



## 16.0 ISLAMIC RELIGIOUS EDUCATION (314)

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

1. (a) **Ways through which Muslims preserve the Qur'an today.**
- (i) Through memorization: the Qur'an has been committed to memory by many Muslims, hence its preservation.
  - (ii) Qur'an recitation competitions where Muslims both young and old take part and prizes offered to the best reciters.
  - (iii) Qur'an has been preserved in print and electronic media e.g. cassettes, CDs, flash disks, magazines, newspapers. The written text of the Qur'an can be stored on CDs and flash disks, and also the recitation of the whole Qur'an can be recorded in cassettes.
  - (iv) Qur'an is recited daily in prayers by all Muslims.
  - (v) The printed copy of the Qur'an has been reprinted and copies circulated all over the world.
  - (vi) The whole text of the Qur'an is recited by Muslims during the holy month of Ramadhan.
  - (vii) Programmes on Qur'an recitation are broadcast on television and radio e.g. radio Iqra, radio Rahma.
  - (viii) High respect is accorded to memorizers and this encourages Muslims to commit the Qur'an to memory.
  - (ix) Original manuscript of the holy Qur'an which dates back to the period of Sahaba is preserved in museums around the world.
  - (x) Qur'an has been written in separate volumes e.g. Surah Yasin, Sura Al-fatiha, for easy recitation and preservation.
  - (xi) The Qur'an has been translated into other languages e.g. Kiswahili, therefore, many Muslims are able to read it and understand hence, preserve it.
  - (xii) Qur'an has been printed on calendars and gift artefacts found all over the world hence its preservation.
  - (xiii) Qur'an is taught at all levels of learning e.g. Madrasa (duksi), schools, colleges, universities.
  - (xiv) Qur'an recitation is done at the beginning of every Islamic function or meeting hence encouraging its preservation.

(10 x 1 = 10 marks)

(b) **Reasons why Qur'an is considered a guide to mankind.**

- (i) Qur'an links man to Allah, his creator.
- (ii) Teaches man how to worship.
- (iii) Clarifies to believers what is permissible.
- (iv) Clarifies to believers what is prohibited.
- (v) Teaches the believers rules and regulations governing their religious, political, economic and social lives.
- (vi) Qur'an is consistent and does not contradict itself hence reliable.
- (vii) Qur'an agrees with human nature.
- (viii) Applies to all people at all times.
- (ix) Clarifies reward and punishment.
- (x) Teaches man about the day of judgement.
- (xi) Teaches man on simplicity of life.

(5 x 1 = 5 marks)

(c) **Reasons why Qur'an was revealed in portions.**

- (i) to strengthen belief and heart of the Prophet (p.b.u.h.) (Q25:32).
- (ii) the revelation was a difficult experience to the Prophet (p.b.u.h.) as seen in the revelation of the first verses thus it was revealed in bits so as to ease the difficulties he was going through.
- (iii) to make understanding and application of the Qur'an easier to the believers.
- (iv) to make memorization easier for the believers.
- (v) to allow room for spiritual development to the believers.
- (vi) to implement the laws of Allah in a gradual manner.
- (vii) to answer questions put forward to the Prophet (p.b.u.h.).
- (viii) to serve as a miracle and a challenge to the pagans of Makka.
- (ix) to prove that the Qur'an is actually a speech of Allah.

(5 x 1 = 5 marks)

2. (a) **Role played by angel Jibril in the revelation of the Qur'an.**

- (i) Jibril brought the Qur'an from *Lauhil Mahfudh* to the Prophet (p.b.u.h.).
- (ii) He came to the Prophet in a vision and spoke to him in a clear voice to deliver the Qur'an.
- (iii) He recited the Qur'an to the Prophet (p.b.u.h) many times and the first occasion was at the cave of Hira.
- (iv) He brought the Qur'an in bits as commanded by Allah in order to make it easily understood and applied accordingly, this continued for 23 years.
- (v) In the last days of the Prophet's life, Jibril came during Ramadhan to read the Qur'an with the Prophet (p.b.u.h.) as ordered by Allah.
- (vi) He was a teacher of the Prophet, he taught him how to read and pronounce the words of the Qur'an.
- (vii) He was a friend and comforter to the Prophet, he comforted the Prophet when he faced opposition from his own family and tribe.
- (viii) He advised the Prophet (p.b.u.h.) on the arrangement of surahs and verses in the Qur'an.

(7 x 1 = 7 marks)

(b) **Attributes of Allah mentioned in Ayatul kursi.**

- (i) the most high.
- (ii) the most great.
- (iii) the ever-living.
- (iv) the all-knowing.
- (v) the sustainer.
- (vi) the protector.
- (vii) the only ONE

(6 x 1 = 6 marks)

(c) **Teachings of Surah An-Nasr.**

- (i) Victory comes from Allah.
- (ii) Allah is all forgiving.
- (iii) Believers should glorify Allah.

(iv) **Believers should seek for forgiveness from Allah (repentance).**

- (v) Allah will always help the believers.
- (vi) Emphasizes Allah's mercy to the Prophet (p.b.u.h.)
- (vii) Believers should humble themselves before Allah.
- (viii) Believers should seek for Allah's grace and attribute any success to Allah's goodness and mercy.

(7 x 1 = 7 marks)

3. (a) **Differences between Hadith Qudsi and Hadith Nabawi.**

- (i) Hadith Qudsi were revealed through dreams and inspiration but Hadith Nabawi are words and actions of the Prophet himself.
- (ii) Hadith Qudsi are fewer in number and Hadith Nabawi are many in number.
- (iii) Hadith Qudsi are direct revelation from Allah to the Prophet but conveyed to the people in the Prophet's own words and Hadith Nabawi are sayings or actions of the Prophet (p.b.u.h.)
- (iv) The chain of authority of Hadith Qudsi ends with Allah and that of Hadith Nabawi ends with the Prophet (p.b.u.h.)

(3 x 2 = 6 marks)

(b) **Ways through which Muslims can control anger.**

- (i) Remembering Allah through *dhikr*.
- (ii) Taking ablution (wudhu).
- (iii) Changing position e.g. when one is standing should sit down.
- (iv) Walk away from the situation evoking anger.
- (v) Seek refuge in Allah from evils of satan by saying '*audhu billah mina shaitwan rajim*'.
- (vi) Observe humility.
- (vii) Keeping silence.
- (viii) Avoid unnecessary arguments.
- (ix) Avoid aggressive situations and people.

(7 x 1 = 7 marks)

(c) **Qualities of a Muhaddith**

- (i) Sound/retentive memory.
- (ii) Thorough knowledge of the holy Qur'an.
- (iii) Knowledge of the biographies of hadith narrators.
- (iv) Ability to differentiate between sound and weak hadith.
- (v) Scholar of hadith.
- (vi) Trustworthy.
- (vii) Knowledge of historical development of Sharia.
- (viii) Mastery of Arabic language.
- (ix) Truthfulness/sincerity.
- (x) A practising Muslim.

(7 x 1 = 7 marks)

4. (a) **Account of the day of resurrection.**

- (i) Blowing of the trumpet by angel Israfil will signify the day of resurrection.
- (ii) There will be a violent quake and the earth, buildings, mountains will move from their foundation.
- (iii) People will come out of their graves in their true form.
- (iv) Heights, depths will come to one level.
- (v) The heaven will split asunder and become like a lifeless body.
- (vi) The sun and stars will fade.
- (vii) The rivers will be set on fire.
- (viii) Rain shall pour down from heaven.
- (ix) Human beings will be like flying kits.
- (x) The second and final trumpet will be sounded.

(8 x 1 = 8 marks)

**(b) Relevance of Tawheed in the life of a Muslim.**

- (i) Tawheed generates a sense of modesty and humility and removes arrogance and pride in Muslims.
- (ii) Encourages Muslims to live upright lives because they know that success and salvation is only through Allah.
- (iii) Instills in Muslims a firm belief in Allah.
- (iv) Consoles Muslims in times of hardship and fills their hearts with hope and satisfaction.
- (v) Creates a strong degree of determination and trust in Allah because one is assured of Allah's support.
- (vi) Inspires bravery in Muslims and removes cowardice.
- (vii) Instills an attitude of peace and contentment in Muslims.
- (viii) By believing in Tawheed, Muslims obey Allah's laws, strive to do good and abstain from evil.

(5 x 1 = 5 marks)

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

- (i) Taught mankind how to do good and avoid evil.
- (ii) Their teachings were clear, simple and straight forward.
- (iii) Sincere and dedicated to their work.
- (iv) Had clear knowledge of what they had been sent for and never deviated from it.
- (v) Good character e.g honest and truthful.
- (vi) Intelligent and of high integrity.
- (vii) Ma'sum - did not commit sins intentionally.
- (viii) Free from serious diseases.
- (ix) Main aim was to preach oneness of Allah/Tawhid, and to successfully complete their mission as instructed by Allah.

(7 x 1 = marks)

**5. (a) How the performance of Hajj creates unity among Muslims.**

- (i) All Muslims perform same rituals and follow the same regulations symbolizing unity among them.
- (ii) Uniformity of dress is a sign of unity e.g. all Muslims wear the Ihram.
- (iii) Prohibitions during Hajj apply to all pilgrims e.g. they are prohibited from destroying vegetation, use of perfume etc.
- (iv) Observance of humility and simplicity of dress and food applies to all pilgrims hence, creates unity.
- (v) All pilgrims engage in the same spiritual activities e.g. chanting of *labayk*.
- (vi) Muslims interact, exchange ideas and are able to assist each other in any issue hence symbolizes unity.
- (vii) Muslims from all over the world gather in one place to worship Allah.
- (viii) The rite of slaughtering during Hajj performed by Muslims all over the world symbolizes unity.
- (ix) Congregating at Arafat is a symbol of unity.
- (x) Performance of Hajj itself by all Muslims is a symbol of unity.

(5 x 2 = 10 marks)

**(b) Sunnah rites of Hajj**

- (i) to take optional bath before proceeding to Arafat.
- (ii) to utter glorification (*labayka*).
- (iii) to perform 2 rakaat ritual prayer.
- (iv) to drink from the spring of Zamzam.

- (v) to visit the tomb of the Prophet (p.b.u.h.).
- (vi) to visit the graves of the Sahaba.

(5 x 1 = 5 marks)

**(c) Reasons that make it compulsory for Muslims to slaughter during Hajj.**

- (i) if a pilgrim breaks the rules of Ihram.
- (ii) if a pilgrim did not adhere/follow the restrictions of Ihram after performing Umrah.
- (iii) if a pilgrim combines Umrah and Hajj together.
- (iv) if a pilgrim fails to spend a night at Muzdalifa.
- (v) if a pilgrim fails to spend three nights in Mina.
- (vi) if a pilgrim fails to throw stones at the Jimaar.

(5 x 1 = 5 marks)

**6. (a) Differences between Zakat and Sadaqa.**

- (i) Zakat is compulsory to those who qualify to pay but Sadaqa is optional.
- (ii) Zakat is given to Muslims only while Sadaqa can be given to both Muslims and non-Muslims.
- (iii) Zakat has specified recipients while Sadaqa can be given to anyone.
- (iv) There is a fixed rate of Zakat payment while any amount can be offered as Sadaqa.
- (v) There is a minimum amount in which Zakat is payable (Nisab) but Sadaqa has no Nisab.
- (vi) Zakat is payable only on savings that have been in one's possession for at least a year but this not necessary for Sadaqa.
- (vii) Zakat paid on tangible property while Sadaqa can be property and even good deeds.
- (viii) Zakat is a pillar of Islam while Sadaqa is an act of charity.

(5 x 2 = 10 marks)

**(b) Benefits of fasting during the month of Ramadhan.**

- (i) It is a fulfilment of a pillar of Islam.
- (ii) It is a commandment of Allah to all Muslims (Q2:183).
- (iii) Muslims gain spirituality (taqua), brings them closer to Allah.
- (iv) Makes those who are well off know what hunger is and appreciate the problem of poverty.
- (v) Prepares Muslims in times of hardship and famine.
- (vi) Instils sense of loyalty to Allah, that a Muslim who has money and food leaves all that and decides to fast so as to please Allah.
- (vii) Fasting is beneficial to health e.g. it prevents diseases like hypertension and diabetes.
- (viii) Develops sense of responsibility towards the less fortunate members of society and encourages good deeds.
- (ix) Discourages evil among Muslims.
- (x) It is intended to help Muslims save and do sound budgeting.
- (xi) Creates unity and brotherhood among Muslims e.g. they observe fasting, share iftar, perform taraweh prayers etc.
- (xii) Creates peace among Muslims, as this is the month of tawba and peace, Muslims engage mainly in spiritual devotion.
- (xiii) Develops/enhances generosity among Muslims.

(10 x 1 = 10 marks)

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

1. (a) **Islamic measures put in place to guard the society against zina.**
- (i) Islamic teachings emphasize that Muslims who attain the age of maturity should marry to avoid Zina.
  - (ii) Prohibition of free mixing of sexes, men and women are not allowed to mix freely e.g in the mosque men and women pray in separate areas.
  - (iii) Prohibition of acts that may lead Muslims to commit fornication or adultery e.g consumption of alcohol, engaging in dancing etc.
  - (iv) Muslim men are allowed to marry maximum of four wives, incase a man falls in love with another woman he should marry her instead of committing zina.
  - (v) Harsh punishment has been prescribed by the Quran on fornicators and adulterers. Q 24: 2 - 3.
  - (vi) Muslim women should dress decently i.e they should cover their bodies with the exception of the hands and face. This reduces the evil of temptation which can lead to zina.
  - (vii) Restrictions on men from visiting other men's homes in their absence, a man cannot visit another man's house if its only the wife who is at home.
  - (viii) Islam allows divorce incase a couple are unable to reconcile their differences to enable both parties choose suitable/appropriate spouses.
  - (ix) Muslim women should be accompanied by Muhrim when going on a journey.
  - (x) Islam prescribes reward for those who keep away from zina.
  - (xi) Muslims are encouraged to practice piety to prevent them from engaging in immoral acts.
- 5 x 2 = 10 marks
- (b) How the mass media has eroded the morals of the Muslim youth in Kenya
- (i) Distortion of Muslims identity where the mass media portrays images opposed to Muslim culture e.g keeping of beard for men which is the Muslim identity is portrayed as unfashionable.
  - (ii) Muslim youth labelled as extremists and fundamentalists.
  - (iii) Advocating for western way of dressing where advertisements on television show that wearing of tight and short garments is fashionable.
  - (iv) Muslim youth waste a lot of time watching immoral films and surfing and their Ibadah.
- (v) Violence is a feature of most western films, hence leads to aggressive behaviour among the youth.
- (vi) The mass media glorifies alcoholism and drug abuse hence leads youth to abuse alcohol and drugs.
  - (vii) Mass media portrays the Islamic culture as backwards hence the youth have embraced the western culture which is immoral.
  - (viii) Mass media encourages the youth to rebel against the acceptable norms in the society e.g through films, songs, hence the youth have become rebellious and disrespectful towards elders.
  - (ix) Distortion of Islamic teachings has made the youth lose faith in their religion e.g portraying polygamy in Islam as an avenue of spreading HIV/AIDS.
  - (x) Publishing/broadcasting negative articles about Islam e.g Islam mistreats women, this makes the youth especially girls develop rebellious attitude.

- (xi) The youth have no respect for elders and they glorify use of vulgar language as a result of the songs they listen to and films that they watch.

5 x 2 = 10 marks

2. (a) **Reasons for Jihad in Islam**

- (i) for self defence; incase one is attacked by enemies then he should fight them;
- (ii) in order to defend the weak members of the society; fighting with the intention of helping those who are being oppressed. (i.e 4: 75);
- (iii) in defence of religion/in the course of Allah;  
Muslims are supposed to fight in order to defend their religion.
- (iv) fighting to remove aggression; Islam allows Muslims to fight those who are aggressive e.g where one country attacks another for no particular reason then it should be fought.
- (v) for protecting places of worship; all places of worship in which the name of Allah is glorified should be protected against those who want to destroy them. (i.e 22:40)
- (vi) Waging Jihad so as to defeat those who cannot tolerate Allah's message e.g where Muslims are denied freedom of worship.
- (vii) Jihad can be undertaken to defend property e.g in a situation where property has been destroyed or stolen.
- (viii) Jihad can be undertaken so as to bring an end to evil e.g people who refuse to pay zakat, who practice immoral activities should be fought.

5 x 2 = 10 marks

(b) Rules of Jihad according to Islamic teachings

- (i) prayers and supplication to Allah before, during and after the Jihad.
- (ii) Jihad should only take place after avenues of peace have been exhausted.
- (iii) killing of old people, women, children and those engaged in worship prohibited.
- (iv) soldiers should not mutilate dead bodies.
- (v) destroying burning or cutting vegetation is not allowed.
- (vi) destroying of places of worship is not allowed during Jihad.
- (vii) Slaughtering of flock or herds is not acceptable except for subsistence.
- (viii) War captives should not be persecuted.
- (ix) a person who surrenders should not be attacked.
- (x) the enemy should not be ambushed. should be informed about the attack in advance.
- (xi) injured soldiers should be taken care of regardless of the side they are fighting for.
- (xii) all treaties and accords signed by the warring parties should be respected.
- (xiii) soldiers should not steal the booty.
- (xiv) there should be fair distribution of the booty.

10 x 1 = 10 marks

3. (a) Effects of corruption on the Muslim society.

- (i) division and hatred among Muslims e.g in a situation where a person who is not qualified is given a job at the expense of one who is qualified can create enmity.
- (ii) creates unemployment where jobs can only be offered to those who are known hence leaving the majority unemployed.
- (iii) corruption leads to greed for more and more gain, a corrupt person will always want more and more gain.
- (iv) increase in crime activities; e.g a policeman who is bribed to protect corrupt people encourages them to continue.

- (v) a person who engages in corruption lacks respect from other members of the society;
- (vi) strict punishment has been prescribed for those who engage in corruption by the shariah;
- (vii) misappropriation of funds which are meant to assist the less fortunate members of society e.g corrupt Muslims who misuse zakat funds.
- (viii) corruption kills initiative, hardwork and integrity e.g promoting underserving people who are not qualified.
- (ix) loss of income for the government where most of the revenue is pocketed by corrupt people who evade tax.
- (x) creates social classes in society where those who are corrupt form the class of the rich and the remaining majority form the class of the poor.
- (xi) corruption creates shortage of goods and increase in prices, creates brings hardships to the poor who are not able to access basic necessities.

5 x 2 = 10 marks

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

- (i) to be obeyed by the wife in lawful matters;
- (ii) to be treated with respect, love and kindness;
- (iii) his wife should take care of his property in his absence;
- (iv) his honour should be protected i.e. his wife should not have relations with other men;
- (v) his wife should seek for his permission when leaving the house and when she wants to perform sunnah acts e.g fasting;
- (vi) to be taken care of by his wife;
- (vii) the wife should not admit anyone in the house whom he does not approve;
- (viii) his wife should act on his confident i.e. she should not reveal his secrets.

5 x 1 = 5 marks

(c) **Conditions of borrowing and lending money**

- (i) there should be no interest charged
- (ii) both parties should be mature and of sound mind
- (iii) there should be a written agreement signed by both parties
- (iv) there must be witnesses to the transaction
- (v) the borrower should be allowed more time if he is unable to pay on time
- (vi) date of paying back should be stated
- (vii) money borrowed should be used for halal purposes
- (viii) lender should not attach conditions or expect favours from the borrower

5 x 1 = 5 marks

4. (a) **Contributions made by Abubakar Assidiq to the development of Islam**

- (i) he maintained the unity and integrity of the Islamic state when people rebelled after the Prophet's death by organizing various campaigns and expeditions such as the campaigns to fight against the apostates, false prophets, expeditions to Syria, Persia.
- (ii) he expanded the Muslim empire through preaching of Islam far and wide.
- (iii) Compilation of the Quran; during the Prophet's lifetime, the Quran was written on different materials and it was feared that it may be lost hence under the leadership of Abubakar, it was compiled into one volume.
- (iv) He was strict in administration and he never allowed any of his officers to behave in an irregular manner.



- (v) he decided the matters of the state after consultation and appointed public officers on merit.
- (vi) he strengthened the Muslim army by ensuring proper administration, high level of motivation and discipline hence gained success in all expeditions.
- (vii) he divided the Arabian Peninsula into different provinces for the purpose of providing better services and effective administration to the Muslims.
- (viii) he -----special attention to the preaching of Islam e.g he preached to the enemies before fighting them.
- (ix) he bought the freedom of several Muslim slaves who were persecuted by their masters e.g Bilal
- (x) In Madina he purchased a plot used to construct a mosque and the prophets house, he also contributed everything he had towards the Tabuk expedition.
- (xi) he participated in almost all battles which the prophet fought.

5 x 2 = 10 marks

(b) Ways through which the Prophet (p.b.u.h) eliminated racism

- (i) created a sense of brotherhood among believers by teaching that all Muslims are brothers regardless of colour or race.
- (ii) preached on equality among all races e.g he appointed Bilal who was a slave as a Muadhin.
- (iii) he preached to people of all races e.g he sent missionaries to preach to people of non arab origin e.g Abbysinai, Roman empire, Persian empire.
- (iv) he emphasized on equality of all human beings before Allah. None is better in the eyes of Allah except the pions.
- (v) he preached against all forms of racism e.g when Abu Dharr insulted Bilal, he reprimanded him Q 49:13.
- (vi) he prescribed a heavy punishment to those who practice racism.
- (vii) preached/emphasized practice of humility which discourages the act of racism.
- (viii) Islamic teachings as a whole discourages racism and encourages unity of Muslims e.g performance of Hajj, giving out zakat.
- (ix) he married and encouraged Muslims to marry from different races to discourage racism e.g he married Mariya Qibtiya from Egypt, Bilal was married to the sister of Abdulrahman Ibn Anf.

5 x 2 = 10 marks

5. (a) **Reforms introduced by Khalifa Umar Ibn AbdulAziz of the Ummayyads**

- (i) gave equal civil status to the mawalii and exempted them from paying Kharaj (land tax) and this led to more people converting to Islam.
- (ii) He forbade forceful circumcision e.g forbade the khurasan governor in to forcing converts to get circumcised.
- (iii) tolerant towards non-Muslims e.g he reduced taxes for the Christians of Najran also once a Muslim killed a non-Muslim and he ordered that the Muslim be killed.
- (iv) he forbade the sale of land by non-Muslims to Muslims because the Muslims did not pay Kharaj.
- (v) he improved the status of the Alids e.g he restored the privileges which they enjoyed during the time of the glorious caliphate.
- (vi) he banned the cursing of Ali (R.A) and his descendants during Friday Khutba.

- (vii) he appointed officials on merit and piety. He instructed his governors to be loyal to the people, dutiful and sincere and not to accept bribes, attack or oppress people.
- (viii) he was strict in administration and took strict measures against dishonest governors and officials e.g Yazid Ibn Muhallab was imprisoned for misappropriating funds of war.
- (ix) jails were reformed, jailers and warders were strictly ordered not to misbehave with prisoners. Prisoners were given monthly allowances, clothing and education so as to make them useful members of the society.
- (x) he never used state funds for personal benefits, he led a simple life and encouraged people to do likewise.
- (xi) introduced measures such as census of people, survey of land, building of schools, hospitals, roads bridges and canals.
- (xii) expanded the empire through peaceful conquest, stopped all military expeditions, there was no rebellion or war during his rule, the shia and kharijites were happy with his rule.
- (xiii) improvement in education where a number of books were translated into Arabic e.g Masal Juwari who was a Jew from Basrah translated medical syrian books into Arabic.
- (xiv) eradicated poverty within two years and three months of his rule such that people would walk around with their zakat looking for people to give.
- (xv) he took legal measures to check the tendency of purchasing land in cities, he restored land which was grabbed to its original owners.

8 x 1 = 8 marks

(b) Reasons that led to the fall of the Ummayad dynasty

- (i) succession disputes which led to fights, and also unqualified rulers contributed to the fall of the Ummayads.
- (ii) vastness of the empire made some governors autonomous and they created their own governments and disregarded the central government, this brought about divisions which led to their fall.
- (iii) overtaxation of the people made them lose confidence in the Ummayad rule.
- (iv) there was no standing army to defend the state this led to the weakening of the state.
- (v) harsh rule of the Ummayads led to results.
- (vi) they lost many battles leading to the weakening of the empire.
- (vii) the underprivileged group which consisted of the dhimmis, mawali, Alids, Kharjites felt oppressed and rebelled against the Ummayads.
- (viii) secularisation of the state where the state was no longer ruled according to the teachings of the Quran and hadith, and immorality was condoned.
- (ix) Ummayads believed in the exclusiveness of the Arab race and excluded other races who rebelled and fought against them.
- (x) Propaganda of the Abbasids who launched a campaign against the Ummayads.

7 x 1 = 7 marks

(c) Challenges faced by Muslims in the spread of Islam in East Africa in the period between 1700 and 1900 AD

- (i) the Arab Muslims came to East Africa specifically to trade, they were not missionaries.

- (ii) Islam was associated with slavery since the Arabs who were Muslims were slave traders hence it was difficult to convince the locals to convert to Islam.
- (iii) the colonialists supported the Christian missionaries to spread Christianity but did not support the Muslims.
- (iv) Muslims lacked funds and resources to assist them in the spread of Islam unlike the Christian missionaries who were funded from their home countries.
- (v) Christian missionaries offered incentives to people who converted to Christianity and the Arab Muslims offered none, hence it was difficult to spread Islam.
- (vi) tropical diseases, hostile tribes and difficult terrain of the interior discouraged the Muslims from venturing into the interior to spread Islam.
- (vii) some traditional beliefs and practices of the local people contradicted Islamic teachings e.g. circumcision, polygamy hence discouraged them from embracing Islam.

5 x 1 = 5 marks

6. (a) **Contributions made by Imam Al-Ghazali to the development of Islam**

- (i) he was a distinguished teacher whose lectures attracted a large number of students and scholars.
- (ii) removed irreligious doctrines, he was the first one to strike against Greek philosophy which was undermining the foundation of Islam.
- (iii) he wrote numerous books e.g. *Ihya-ulum-ul-diin* (the revival of religious sciences), *Makasid-al-falasafa*, *Tahafut-al-falasafa*.
- (iv) awakened the spirit of Islam by carrying out a detailed analysis of the moral and spiritual life of Muslims.
- (v) Credit for laying foundation of scientific scholarship in Asharite school of theology.
- (vi) Wrote a commentary on the Holy Quran known as *Jawahir-al-Quran*.
- (vii) formulated the ten rules of conduct.
- (viii) taught that the best guidance for man is the revealed knowledge.
- (ix) suggested for the reformation of the society, he criticised the ulama for wasting time debating insignificant issues instead of devoting their energies in doing their essential duties.
- (x) he is recognised as Mujadid (reviver of Islam) in the Muslim world.
- (xi) stressed on the study of the traditions and biography of the Prophet (P.b.u.h) and modelling of one's life according to it.

5 x 2 = 10 marks

(b) **Ibn Knaldun's views on education**

- (i) Quran is the basis of Islam and source of Islamic knowledge hence should be studied with understanding.
- (ii) aim of education is to develop firm religious beliefs and good morals in children.
- (iii) teachers should acquire knowledge and master the art of teaching.
- (iv) teachers should know the psychology of his pupils and their levels of ability.
- (v) discouraged memorisation without understanding as a form of teaching.
- (vi) students should be encouraged to engage in debate and arguments in a scientific way.

- (vii) teachers should make necessary preparations for the lesson.
- (viii) education of youngsters should be based on generalization of knowledge at the beginning and specification should come later.
- (ix) secular education is important.
- (x) recommended continuity in learning.
- (xi) Quran should only be taught when the child acquires a certain degree of intelligence, other religious subjects should be taught early.
- (xii) Punishment as an incentive to learning should be a last resort to the teacher.
- (xiii) advocated for mercy towards children and warned against overloading their energy.
- (xiv) laid great emphasis on moral education and suggested that the best way of imparting knowledge to pupils is to set the best living example for them to follow.
- (xv) teaching in the earlier stages should be in mother tongue.
- (xvi) arts and crafts should be included in the curriculum and should be perfected.
- (xvii) advocated for teaching of languages which are found in modern education.
- (xviii) advocated for progressive and modern system of education.

10 x 1 = 10 marks