five times a day and hence can discuss their problems and come up with possible solutions.
- (v) It helps to break social classes or even racial barriers among worshippers.
- (vi) Helps in promoting a higher sense of spiritual development. Muslims' faith is strengthened in Swalatul Jamaa.
- (vii) Helps in development of punctuality and discipline in worshippers.
- (viii) Builds a sense of collective responsibility among Muslims.
- (ix) Praying in Jamaa is very much recommended in Islam.
- (x) It helps in strengthening social relations as people socialize and get to know each other.

8x1

8 marks

.(b) Factors that led to the development of schools of thought.

- (i) Differences in linguistic interpretation of the Quran where some scholars interpreted some Quranic verses differently. This led to the evolvement of schools of thought.
- (ii) The geographical spread of leading Muhadithin, these were spread all over the Muslim world and taught people around them their views thus leading to the evolvement of the schools of thought.
- (iii) The question of who should be depended upon for authority, either those who grew up in Madina and were conversant with the prophetic traditions of those from Kufa with the best Sahabas and Tabiuns, in the interpretation of the Quran and Sunnah. This created 2 groups which later grew into the 4 schools of thought.
- (iv) Issues came up and solutions could not be found either in the Quran or Sunnah; this led to the scholars to exercise their ijma so as to solve these issues and this led to the rise of the schools of thought.
- (v) The expansion of Muslim empire where Islam spread far and wide and many people converted to Islam. This led to the rise of different ideas which gave rise to the schools of thought.
- (vi) Different scholars had their own views on various issues in Islam, this also contributed to the rise of schools of thought.
- (vii) Competition in acquiring knowledge which gave rise to different opinions among the scholars also contributed to the rise of the schools of thought.
- (viii) Spread of authentic hadith which led to the different applications and issues also contributed to the rise of different applications and issues also contributed to the rise of schools of thought.
- (ix) Spread of hadith to different areas where weak/forged hadith came up and difference in opinions developed.

7x1

7 marks

.(c) Items on which Zakat is not payable.

- (i) Private house.
- (ii) Machine or engine used for manufacturing goods.
- (iii) Animals used for transportation.
- (iv) Women's jewellery for personal use which is below Nisab.
- (v) Personal clothes, furniture, weapons, tools which are not for sale.
- (vi) Books which are not for trade.

5x1

5 marks

5.(a) How the application of Hudud Laws can reduce the rate of crime in the society.

- (i) Punishments given for the sexual offences e.g. stoning for adultery and 100 lashes for fornicators will act as a deterrent for these immoral acts.
- (ii) Chopping off the hand will serve as a lesson to potential thieves and hence reduce the vice. This will also act as a shame to the offender before the public thus minimizing a repeat of the same.
- (iii) Punishing the murderers by killing them will serve as a lesson that no human being has the right to take the life of the other.

- (iv) Since the murderer has to be killed, it will remain as a living lesson to the society not to commit the crime.
- (v) The punishment for slander (80 lashes), which is carried out in public creates awareness to all those who witness it of the severity of the crime and thus no one would wish to be subjected to the same.
- (vi) The punishment awarded for robbery with violence will instil not only fear but respect for other peoples' properties.
- (vii) The fact that Hudud Laws cannot be manipulated by the state or individuals makes people to refrain completely from such crimes.

5x2

10 marks

.(b) Ways of performing Swalatul Musafir

- (i) Jam'u Taqdim
This is to bring forward a later prayer and performing it with the present prayer at the time of the latter, e.g. bringing forward Asr prayer and performing it with Dhur prayer or bringing forward Isha and praying it with Maghrib at Maghrib time with the intention of Jam'u Taqdim.
- (ii) Jam'u Taakhir:
This is delaying a present prayer and performing it with a later prayer at the time of the latter e.g. delaying Dhuhr prayer and performing it with Asr prayer at the time of Asr or delaying Maghrib and praying it with Isha prayer with the intention of Jam'u Taakhir.
- (iii) Qasr:
This is the act of shortening four Rakaat prayers to two Rakaats with the intention of shortening.

3x2

6 marks

. (c) Contributors of Imam Shaffi to Islamic Fiqh

- (i) He was recognized as a scholar at the age of 15 years and was authorised by the prominent scholars of Makka to give fatwa on religious issues.
- (ii) He was a well-known teacher and used to give lectures in the grand mosque in Makkah, he also travelled to Egypt where he taught students.
- (iii) He was the founder of the Shaffi Madh'hab (Shaffi School of Thought).
- (iv) He wrote several books which include Kitab-al-Risala, Kitab-al-Umm.
- (v) He accepted Ijmah as a source of Shariah as long as it involves the whole community. He also looked at religious matters with an independent legal reasoning.
- (vi) He was a distinguished scholar in Arabic language and commentary on the Quran, a skillful debater and a keen teacher.
- (vii) He studied the viewpoints of the Hanafi school of thought and the Muhtazilite doctrines which contributed to the development of Fiqh.

4x1

4 marks

6. (a) **Reasons for divine guidance.**

- (i) To guide mankind to the will of Allah.
- (ii) To provide mankind with the knowledge of Tawheed and the attributes of Allah. Such knowledge helps mankind to avoid false worship/Shirk.
- (iii) To provide mankind with the knowledge of the Unseen e.g. hereafter, Angels, Paradise and Hell.
- (iv) To direct people to the true worship of Allah.
- (v) To provide believers with hope for the future and warn the disbelievers of the punishment of Allah.
- (vi) To restore the authentic message of God to humanity and guard it against corruption and manipulation.
- (vii) Provide regulations in human life that guarantee prosperity in this world and in the hereafter.
- (viii) To provide mankind with skills and knowledge so as to execute his mandate as Allah's vicegerent on earth.
- (ix) Helps man to understand and appreciate God as the essence behind all the events that occur.

8x1

8 marks

.(b) **Importance of the belief in Qadar.**

- (i) It makes one to recognize the power and authority of Allah over His creatures.
- (ii) It brings about acceptance of life situations whether good or bad as being part of the will of Allah.
- (iii) It encourages Muslims to exercise patience when afflicted by calamities.
- (iv) It encourages Muslims to be contented with what they get in life as part of Allah's providence.
- (v) As one of the pillars of Imam, believers in Qadar earn rewards from Allah.
- (vi) It makes Muslims distinguish what is in human's domain and what is in the realm of Allah S.W. e.g. human beings plant crops but whether the crops will grow and mature is left to Allah.
- (vii) It helps the believers to rely solely on Allah.
- (viii) Understanding the concept of Qadar frees a believer from the danger of resigning to fate.
- (ix) Qadr, is a pillar of Imam without which one's beliefs is incomplete.

7x1

7 marks

.(c) **Characteristics of the Angels of Allah.**

- (i) They are free from sins.
- (ii) They are created from light.
- (iii) They are gender neutral.
- (iv) They neither drink nor eat.
- (v) They have no material bodies.
- (vi) They cannot deviate from God's commands.
- (viii) They have no physical desire, e.g. sleep.
- (ix) They don't have a will of their own.

5x1

5 marks

4.11.2 Islamic Religious Education Paper 2 (314/2)

1. (a) **Effects of Sexual perversions on the society:**

- (i) Moral decadence in the society, because people engage in immoral acts such as Zina which is fulfilling one's desires outside the acceptable norms e.g. sexual desires should only be fulfilled when one is legally married.
- (ii) Sexual perversions neglects the noble objectives of sex to a mere gratification of physical desires;
- (iii) It reduces reproduction since sexual perverts may not play their role as spouses according to the Shariah.
- (iv) It leads to the breakdown of marriage as the basic unit of the Muslim family;
- (v) It leads to the spread of sexual transmitted (Stds) such as HIV/AIDS
- (vi) It causes poverty in the society as resources are diverted from their proper use;
- (vii) It reduces economic productivity since many parents spend working hours in their pursuits of fulfilling their desires e.g. watching pornography.
- (viii) It increases the number of crimes in the society eg. rape, incest. etc.
- (ix) It is a major reason for incest.
- (x) Innocent children are abused to satisfy such perversions e.g child prostitutions, pornography and paedophile.
- (xi) It attracts punishment from Allah in this world and in the hereafter
- (xii). Children whose parents engage in immoral acts may suffer due to negligence.

8 x 1 = 8 marks

1. (b) **Etiquettes of speech according to Islamic teachings.**

- (i) A person should either say what is good and beneficial or remain silent;
- (ii) A person's speech should be based on truth. The prophet (p.b.u.h) said "speak the truth even if it is bitter";
- (iii) A person's speech should guarantee the safety of others;
- (iv) Speech should be used for remembrance of Allah (dhikr) and promotion of general good e.g giving of charity and reconciliation;
- (v) Speech should not involve slander, lies, back biting or giving false witnesses or testimonies.
- (vi) Two people should not speak alone isolating a third person when they are together to avoid suspicion or ill feeling;
- (vii) In speech, Muslims should avoid useless and hurtful jokes and vain talks;
- (viii) Avoid use of obscene language such as abuses and insults;
- (ix) Avoid using curses in speech.
- (x) Avoid harsh speech or speaking in a loud voice or tone except when forbidding wrong or enforcing laws of Allah.

5 x 1 = 5 marks

(c) **Rationale for the prohibition of intoxicants in Islam:**

- (i) Intoxicants are the mother of all vices and since those who consume intoxicants are prone to vices such as adultery, fornication, theft as a result of addiction e.t.c.

- (ii) Prayers of a Muslim who consumes alcohol (khamr) will not be accepted by Allah (S.w);
- (iii) many families are destroyed by intoxicants e.g. absentee and irresponsible parents who spend their time drinking alcohol hence neglecting their parental responsibilities;
- (iv) drunkards and drunk addicts commit crimes e.g theft so as to sustain their habits;
- (v) intoxicants are harmful to the health and well being of a human being e.g. can lead to diseases such as liver cirrhosis, anxiety, brain damage e.t.c.
- (vi) consumption of alcohol has led to loss of many lives through road accidents;
- (vii) consumption of intoxicants leads to wastage of time and money as much time is wasted in bars and money wasted in buying the intoxicants.
- (viii) leads to negligence of children by parents, the children become delinquents and a burden of society.
- (ix) leads to divorce as a result of failure to fulfill conjugal rights and providing basic necessities;
- (x) one who uses intoxicants is cursed according to the Prophet (S.A.W)

7 x 1 = 7 marks

2. (a) **Effects of terrorism on the society**

- (i) Terrorist actions create fear and despondence in the society. Members of the society remain constantly threatened by the fact that terrorist attacks have no specific time or place and hence are downcasted;
- (ii) Members of the society lose trust in each other and some take this opportunity to strike others because of suspicion rather than concrete reasons;
- (iii) Different segments of the society may end up hating each other hence creating permanent hatred in the society which may lead to fights;
- (iv) members of the society are deprived the right of living peacefully and in tranquillity because of the fights which may erupt as a result of the hatred;
- (v) Development in the society is hindered as people who are subjected to this hatred due to terrorist actions cannot join hands in building the nation.
- (vi) As a result of the attacks from the terrorists, innocent people are victimised either by the government or other quarters in the name of fighting terrorism.
- (vii) Property is destroyed and lives are lost in the case of a terrorist attack. e.g September 11.
- (viii) Investors are threatened by the attacks as a result of which they run away from our societies hence melting down the economy.
- (ix) People who practice terrorism portray themselves as bad people and are always cut off from the society.
- (x) certain fundamental rights and freedom are deprived of the people who deserve them e.g. subjecting extra vetting to people who want to have their identity cards, passports and other documents or even denying them completely.

8 x 1 = 8 marks

2

(b) **Rights of a Muslim wife**

- (i) To receive Mahr (dowry) from the husband.
- (ii) To receive maintenance (nafaqah) in form of food, clothing, shelter and medical care.
- (iii) Equal and fair treatment from the husband especially, if he is married to more than one wife (Q 2:228).
- (iv) Right to conjugal intimacy.
- (v) Has a greater right to the custody of children (especially minors) at the dissolution of marriage and to receive maintenance of this service.
- (vi) Right to keep and dispose any property she earns through her effort or that which she may have inherited from her relatives.
- (vii) Right to inherit from her deceased husband.
- (viii) Right to be consulted on decisions that affect her. e.g marriage of the daughters.
- (ix) Respect for her close relatives. e.g her parents, siblings etc.
- (x) Right to retain her identity i.e retain her surname.

8 x 1 = 8 marks

(c) **Conditions to be fulfilled before the administration of the estate**

- (i) Payment of debts;
- (ii) Payment of funeral expenses;
- (iii) Execution of the will left by the deceased;
- (iv) Settlement of personal liabilities;
- (v) Settlement of Zakat which is due.

4 x 1 = 4 marks

3. (a) **Islamic teachings on the acquisition and ownership of property**

- (i) Every person has a right to acquire and own property legally;
- (ii) Islam sanctions acceptable ways of acquiring property i.e, in trade, inheritance, gifts and work.
- (iii) Islam prohibits illegal ways of acquiring property e.g hoarding, monopoly and charging interest.
- (iv) Islam forbids one to take what belongs to others without their permission e.g stealing, robbery or deceit.
- (v) All property belongs to Allah and is held in trust by mankind.
- (vi) One should pay religious dues on property such as Zakat.
- (vii) A person should avoid extravagant use of resources and property.
- (viii) One should use his property for the benefit of the community.
- (ix) A person should avoid the usage of property for harmful purposes.
- (x) One should not acquire harmful things and substances e.g wine, narcotics, magical tools etc.
- (xi) One should abide by the rules and laws of the country in ownership and acquisition of property e.g. in Kenya it is prohibited to own elephant tusks.

8 x 1 = 8 marks

(b) **Circumstances under which a business contract is considered invalid in Islam**

- (i) A sale is not valid unless there is an offer by the seller and acceptance by the buyer or his agent.
- (ii) The transaction is invalid 'if the offer and acceptance do not correspond i.e if the offered 'price' is one thousand and the buyer 'accepts' for five hundred.
- (iii) A sale is invalid if the offer or acceptance is made conditional upon an event outside the agreement e.g 'I sell it to you, should the rain fall.'
- (iv) Parties to the contract must have reached the age of puberty and are sane. It is not a must that both are Muslims.
- (v) Parties to the contract must not be forced to make the business contract.
- (vi) A business contract should not involve something that is impure in itself (najasa) e.g sale of pigs.
- (vii) It is invalid to transact something which is not useful or unlawful e.g poison, musical instruments.
- (viii) It is not valid to sell other people's properties without their permission.
- (ix) Any business contract or transaction that involves riba (interest) is invalid (Q.2:275; 2:278).
- (x) It is not valid to make a transaction or contract that includes an invalid stipulation e.g I buy your house provided you divorce your wife.

7 x 1 = 7 marks

(c) **Measures taken to guard against hoarding**

- (i) Open markets for competition and avoid monopoly.
- (ii) Creating awareness in the society on the harmful effects of hoarding.
- (iii) Introduction of stiff penalties (Taazir) against hoarders.
- (iv) Boycotting businesses of the people who practice hoarding.
- (v) Naming and shaming hoarders.
- (vi) Instilling values such as honesty and fair business practices in the people
- (vii) Reminding business people on the importance of fearing Allah (Taqwa) in all their transactions and the punishment that await the hoarders in the hereafter.

5 x 1 = 5 marks

4. (a) **Lessons from the farewell speech of the Prophet**

- (i) Taking of interest is unlawful.
- (ii) All blood feuds were abolished.
- (iii) Kind treatment to wives.
- (iv) Brotherhood among Muslims was encouraged.
- (v) Sanctity of private property.
- (vi) Oppression and injustice are prohibited.
- (vii) Adherence to the teaching of the Quran and Sunnah.
- (viii) Fair treatment of Servants and Slaves.
- (ix) Equality of all believers in the sight of Allah.
- (x) Propagation of Islamic teachings to others.
- (xi) Avoidance of all sins.

8 x 1 = 8 marks

(b) Ways in which Prophet Muhammad (P.b.u.h) encouraged religious tolerance

- (i) He accorded non Muslims freedom of worship expression association and movement.
- (ii) He did not compel others to change their religion.
- (iii) He was a living example of nobility and humanity to both Muslims and non Muslims.
- (iv) He projected his exemplary character and actions that won the hearts of non believers.
- (v) The prophet never insulted anyone or retaliated even under extreme provocation.
- (vi) He never oppressed or persecuted anyone because of their faiths.
- (vii) He declared that other peoples' places of worship are sacred.
- (viii) He taught against abusing other religions and their gods.
- (ix) He advocated for fair treatment of prisoners of war.

6 x 1 = 6 marks

(c) Problems faced by Caliph Ali (R.A)

- (i) The strong opposition from Muawiya and his group.
- (ii) Lack of support from the governors who were appointed by Uthman (R.A),
- (iii) The emergence of different groups in Islam e.g Kharijites, Shias et.c.
- (iv) Civil wars which broke out during his caliphate i.e battle of Jamal, battle of Siffin.
- (v) The underground activities of the Munafiqun to undermine the Caliph.
- (vi) Neutrality of many companions which led to lack of support for Ali e.g Ibn Abbas, Ibn Umar e.t.c.
- (vii) Existence of the Murderers of Uthman (R.A) in Alis camp denied him support of many Swahabas.
- (viii) The support of Aisha, the widow of the prophet, to Muawiyah made many people to join the camp of Muawiyah.

6 x 1 = 6 marks

5. (a) Challenges faced by Muslims in practising Islam in Kenya.

- (i) Infringement of freedom to practice Islam among students in some schools. For example some schools ban the wearing of hijab by Muslim girls. Others schools do not allow their students to go for prayers or force them to go to church.
- (ii) Muslims are denied full rights as citizens of this country e.g denial of I.D cards, passport and birth certificates to genuine Kenyan citizens who are Muslims. Sometimes the government imposes strict conditions for Muslims in acquiring these documents.
- (iii) Discrimination on employment opportunities, both in the public and private sectors.
- (v) Lack of education institutions to promote Muslim educational needs such as Muslim schools, colleges and universities.

- (vi) Harassment by state organs such as police on suspected Muslim.
- (vii) Scarcity of Muslim-owned mass-media to cater for publicity and propagation needs e.g Newspapers, radio and T.V stations.
- (viii) Scarcity of Muslim professionals and trained manpower in all disciplines including I.R.E teachers.
- (ix) Closure of Muslim international charity and NGOs by the government which left a vacuum in meeting the needs of Muslims in education and social welfare.
- (x) False accusation of Muslims as terrorists by virtue of their dress code or appearance.
- (xi) Muslims being arrested without the due process of law being followed e.g being confined in police custody without charge in court or legal representation.
- (xii) Illegal rendition to foreign countries without due process of law.

7 x 1 = 7 marks

(b) The achievements of the Fattimid dynasty

- (i) Improvement of infrastructure e.g. the building of bridges, buildings and canals in Egypt.
- (ii) The fatimids established Al-Azhar University, which became one of the earliest institutions of higher learning in the world.
- (iii) They founded DarulHikma which had a library and facilitated the growth of Muslim scholars and Islamic scholarship.
- (iv) They patronized Muslim scholars in various sciences e.g Ali b. Hassan al-Haitham who became a great physicist and Optician.
- (v) They promoted the development of Islamic architecture with great distinction e.g. the great mosque of Al-Azhar.
- (vi) The fatimids also excelled in other aesthetic sciences such as arts, Muslim drawings, design, ceramics and carvings.
- (vii) They established a strong naval force which helped in defending the dynasty from external threats.
- (viii) Fatimids extended the territorial spread of Islam to other countries such as to Syria, Palestine and Hijaz.
- (ix) The fatimids distinguished themselves as most tolerant to other Muslims who did not belong to shia faith.

7 x 1 = 7 marks

(c) The contributions of Muslims to the development of culture in East Africa

- (i) They have contributed towards the growth of Kiswahili language which is greatly influenced by Arabic spoken by the early Muslims.
- (ii) Muslim have shaped the dietary habits and regulation of East Africa e.g the eating of halal foods and the introduction of Muslim recipes.
- (iii) The manner of dressing of East African peoples has been significantly influenced by Muslims. For example the introduction of Kofia and Kanzu for males as well as buibui or hijab for women. A new concept of covering nakedness (awrah) was also put in place.

- (iv) Muslims have also influenced the material culture of this region e.g architectural designs (such as minaret), art and craft, music, songs e.g poems and didactic compositions (maulid barzanji).
- (v) Muslims have intermarried with other East African, people. This has promoted good neighbourliness and peaceful co-existence.
- (vi) Introducing new regulations on interpersonal relations such as mahrim (close relatives).
- (vii) Introduction of new calibre of leaders and specialists who replaced the old/traditional ones e.g ulama, kadhis and political leaders.
- (viii) Introduction of new ceremonies and festivals such as Idd, Juma, nikah ceremonies.
- (ix) Introduction of new belief system and ritual worship e.g belief in Allah alone; salat, zakat e.t.c.

6 x 1 = 6 marks

6. (a) **The contribution of Sheikh AL-Amin Mazrui to the development of education in East Africa**

- (i) He was a Muslim scholar and a former, Sheikh Al-Amin carried out educational work to change the educational backwardness of Muslims in the region.
- (ii) He opened his own private school where he taught students from all over East Africa on various disciplines of Islamic studies. Examples of his students include Sheikh Abdallah Salel al-Farsy and Sheikh Muhammad Kasim Mazrui.
- (iii) He used to offer mosque darsas to urge Muslims not only to take Islamic education seriously but also western education. He also taught many students in madrasas and mosques at the coast.
- (iv) He defended the pursuit of western education as being not contrary to Islamic teaching by arguing on the basis of such hadith of the prophet which urged Muslims to seek knowledge even if in China.
- (v) He encouraged Muslim women to seek education, especially religious knowledge.
- (vi) He is credited for the opening of the first Arab school for the teaching of Islamic Studies.
- (vii) He championed for the inclusion of Arabic in public schools.
- (viii) He had in his personal library many books on Islam and donated most of them to public libraries.
- (ix) He wrote many books both in Arabic and Kiswahili on a variety of Islamic topics to meet the educational needs of the Muslims. Examples include Hidayatul Atfal ("Guidance of Children) and Masoma Ya Dini ("Religious Education")
- (x) He promoted the teaching of Islamic Religious Education in Schools.

5 x 2 = 10 marks

(b) **Biography of Ibn Sina**

- (i) His full names are Abu Ali al-Hussein Ibn Abdallah Ibn Sina.
- (ii) He was born in 980 A.D at Afshana near Bukhara.

- (iii) He received his early education in Bukhara.
- (iv) By the age of 10, he was well versed in the study of the Quran and other sciences.
- (v) He studied philosophy by reading various Greek and Islamic books.
- (vi) He also studied logic from a famous Philosopher called Abu Abdalla Natili.
- (vii) He attained the degree of expertise in medicine while still young.
- (viii) He mastered theology, physics, medicine and maths at the age of 16.
- (ix) He gained wide fame for physics.
- (x) He was consulted by medical practitioners on the profession
- (xi) He taught medicine and philosophy at Asfahan.
- (xii) He wrote extensively both in medicine and philosophy .eg AL-Qanun-Fi-tib (canon of Medicine) which was a reference book in european universities until the 17th century.
- (xiii) He harmonised the Greek based Philosophy with Islamic teachings.
- (xiv) He died in the year 1037 A.D at the age of 57 years and buried at Hamadan.
- (xv) He is considered to be the greatest philosopher of Islam.

5 x 2 = 10 marks