WAKISSHA JOINT MOCK EXAMINATIONS
MARKING GUIDE
Uganda Advanced Certificate of Education
UACE July/August 2023
ISLAMIC RELIGIOUS EDUCATION P235/1

1. "There are so many languages in the universe, but the holy Quran was revealed only in Arabic language" in light of the above statement,

(a) Account for the revelation of the Holy Quran in Arabic language.

(10 marks)

Definition of the Quran.
Quran are specific ultered words of Allah revealed to Prophet Muhammad through angel Gibreal for the guidance of mankind (2:2).
The Quran was revealed in Arabic due to the following;

- For mankind to learn wisdom. (12:2)
- The prophet was an Arab.
- Arabic language is the most comprehensive of all languages.
- The Arabs were worst in disbelief and hypocrisy.
- Prophet Muhammad was illiterate. Q(96 : 5)
- The Arabs were good at memorization.
- It was aimed at reducing the problem of illiteracy. Q(12:2)
- To check on Arab's Protestantism if it had been revealed in any other language. Q(41 :44)
- It was Allah's will. Q (36 : 82)
- Arabic was among the widely spoken language.
- In order for the Arabs not to doubt the message.
- The need to answer Prophet Ibrahim's prayer Q(2:129)

(1x 10) = (10 marks)

(b) Analyse the significance of the above text to the Muslim community.

(15 marks)

- It helps to show the origin of man (96:1-2).
- It teaches us the hardness and heaviness of the Quranic message due to prophet's experiences.
- The text trains Muslims patience in order to achieve the best.
- It text confirms that the Quran is from Allah not Muhammad's words.
- It shows Allah's overall power where He taught man what he did not know (96:5)
- It teaches man the purpose of creation (that is worship Allah alone). Q (112: 1-4).
- The text guides mankind in all spheres of life Quran (2:2)
- The text teaches man to fulfill his promises just as Allah fulfilled prophet Musa's promise.
- The text assures the Muslims community that Allah answers prayers as the answered prophet Ibrahim. Quran (2 : 129)
- The text teaches man that Allah fulfills his prophets' prophecies. Q. (6:61)
- The above text is used as a source of wisdom (12:2)
- It helps Muslims to use it as a source of Islamic law (17:9)
- Source of medicine with some versus chapters 36, 112, Q(10:57)
- It act as a symbol for Islam as other scriptures are symbol for other religion.
- It brings about unity and brother hoodness.

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- It is the source of records to muslims.
- Source of law and judgement.

(1 x 15) =15 marks

Explain the role of the following personalities in the compilation of the Holy Quran.
Compilation is putting together or brings together the context in an oldery manner.

(a) Abubakar Swidiq **(13 marks)**

- Abubakar was the first caliph after the death of the prophet (SAW).
- Compilation took place during his reign.
- He was one of the well informed companions of the prophet.
- He was among those who had memorized the Quran.
- During his reign many people died during the battle of Yamammah.
- Umar advised him to compute the Quran which he first hesitated.
- He consulted senior companions who welcomed the idea.
- He accepted Umar's idea and formalized it.
- Abubakar nominated a committee headed by Zaid bin Thabit to compile the Quran.
- He chose compilers to carry out the task.
- He gave them financial support as a Caliph.
- Abubakar was consulted for cross checking of verses.
- He suggested that manuscripts written during the prophet's time be used in this process.
- The committee came up with Suhuf Abubakar which he kept.
- He safe guarded the copy until his death and left it in the hands of lady Hafswa.
- He was also an active member of the committee.
- He looked for suitable writing materials for compilation.
- He wanted to have the abrogated versus be included in the compiled text.

(1 x 13) = 13 marks

(b) Uthuman bin Affan **(12 marks)**

- He was among the prominent memorisers of the Quaran.
- He participated in the early stages of Quran compilation.
- He was the 3rd Caliph after the death of Caliph Umar.
- During his time people started reading the Quran in different dialects.
- The content and meaning of the Queen.
- Uthuman sent Quran scholars to far areas like Persia and realized the different dialects.
- He accepted the advise from Hudhaifa regarding standardization of the Quran to Quraish dialect.
- He consulted other companions and accepted to standardize the Holy Quran.
- He ordered the burning of all copies not in Quraish dialect.
- He instructed a committee under Zaid bin Thabit to write a standard copy of the Quran in Quraish dialect.
- He instructed distribution of standard copy in different provinces.
- He instructed that the original copy be kept with lady Hafswa.
- The standard copy was known as Musihaf Uthuman.
- He was among the committee nominated by Abu – Baker.

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- He was among the scriber of prophet.
- Established Quranic compilation centres in Persia, Medina.

(1 x 12) = 12 marks

3. (a) Discuss the day today practices that contradicts with the Islamic teachings on monotheism (Tawheed). **(13 marks)**

- Definition of;
  Monotheism (Tawheed) This is the belief in one God (Allah)
  Islamic monotheism is the belief in one God (Allah) as the sole creator of all in the heaven and earth.

Points to consider;

- The worshipping of idols (39:3)
- People worship heavenly bodies (41:37)
- Belief in trinity (5:17)
- Worshipping of Mariam mother of Isa (Jesus) (5:116)
- Attributing a son to Allah Q (19:88-91)
- People worship earthly bodies e.g. Mountains, trees, etc.
- Offering sacrifices to others than Allah.
- Praising and prostrating to traditional leaders i.e. kings and chiefs.
- Visiting local medicine men for blessings.
- Belief in spirits that they have special powers.
- Venerating the tombs of the dead.
- Consulting fore tellers in case of any challenge.
- Wearing protective charms.
- Putting local medicines like animal skins and herbs on door to prevent dangers at home.
- State of showing off.
- Visiting local medicine men to get blessings and wealth.
- Belief in superstition.

(1 x 13) =13 marks

(b) How have the Muslims of Uganda tried to implement the teachings of Islam on monotheism (Tawheed)? **(12marks)**

- Through attending Darasas concerning monotheism,
- Muslims no longer visit the localmedicine men for herbs for blessing and wealth.
- They perform daily prayers.Q (2:3)
- They contribute money and buy Quran which are distributed country wide.
- The Muslims have began to shun away from superstition. Q(2 :255)
- The Muslims recite Quran on verses concerning monotheism (112:1-4). Q (2: 163)
- They have taken their children to Quranic schools.
- Many Islamic founded schools have been set up to teach about monotheism. Bilaar, ndejje Islamic.
- Worshipping of idols have to some extent reduced.
- Muslims preach against worshipping heavenly bodies.1.e. sun, moon. moon, star.
- Muslims have understood the signs of Allah creation like existence of the
- Muslims teach against the belief that Allah has a son. Q(112 : 1-3)
- Visiting sheikhs for Ruquya (Duwa) rather than soothsayers or sorcerers in case they are possessed.

- Muslims have believed that Allah is the sustainer of the Universe and can cause anything Q (35 : 15) Q (28:88)
- Praising through using Adhikars.
- Muslims now have tried to swear in Allah's names and to Allah alone.

(1x12) = 12 marks

4. **"The Quran offers guidance on how sinners should be punished on earth". Comment on the statement.** **(25 marks)**

- Punishment refers to inflicting on someone a negative reward for the crime committed or done.
- Present punishments were fixed by Allah in the Quran and prophet's traditions while others were fixed by human beings like judges, members of parliament etc.

▪ **The punishments include.**

- Crucification, cutting off hard and opposite leg or death for highway robbery (5:33) cutting off the right hand for theft (5 : 38)
- Stonning to death for adultery Q (24:2)
- Flogging a hundred lashes of a cane for fornication (Zina) Q (24:2).
- Separating the fornicators not to meet again (24:2).
- Flogging 80 lashes for false accusation of adultery. (24:4).
- Not accepting their testimony ever again for false accusation Q (24 :4)
- Death for denouncing Islam (Hadith).
- Flogging forty lashes for using alcohol or intoxicants (Caliph Umar and Abubakar)
- Murders should be killed as well. (2:178) Q (7 :82)
- Homosexuality the culprits meet death. (4: 16) Lesibianism (4:15)
- Bestiality. The animal and person are killed.
- Threatening to give someone severe punishment.
- Reprimanding by words or action / Rebuke the offender.
- Imprisonment.
- Fines.
- Manslaughter Q (4:92) setting free believing a slave or you pay blood money.
- Boycotting.
- Taking intoxicants 4 lashes.
- False accusation for adultery 80 lashes Q (24 : 4)

$1^1/_2$ x 16 + 1 = 25 marks

5. (a) **Discuss the Islamic teachings on woman's gift on marriage.** **(10 marks)**

- In Islam, marriage is a social agreement and legal contract between they would be- spouses. Husband and the wife and with Allah as their supreme witness Allah.
- Mahir, The bride groom should give the bride a free gift which remains her own property as security in the marriage. Q (4:4) states "And give the woman on marriage their dowry as a free gift, but if they of their own good pressure remit any part of it to you, take it and enjoy it with right good cheer."
- Dowry can be given inform of cash or property or service rendered by the bridegroom to the bride herself as long as it is preferred by the bride.
- Dowry is intended to assure the bride that she is wanted loved and that the bridegroom is ready to meet his marital obligations. It is the bottom line of the marriage contract that legalize sexual intercourse between the two couples.
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- In Q (2:236) The bridegroom should give Mahr to the bride according to his standards and means. However, it is recommendable that it should be reasonable Q (4:85).
- In case a woman getting marriage wishes to excuse a man from paying it or refund it Islam allows Q (4:4).
- In case a divorce initiated by woman (Khula) the wife can pay back dowry unless the husband is caught in dirtiness Q(2:229).
- However should be reasonable and according to the means of the bridegroom.
- Mahr should not be exergulated.
- Mahr is woman's property and not parents gift.
- Incase a case of effecting divorce (Talaq) when man has not completed payment of Mahr, must complete it before divorce is effected.
- Mahr can be paid in installments.
- Mahr is negotiable by the man (Talaq) the woman has the fulrightto keep the Mahr paid to her.

(1 x 13) = 13 marks

(b) Explain the essential elements of a valid Muslim marriage (Nikah). **(15 marks)**

- Marriage should be between man and woman.
- There marrying should have attained maturity.
- Negotiating and signing a marriage contract.
- Consent of partners.
- However, they should be sexually pure i.e. a chaste lady would not be married to unchaste man or a chaste man to unchaste lady unless both are impure. Q (24 :3)
- The couples should be sane.
- The partners should be sexually sounding
- Consent of parents.
- Giving dowry.
- Presence of witness. Two reliable male witnesses are required to verify and witness the marriage vows.
- Registration of the marriage. To ensure the best marriage contract.
- Delivery of the sermon should be delivered before or after the announcement of the marriage.
- Publication of the marriage function.
- The publicity should be by gathering in a public place or performing it from the mosque.
- No married contract should with an already married woman.
- Marriage feast. After conducting the marriage ceremony. Couples should serve their invited guests.
- Marriage contract should be intended permanent.
- Islamic norms should be observed e.g. separation of the opposite sexes.
- Prayer time should be considered.

(1 x 15) = 15 marks

6. (a) Discuss the Islamic teachings on racism and slavery. **(15 marks)**

- Racism refers to the undermining others because of their colour, tribe nationality or race.
- It is a social-political evil that has existed for ages.

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- The vice existed even in Arabia but after the revelation of the Quran.it was abolished.
- Allah said human being have the same origin Q(49:13).
- All human beings are equal for they were created the same way (96:1-2).
- All human beings have the same destiny to God (3:185).
- Allah was against racism and chose prophets from different races i.e. Arabia.
- All people were created from Adam Q(4:1).
- Those who excel over others are those who are most pious. Q(49:10-13).
- Islam encourages racial marriages.
- People of other races can be given leadership pasts e.g. Bilaar as Muadthin.
- They can be employed and paid well.
- All people have the same purpose of creation (51:56).
- The institution of reward and punishment equally.
- God is generous and kind to all creatures (2:186).
- All humans are born equal that no one comes with a thing.
- The prophet discouraged racism on farewell pilgrimage.
- Islam encourages international relations.
- In Islam people are equal before law.
- Islam encourages brotherhood.
- Islam discourages racism by encouraging peace to ever body through Salam.

Slavery;

- Islam strongly discourages enslaving ones country men as foreigners.
- Islam allows holding prisoners but can get freedom when ransom is paid (47:7)
- Muslims must treat their servants well.
- Servants should be fed and clothed well.
- Islam teaches against discrimination based on colour, social, economic aspect.
- Freeing a slave is an act of devotion.
- Slave has a right to marry a woman or a man of his choice.
- If one mistakenly kills a believer, he / he she can free a slave Q (4:92)

1 x 15 = 15 marks

(b) What steps were taken by Islam to surmount slavery? (10 marks)

- Preaching of equality and brotherhood.
- One should not refuse to free a slave if he / she wishes.
- The prophet taught that freeing a slave is an act of devotion.
- If one frees a slave he / she will be saved from hell fire.
- Islam allows a slave to buy his / her freedom.
- Islam gives out a portion of Zakat to free slaves.
- Slaves should be talked to politely as taught by the prophet.
- Islam discourages mistreatment and persecution of slaves.
- Servants should be treated well.
- They should be given freedom of worship.
- Islam discourages oppression inform of slavery by teaching punishments on the hear after.
- Islam teaches brotherhood ness. Q (4:92) (49:13)
- The prophet discouraged slavery during the farewell speech.

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- Islam also prohibits slaves to inherit so as to check these people taking themselves to Dubai (modernized slavery).

1 x 10 =10 marks

7. (a) **Examine the principles that govern the Islamic Economic system in the contemporary world.** **(15 marks)**

- These are general rules that govern the entire system of the Islamic economy.
- The contract principle (2:282).
- Pledges and mortgage taking is allowed (2:283).
- All natural resources belongs to Allah. Q (45:12 – 15)
- All work in Islam is lawful as long as doesn't contradict the teachings of Islam.
- The principle of Justice / Good conduct.
- To involve in trade and commerce.
- Zakat is considered i.e. Muslims should pay Zakat from their business Q (9:103)
- Good working conditions for employees.
- Partners in business have a right to conscent (4:29).
- The principle of no exploitation / fair dealing.
- The principle of minimum wages.
- The principle of sharing of profits with your employees in case of an increase.
- The principle of hardworking.
- Muslim has a principle of ownership of property both man and woman.
- Freedom to seek employment from any business.
- Principle of the poor managing of weights and measures Q (83 – 13) Q (17 : 3

1 x 13 = 13 marks

(b) **How have the Muslims violated the Islamic teachings on business transactions?** **(10 marks)**

- Some practice hoarding of goods.
- Some practice monopoly.
- A lot of unfairness while dealing eg in measurements.
- The sale of stolen property.
- There are rampant lies while dealing.
- The sale of defected foods and expired goods.
- Practice unwanted middlemen ship.
- The unfulfilling of the pledges.
- No aspect of honest Q (39:9)
- Some take long to clear their debts.
- Swearing the name of Allah while dealing / transacting.
- Not following contracts.
- Not writing contracts.
- Ribah on interests.
- Frauds and corrupt exploiters Q (7:85)

12 x 1 = 12 marks

8. **"Islam has been credited for upholding the status of women Economically". Justify the statement.** **(25 marks)**

- Islam addressed all womens right in all aspects of wife including the field of economics.
- Education to also girl child as to boy child Q (39:9)

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- A woman has a right to work for herself (8:53).
- A right to take part in business transaction.
- Aright to own property e.g. (4:11-12)
- Right to inheritance. Q (4:7)
- The same amount as paid to men.
- A woman has a right to be paid after work.
- A right to spend and save in business transactions.
- A right of buying and lending in a business.
- A right of enjoying the profits of business.
- A right to apply Justice and being trustworthy in business (28:26).
- A right not to be cheated in business (83: 1-6).
- A right to do any nature of work as long as it is suitable for her nature.
- Aright to be respected as an employer or employee.
- A right of paying Zakat from her business.
- A right of working from a good environment.
- Right to be elected as a leader or Mp.
- Right to acquire gifts like Mahr Q (4:4)
- The woman should be paid for whatever she does at home by the man even breast feeding Q (65:6).
- According to Islam muslims must establish justice while executing their duties Q (95 : 8)
- Even the scriptures which Allah sent with messengers were intended to act as reference in standing out for justice.

16 x $1^1/_2$+1 = 25 marks

9. **Discuss the view that Islam is interested in promoting justice in society.**

(25 marks)

- Allah sent messengers to administer justice among men (57 :25)
- Justice is the quality of being fair and just.
- Islam emphasizes administration and justice in all aspects of life (5:9), (4:135).
- Islam condemns oppression Q (3:140).
- Islam advocates for equal treatment for all (49:13).
- The judiciary must offer security of life, property and privacy Q (7:29).
- Offering respect for treaties. Q (9:1)
- It should be followed even if is against one's self. Q (4:135)
- Consultation is emphasized (3:159).
- Justice in polygamous families. Q (4:3)
- Judges should know different languages.
- Judges should not carry out trade and other commercial activities to avoid being corrupted.
- Justice should be between a believer and even non believer.
- Judges should be highly paid to avoid being corrupted.
- Islam requires witness before Hudud punishments to have fair judgment.
- Witness should be merry or with good humor for fair Judgment.
- In order to enforce justice Islam allows freedom of worship and does not force a person to do what he cannot bear. Q (2:286)
- Establishing justice is one of the shields against punishments on the day of judgment.

(16 x $1^1/_2$+1)

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10. **Examine the Quranic guidelines on oppression and aggression in the society.** **(25 marks)**

- Oppression means exercising actually or power in a cruel or unjust manner while aggression means violent conduct towards a person or group of persons or nation.
- Various kinds of oppression include insulting, degrading abusing or imprisoning a person, also accusing a person falsely or hurting a person physically. Q (16 : 90)
- The prophet condemned believers on oppression by warning them of the punishment on the day of judgement.
- Islam encourages reconciliation.
- Islam encourages excellence, politeness and forgiveness. Q(41:34) to fight oppression.
- Islam encourages reporting to concerned authorities in case one is wrong.
- Islam encourages following the Sunnah of Prophet Muhammad Q (33:21) to avoid oppression.
- Islam encourages muslims to be mindful of what they say to others.
- Islam discourages a muslims to despise a poor person or needy.
- Islam introduced the Zakat to cleanse the hearts of the rich from mischief.
- Helping an oppressor in anyway is unlawful e.g. to hand over a cane to someone to beat an innocent person.
- Islam encourages honor of people's property and life.
- Islam encourages promoting and spread Islam to avoid oppression
- Islam allows divorce.
- Islam teaches that when trying to set up a business one should not be aggressive e.g. setting up a noisy factory in the middle of a residential area.
- Islam discourages Zina as it is a form of oppression.

11. (a) **Under what circumstances was Surat Ikhlas (112) revealed?** **(16 x $1^1/_2$+1)** **(10 marks)**

(i) Chapter 112 of the holy as given in the order of arrangement.
(ii) It's a meccan revealed sura due to it's characteristics, poetic in nature.
(iii) Got its name from the word Ikhlas which means purity.
(iv) It has only four verses and it's main theme is the purity of Allah.
(v) It was revealed to answer questions that were raised by the meccan Quraish about the nature of Allah.
(vi) The meccans thought that the prophet was possessed after he preached the oneness of Allah.
(vii) They sent Utiba bin Rebia with cunning proposals to convice the prophet.
(viii) Angels were created out of light yet Jinn's were created out of fire and man kind was created out of soil so what is the nature of your lord.
(ix) The prophet answered them that he was not possessed and not interested in material gains.
(x) They approached him again and asked about the nature of his lord.
(xi) Allah sent angel Gibriel before the prophet answered them describing the nature of Allah.
(xii) Hence the surah starts with an indicator that Allah was responding to the questions raised by the Quraish.

(13 marks)

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(b) **Give the content of the Surah.** **(10 marks)**

Verse I

Say He is Allah the one and only.

- Thus is a command to the prophet and men to understand that Allah is one.
- He has been and will remain one.
- He is the creater, provider and sustainer worth of worship.

Verse II

Allah the eternal and absolute.

- Allah is the eternal in a sense that, He us to stay after every creature has perished.
- Before His nothing existed.
- He is ever lasting without beginning or end.

Verse III

He does not produce and He was not produced.

- Allah does not produce and He was not produced.
- He does not have a father nor mother as He did not succeed any one and he will not be succeeded.

Verse IV

And there is none like unto him.

- Allah does not look like any of his creatures.
- He is one without comparison and He is beyond human imagination.

(12 marks)

12. (a) **Give an account of the revelation of swat Al-Fil (105).** **(15 marks)**

- Meccan revealed Surah with only five verses.
- It's chapter 105 in the order of arrangement the holy Quran.
- The event of it's revelation occurred shortly before the birth of prophet Muhammad (P.B.U.H).
- It rotates about a Christian king of Yemen called Abraha Al-Ashram who wanted to divert the Arabs from making Hijja at the Kaabah.
- The Arabs were not ready to give up thus due to the importance attached to the Kaabah.
- He therefore organized an army of about 60,000 men with 13 elephants to attack and destroy the Kaabah.
- The army healed to Mecca through Taif and got support from the benu Thaqif tribe.
- On their way they seized two hundred camels be belonging to Abdul-Mutwalib the prophets grandfather.
- The Arabs were too weak to stage any resistance by that time and resorted to only hiding.
- Abdulmutwalib met Abraha but only asked for his animals to the surprise of Abraha and the animals were returned.
- He told him that the Kaabah is owned by Allah.
- Before the implementation of their plan Allah sent birds and struck them with stones of baked clay (Sijil).
- Abdul Mutwalib prayed to Allah to come and protect his house.
- And Abrahaie army was destroyed beyond recognition.
- His army was destroyed completely and it was left like dried up grass eaten by animals.

(15 x 1) = (15 marks)

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(b) Examine the lessons that can be derived from the above Surah.

(10 marks)

- No man should be intoxicated with power like Abraha Ashram.
- God is always there to protect his own house.
- The importance of the Kaabah was stressed.
- Allah has powers to destroy any individual.
- The concept of hell fire is brought or board and how dangerous it is.
- Muslims should protect sacred places.
- Everything is possible with prayers and dedications to Allah.
- The historical background of the Kaabah cannot be underestimated.
- Allah is always aware of all the plots made by the enemies of his master.
- Allah always comes to the rescue of the week and the helpless.
- Allah is the one who provides security for everyone.
- The art of negotiation is also learnt by Muslims.
- When man commits fraud in order to gain a worldly pleasure and recognition. He gradually fellows a victim of his own imposture.
- Allah's powers sometimes be un predictable, strange and unexpected.
- It teaches that religion is not forced into.

1 x 10 = (10 marks)

END

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a) Examine the teachings of Islam about Ribah **(12 marks)**

Ribah means excess or addition. This is lending money or earning interest or anything above the principle sum lent.

This can be done by organizations, banks, society, office or even a deal between individuals.

Ribar does not apply only on money. It applies on all kinds of excesses in any community.

This was the order of the day in pre-Islamic Arabia. Though there was no money, the pre-Islamic Arabs used to exchange goods for goods.

Islam condemns usury / ribar and also prohibits it.
These are a number of Quranic verses that were revealed to this effect;
Quran (30:39) says

" That weight you give in usury so that it may increase in other people's wealth, by expecting to get better one in return from other people's property has no increase in Allah but that which you give in Zakat for His sake shall be repaid to you many times over."

Quran (2:275) says
"Those who take usury shall rise up before Allah like men whom Satan has beaten. For they claim that usury is like trading."

Quran (2:276) says
"Allah has land his curse on usury and blessed alms giving with increase. He bears no love for the ungrateful sinner."

According to the Prophet, anything given as a loan to earn profit of whatever dealing is regarded as Ribar.
"When usury or fornication approach a community, the people of that community render themselves deserving the punishment of Allah."

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Another health, the prophet said;
"Allah curses one who witnesses and the one who writes a contract involving interest (Ribah)" (Ahmad, Abu Dauda & Nisae)

According to the teachings of Islam, all people involved in Usury are blamed i.e. the giver, taker, witnesses and the writer of the contract.
"Verify the wealth gained in usury, though it be great,is of small advantage" (Muslim)
"When a man makes a loan to another, he must not accept a present (Bukhari)

(8 x $1^1/_2$ = 12 marks)

b) Explain the eventualities of Ribah to the Muslim community **(13 marks)**

- Ribah / interest / usury promotes laziness in the money lenders.
- Ribah draw wealth in the hands of very few rich people and makes others poor.
- Ribah leads to collapse / failure of peoples' businesses due to too much interest.
- It kills in the money lender all the incentives to help others since lending money becomes his business.
- It creates a tendency of doing things carelessly on the side of the borrower since he / she knows, he /she can acquire a loan at any time.
- It makes debtors develop a tendency of dubious trade in an effort to gain high profits so as to cover the interests.
- On an international scene, interest causes wars.
- Allah reduces his blessings on the people / community which practice Ribah.
- Usury /Ribah encourages specialization which can amount to gambling which is prohibited.
- Ribah keeps a country in a viscious cycle of poverty because the public debt always increase as a result of high interests.
- Ribah leads to other sins/crimes in the community e.g. stealing, corruption, etc.
- Ribah leads to loss of respect especially on the side of the borrower especially when the security is taken.
- Fights and divisions.
- Creates income inequalities.
- May give rise to dubious acts like witch craft.
- May lead to loss of property by the debtors.
- It leads to selfishness and greed among the money lenders.

(Any 1 = 13 marks)

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1. (a) **Examine the nature of worship of the Pegan Arabs before the advent of Islam.** **(13 mark**

- They believed in a number of religious as part of their faith.
- Each religion had specific beliefs and practices.
- They believed in traditional beliefs based on ancestors customs and norms.
- They believed in Christianity which was divided into (3) God the father, God the Sor and the Holy spirit.
- Some Arabs could worship on specific days.
- They respected their gods to the extent of beautifying their idols setup (structures).
- They always believed that there is supreme God responsible for angels with specific duties.
- They believed that God's angels were females and can be changed to any creator basing to the need of God.
- They had a belief in Zoroastrianism and their god was Ahura mazda.
- They believed in superstition which was done in a broad day light.
- Priests were highly respected almost to the level of small gods.
- They believed in fore telling and prediction for good & bad events.
- Their system of charity was boastful but not for rewards.
- They used to circumbulate the Ka'abah while naked and singing obscenity.
- They placed 360 idols around the Ka'abah.
- They prayed to God irregularly and the same with fasting.
- They believed in both heavenly and earthly bodies.
- They had a religion of Hanafism and the Hanafists believed in the existence of one God and followed Prophet Ibrahim with scrolls Isuhuf as their holly scripture.
- The Arabs used amulets or talent
- They professed through idols as intermediaries.
- The Jews believed in Judaism.
- Arabs offered sacrifiees to their gods.
- They believed in magic.

(13 X 1 = 13 marks

(b) **Explain the reaction of Islam towards their nature of worship.** **(12 marks)**

- Emphasized the existence and the belief of only one God.
- Islam replaced all other religions that existed before.
- The holly Quran was revealed to cover up all the previous holly books that pegan's believed in.
- Performance of prayers was organized and coordinated to only five prayers a day.
- Payment of zakah / charity was organized and paid for rewards to boastful as it was before.
- Observance of fasting was reduced to 30 days unlike before where they observed 40 days.
- The 360 idols around the kaabah were destroyed and the kaabah was purified.
- Prophet became a religious leader replacing the Priests.
- Menotheism replaced shrik that formed part of pegan belief.

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- Sacrifices were improved and it was done to God not to idols.
- Practices of worship around fire temples were abolished.
- Mosques were built to replace shrines.
- Worship of earthly and heavenly bodies were abolished.
- Praying while separation e.g sex was introduced
- Hiram garment was introduced.

2. (a) **Analyze the challenges faced by Prophet Muhammad (P.B.U.H) during his mission of Islam.** **(12 X 1 = 12) marks**

(13 marks)

- He was born in 570 AD and became a prophet in 610 AD at the age of 40 years
- His mission of Islam lasted for 23 years i.e. in two periods of mecca and medina.
- The Prophet faced with a lot of challenges most of them being happened in the period of Mecca of 1610-621 AD.

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- He was openly offended by his relatives Abu Jahar inclusive.
- His followers were tortured and some killed.
- His was stoned by the street kids at Taif.
- They sent running dogs to chase him away from Taif.
- He was promised beautiful things to denounce Islam.
- They made attempt to poison him through a Jew lady (Zaynab bint Al-Harllh 629 AD).
- A heavy stone was put on his bark while praying.
- He was openly abused and backed at by Abu lahab and his followers.
- His way to the place of worship was broked by Abu Lahabis wife Ummu-Jamir
- He was attacked by armed men at his home.
- He was boycotted and confined in one place with his followers. This place was called Shi'ab Abu-Talib.
- He was offended before his followers at Arafahon his attempt to talk to the meccans.
- His house was smeared with dirty things by Umml-Jamir the wife of Abu-Lahab
- His family was asked to denounce him.
- He was physically attacked in the battle field.
- His strong men like Hamza were killed in order for him to give up.
- Obscene songs were composed against him.
- He was cursed.
- He was nicknamed.
- He was asked to perform miracles.
- They interrupted his preachings / teachings.

(13 X 1 = 13 marks)

(b) **How was he able to overcome the above challenges?** **(12 marks)**

- He prayed to God for the rescue of his mission.
- He encouraged his followers not to give up.
- He fought against his enemies and defeated them.
- His family members did not denounce him but instead they gave him support.
- His wives always consoled him while in bad moods.
- He was given an asylum by his friends. E.g. King Negus of Abbysinia.
- Many of his followers were rescued and protected by rich convents.
- He was miraculously invited by the people of Medina for accommodation.
- He was boosted by financial base from his wife Hadjar and other rich men.

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- He wrote to many Kings and chiefs who later supported him and his mission.
- Married from different tribes and nations to increase his influence and simply the spread of Islam.
- He conquered many territories and added them to his Campion.
- He contributed parliament places of worship to reduce tension.
- God always protected him.
- He performed miracles.
- He remained persevered and patient .
- Role of helpers.
- He signed treaties e.g. Medina Charter.

(12 X 1 = 12) marks

3. (a) "Umar bin Khattab was not only a saviour of Islam but also a perfect leader". Discuss. **(25 marks)**

- He was born in 583AD to Khattab as his Father.
- He belonged to Adi family of the Qaraish tribe.
- He was among a few Arabs who knew how to read and write.
- He was a leader even before becoming a Muslim and highly respected.
- His conversion to Islam was a surprise that he only listened to the recitation of the holly Quran (Surat twahā 20) and converted to Islam.
- He was given the name AL-Farouq by the Prophet which meant the distinguisher between right and wrong.
- He led a group of muslims in a broad day light on their migration to medina.
- He gave his daughter Hafswa for marriage to Prophet which increased their bond.
- He protected prophet's life from his conversion up to Prophet's death.
- He ordered for the public preaching of Islam in Mecca amidst all forms of opposition.
- His name was part of informal knowledge center of Islam.
- He gave in his wealth for the sake of Islam e.g. at Tabuk expedition.
- He participated in all battles fought against Pegans while in Medina.
- He was among the signatories in the Hudabiyyah treaty in 628 AD.
- He was part of the team that organized burial of the Prophet, P.B.U.H.
- He participated in construction of Prophet's mosque in Medina.
- He closely helped caliph Abubakr in giving him advise as the second caliph.
- Umar expanded the Islamic empire far and wide.
- He was ever mindful on the welfare of the poor.
- He established an active formal stake treasury in which all taxes and savings were deposited.
- He established post offices to ensure effective communication between provinces.
- He established a police department which was empowered keep law and order.
- Umar maintained an administrative body the Shura which composed of aged members.
- He established barracks and paid soldiers highly.
- Encouraged Justice.
- Improved agriculture.
- Created strong standing army.
- Established prisons.
- Populates censorship.
- Islamic calendar was set up.
- He divided the empire into provinces for effective administration.

(1 X 25 = 25) marks

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4. **Discuss the social and political life of the Umayyads by 750 AD.** **(25 marks)**

- The Umayyadd dynasty was established by Muawiyyah Bin Abu aufyan in 661 A.D.
- The dynasty lasted for about 100 years up to 750 A.D. when it eventually collapsed.
- It was ruled by many leaders almost each one of them introducing a new aspect in the social & political life.
- Socially the Umayyads were divided into four classes i.e. ruling class, rich class and non-Muslims plus slaves.
- Women enjoyed a high social status.
- Principles of Sharia concerning women were ignored.
- Umayyad Caliphs were luxurious e.g. Yazid bin muawiyyah
- They enjoyed poetry & music.
- They enjoyed hunting as part of their leisure time.
- Horse racing was the order of the day.
- Art flourished during the Umayyad era e.g. Arabic art.
- Politically, the Umayyad administration was based on hereditary rule.
- Consultation on important / crucial matters had no place.
- The central government was divided into five major departments.
- The empire was divided into provinces for effective administration.
- The empire was boasted of a strong standing army.
- The caliph was the overall controller of administrative matters.
- Specially judges were usually appointed by the caliph.
- Special police force was established to handle criminals.
- There was an official seal so as to keep government secrets.
- Election of top officials & provincial governors was not on merit at first.
- They enjoyed game of chances.
- Arabisation was also introduced.
- Double crossing was very common.
- Employment of Christians in key position.

$(16 \text{ X } 1^1/_2 + 1) = 25$ marks

5. **"It was the demise of the prominent Umayyad caliphs which contributed to their downfall". Assess the validity of the statement.** **(25 marks)**

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- The Umayyad dynasty was the first hereditary rule in the history of Islamic administration.
- It existed between 661 to 750AD with a lot of influence in the development of Islam.
- The prominent Umayyad Caliphs majory existed in the early days of the dynasty most of them being: Muawiyyah bin Abu Sufyan Umar II Abdul-malik bin Marwan among others.

ANS

- These caliphs could control the enemies of the dynasty during their life time.
- These Caliphs were developmental which reduced the negativity among the masses.
- These caliphs managed to handle morals which would cause problems to their administration.
- The economy was managed well up to the time of the last prominent Caliph.
- They created good relations with the neighbours who could give their enemies accommodation.
- They controlled the political influence of the Umayyad's.

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Other factors.

- Emergency of young and weak Caliphs who could not manage the large growing empire.
- Decline in morals by the top leaders. i.e. wine drinking, concubianage. Etc.
- External influence by the Abbasids.
- Financial problems as a result of extravagance.
- Resistance to change by some Caliphs.
- Internal political conflicts.
- Yazid's poor administrative methods.
- Tribal conflicts from the time of their emergency to leadership.
- Discontent of the army.
- Christian long lasting interest.
- Discontent of the non-Arabs (mawalis)
- The emergency of Abbasid propaganda.
- Opposition from the Suuni, muslims.
- Constant attacks from the Romans

(25 X 1 = 25) marks

6. Assess the role of Abu-Jaffar al-mansoor to the consolidation of Abbasids rule.

(25 marks)

- He was a son of Muhammad Ibn Ali, son of Abdullah, son of Abbas the Prophet's uncle.
- His mother was a Barber slave and native of Yamamah.
- He was born in 101 A.H and not much of his life is known.
- He was nominated to the Caliphate throne by Abu-Abbas-al-safah.
- Al-mansoor participated in the Abbasid movement & propaganda which over threw the Umayyads in 750AD.
- He liquidated Abdullah Ibn Ali who was a governer of Syria.
- He killed Abu-muslim who had declared his independence in Khrusan.
- He also quenched the insurrection in Khrusan.
- He annexed the Sasanid Empire.
- He also suppressed the Shia revolts.
- He established a policy of employing people on merit.
- He introduced into the Abbasid dynasty an intellectual awakening.
- He founded the city of Baeghdad and it became the capital of Caliphate.
- He extended freedom of worship to all people.
- He established the abbasid rights to exercise supreme authority.
- He institutionalized the dynasty to become organized.
- Founded alety of Madinat al – Salam.

However side.

- He appointed Christians to top administrative positions.
- He failed to win back the province of Spain.
- He declared the strength of the arabisation policy.
- He created a huge army leading to over taxation of people.
- Before his death, he nominated his son muhammed al mahd.
- He died in 77s A.D after 20 years rule while in pilgrimage at 60 years.

(25 X 1 = 25) marks

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Examine the intellectual development of the Abbasids rule. **(25 marks)**

- The Abbasids rule existed between 750-758 AD and witnessed a number of reforms.
- They established elementary schools which were always near the mosques.
- Their curriculum included recitation of the Quran, study of hadith, Arabic grammar, and life of the Prophet.
- The elementary schools attracted and admitted both boys and girls.
- At elementary level, education and learning were taken so seriously even by the caliphs.
- Graduates from elementary schools were meant to join institutions of higher learning where one's best ability laid.
- The curriculum at this level included philosophy, medicine, astronomy, geography, history, Quran and Hadith.
- At higher institutions, boarding facilitates were affected because of advanced nature of discipline.
- Institution of learning together with their lectures was always recognized by the Islamic state.
- For one to be a lecturer at higher institution of learning had to be confirmed by the Caliph.
- There was no much writing and a use of books at this level as a tool of preservation of knowing and memorization.
- Adult education was only carried out in mosques where the adult learners could sit in circles around the teacher to get knowledge.
- The major curriculum of education included recitation of Quran, Hadith etc.
- Libraries led to the introduction of book shops in different places so as to make it easy for people to refer to them whenever need a rose.
- Deserving people of elementary schools of Baghdad were often rewarded and paraded on streets.
- The most prominent infrastructure of higher learning was Baitul-Hikma founded by Al-ma'mun.
- They established hospital and training institution which improved on the standards of living.
- Medicine was also ventured in, as a result thousands of drugs and vaccines were invented.
- Architectural development was also part of their formal knowledge.
- They emphasized algebra.
- Study of the rain behavior using rain gauge was also discovered.

(24 X 1 + 1 = 25)

To what extent did the decline of the Abbasids dynasty pave a way to the rise of the Fatimids in Egypt? **(25 marks)**

- The question requires the rise of the Fatimids as a result of the Abbasids downfall and other factors.
- The Fatimids rule existed after the decline of the Abbasids although it did not last for long.
- Their influence was mostly in Egypt as the starting point and center of administration.
- The Fatimids influence in leadership initiated by the supporters of lady Fatuma prophet's daughter with independent doctrines of the Shia.
- The decline of the Abbasids contributed to the Fatimids rise as Follows.
- The Abbasids reached a time when they could not control the Fatimids influence.

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- The weak caliphs of the Abbasids who had no experience to stop the Fatimids rise to power.
- The Fatimids used all the weaknesses of the Abbasids to convince their supporters as the best substitutes in leadership.
- The Abbasid leaders neglected people's desires giving away to the Fatimids rise.
- Within the Abbasids rule, there existed hypocrites which helped the Fatimids to rise to power.
- Most of the Abbasids Caliph became selfish other than centering on consolidation.
- Majority of Addasid leaders lived luxurious life and this needed a rescue.
- Internal conflicts with in the Abbasid treaders was used as a chance by the Fatimids to rise to power.
- The moral decay of the majority of the Abbasids served well the Fatimids influence to power.
- Failure of the Abbasid leaders to pay well civil servants.
- The vast empire of the Abbasids could not be managed by some of their leaders.
- The Abbasids failed to control the economy and Fatimids used this tool to influence their leadership.
- Some Abbasid leaders became negative to the majority of people's needs and this turned against them in favour of Fatimids.
- The Abbasids reached a time of neglecting religious duties and this helped Fatimids to rise to power.
- Majority of Abbasid leaders resisted to change their way of life for the betterment of the masses hence Fatimids raise to power.
- The death of prominent Abbasid leaders became a chance to the Fatimids rise to power.
- Both the foreign and internal policies failed the Abbasids consolidation as they involved shading of blood e.g. Abu-Abbas al saffa.

Other factors for the rise of Fatimids

- Emergency of able Fatimids leaders like Abaidullah al-malik.
- Negative propaganda against the Abbasids from Fatimids.
- External support extended to the Fatimids.
- The role played by the Egyptian masses in favour of Fatimids.
- The conflicts between mamuluks and the Abbasids
- The financial muscle of the Fatimids.
- The religious zeal by the Fatimids rulers of the time.
- The influence of Prophet's family.
- Long distance from Iraq to North Africa

(24 X 1 +1 = 25) marks

9. (a) **Account for the collapse of the Fatimids in Egypt.** **(13 marks)**

- The Fatimid dynasty started in 909 A.D in North Africa.
- It was started by Sheik Hussein bin Said who became Imam Ubaydullah.
- It took his name from fatumah the daughter of the Prophet.
- It first operated in Tunisia but later to Egypt.

• The factors for its collapse where short term & long term as seen below:-

- Importance of foreign troops into the Fatimid Empire.
- Luxurious living and concubinage of some Fatimid Caliphs.
- Existence of persistent famine & plague.
- Repeated rounds of attacks by crusade movements.

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- Emergency young caliphs.
- Leadership struggle between the viziers & Fatimid caliphs.
- Wide spread revolts.
- Breaking away of some provinces.
- Over inclination of the fatimids on Shia doctrines.
- The rise of Salah Din with the mission of replacing Shias.
- Expansion of the Islamic empire in North Africa.
- Natural calamities – famine etc.
- Role of troublesome Arabs of Banu- Hilal.

(12 X 1 + 1= 13) marks

(b) Explain their influence to the people of Egypt. (12 marks)

- Hunting for leisure by Fatimid Caliphs was a common.
- They enforced long dress with crown, gold, silver painted things.
- Taking of wine was very common among the Fatimid's.
- Some Fatimid's were peetie in nature & enjoyed music.
- They intermarried with the people of North Africa.
- Fatimids introduced sports in North Africa.
- Fatimids gave attention on education.
- They introduced hereditary rule in North Africa.
- They introduced the inspector of markets.
- The fatimids built infrastructures e.g. the city of Egypt.
- Concubinage & luxuriousness was common among the Fatimids.
- They also introduced Qadhir responsible for state treasury.
- The Caliphs name could be recited always on Friday.

(12 X 1 = 12) marks

10. (a) Account for the failure of the Christians crusader to achieve their objectives. (12 marks)

- Christian crusades were Christian wars launched in the 11th century to win back the holy land of Palestine from Muslims.
- These crusaders were launched in 1095 A.D and continued up to the 13th C.
- Although the crusades eventually succeeded to win the Muslims, their success was short lived due to:-
- Crusades had mixed objectives.
- Crusaders over concentrated at the coastal areas than the interior.
- The crusaders were generally not familiar about the geography of Middle East.
- Mistreatment of Muslims by crusaders.
- Crusaders destroyed Muslim property e.g. Mosques, residences etc.
- Weakness of the military might of the crusaders.
- The long distance between Europe & Middle East affected them.
- Crusaders were numerically weaker.

(12 X 1 = 12) marks

(b) What impact did these crusade movements have on the Muslims world. (13 marks)

Crusade movements impacted negatively on the Muslims, in the following ways;

- Many Muslims were killed including instrumental Muslims.
- Muslim property was destroyed.

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- Muslim economy was weakened.
- Increased spreading of the Christian faith.
- Crusaders controlled the formerly Muslim areas.
- The movements increased the enemity against the Muslims.
- Positively the crusade movements impacted the Muslims as seen below:-
- Muslims acquired better methods of farming.
- International trade developed.
- Population increased through intermarriages.
- Muslims acquired new military tactics.
- Skills of making cross bows were learnt.
- Muslims acquired knowledge of geography.
- Western code of dressing was introduced
- Collapse of Muslim dynasties.
- New crops were introduced.

(12X 1 = 13) marks

11. Discuss the reforms that turned into the peak of the Ottoman Empire between 1520-1556 AD. **(25 marks)**

- The Ottoman Empire was founded by Uthman in 1299 A.D and lasted for a period of six centuries.
- Its peak was registered between 1520-1556 A.D which was during the leadership of Suleiman the magnificent.

• The following contributions of Sulaiman turned into the peak of the Ottoman Empire.

- He carried out great conquests for expansion of the Ottoman.
- He liberated Libyan from poor leadership of Yohama from France.
- He registered a magnificent buildings.
- He built a number of infrastructures like schools, hospitals, canals etc.
- He established a strong Ottoman empire.
- He promoted Turkish culture through Arabisation policy.
- He promoted unity.
- He monitored corrupt officers.
- He promoted Islamic rituals e.g. praying, fasting etc.
- He ordered for the compilation of books by scholars.
- He promoted Islamic theology and poetry.
- He appointed his officers basing on merit.
- He signed a treaty with Syria about equal treatment of subjects.
- He decorated tourist attractions which increased revenue.
- He created a conducive relationship with his neighbours.
- He installed lights on streets of Anatolia for protection of its people.
- His regime witnessed the coming of scholars e.g. Imam Shafic.
- Architectural work flourished during his time.
- Intellectual work also awakened e.g. Physics, Botany, poetry etc.
- Himself served as an example
- Catered for the welfare of the pilgrims.
- Organised shelters for travellers.
- Monitored the empire for effectiveness

(24 X 1+1= 25) Marks

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12. (a) **Discuss the methods used by the Ottoman Sultan to consolidate their rule for over 6 centuries.** **(13 marks)**

- It started in 1299 and was established by Uthuman.
- It had its headquarters in Turkey –Al-Anatolia and it lasted up to 1922 with declaration of Turkey as a republic not an Empire.
- Development in education.
- Presence of able leaders.
- Infrastructural development.
- Use of force/battles with enemies.
- Propaganda made by Ottoman Sultans.
- Introduction of Ottoman cultures & beliefs.
- Religious tolerance of the Ottoman.
- Military strength of the Ottoman.
- Sultan's effort to control corruption.
- Development of people's welfare.
- Hereditary system of governance.
- Signing of peace agreements.
- Making of reforms in their system of governance.

(121+1 = 13) marks

(b) **Why did the empire eventually collapse?** **(12 marks)**

- Resistance to change.
- Death of prominent & developmental Sultans.
- Turkish war of independence.
- The abolition of Sultanate and resignation of the last Ottoman Sultan Muhammad.
- Corruption & nepotism.
- Russian attacks demanding for their lost territories.
- Industrialization which brought in competition.
- The increase of Constantinople by the British troops.
- Rise of nationalism by 1912.
- Increased power of the Christians forces.
- France also fought softly for its lost areas to Ottoman.
- Outbreak of the first world.
- Moral decay.
- Vastness of the Ottoman Empire.
- Overstay in power.
- Rise of Wahhabi movements.
- Outbreak of the First World War & its effects.
- Social disorders.
- Decline in state revenue.
- Massive recruitment of Christians in Turkish army.
- Declining power of Sultans & their authority.

(12 X 1 = 12) marks

END

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MARKING GUIDE
Uganda Advanced Certificate of Education
UACE August 2023
IRE P235/4

SECTION A

ISLAM IN EAST AFRICA

1. **To what extent did civil wars in Arabia contribute to the migration of the Arabs to the coast of East Africa?** **(25 marks)**

- Islam was introduced at the coast of East Africa by the Arabs. They settled at the coast as traders. Many of them however, came as political refugees.
- The assassination of Caliph Uthuman threw the Islamic state into chaos; it caused bloodshed making Arabs to move and settle at the coast.
- There was rise of Kharijites movement which caused more instabilities and civil wars in Arabia.
- The assassination of Caliph Ali by the Kharijites opened door for further bloodshed and civil wars.
- The creation of the Ummayad dynasty was resisted by the Hashimites as it created hereditary leadership
- The clash between the Ummayads and Kharijites caused instability. The kharijites moved to the coast where they settled.
- The assassination of the Hussan, the son of Ali at Karbala caused revolts in Kuffah
- The reign of Hisham Ibn Abdul-Malik saw further migration of the Arabs to the coast.
- Succession dispute after the death of Haroon Ali-Rashid caused further trouble, making many Arabs to migrate.
- There was also tribal and clan differences during the dynastic caliphate which created instabilities.
- Conflict between Sulman and Said.
- Conflict between due shiats and Sumies.

Other factors

- The harsh desert conditions in Arabia.
- There was scarcity of trade items yet the coast of East Africa had plenty of these items.
- There was a strong desire by some Arabs to spread Islam.
- Some Arabs were searching for markets for their items (cloth, mirror, sword) etc.
- The need to extend their political influence also contributed to Islamisation of the Oman Arabs.
- Some of them came as adventurers they wanted to know the unknown areas of the world.
- 0The coast was strategically located; it was easily defendable hence attracting many Arabs.
- The coast had fertile soils and the vast (un occupied land) suitable for the agriculture, thus facilitated the Islamisation process.
- The hospitality of the coastal people towards foreigners, this encouraged the Arabs to come to the Coast leading to Islamisation.
- The similarity between African culture and Islamic teaching e.g. polygamy, respect to elders etc.

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- The monsoon wind on the Indian ocean which aided Arab movement to the coast
- Favorable climatic conditions at the coast
- Availability of cheap labour at the coast.
- Cool natural harbors.
- Fresh water at the coast.
- The coast areas were relatively stable.

1 x 25 = 25 marks

2. **The establishment of the coastal markets was a major factor that led to the spread of Islam at the coast of East Africa. Discuss** **(25 marks)**

- They created a good relationship between chiefs and Arabs.
- There were inter marriages in these markets.
- Many people converged in these places hence easing the spread of Islam.
- There was importation of Islamic materials in these markets.
- Islamic laws of trade were implemented by traders in these markets.
- Security was created in these markets easing the spread of Islam.
- Swahili language was the medium of communication hence fostering the Islamic process.
- Prominent figures like Sayyid said joined the trade hence promoting Islam.
- Trade routes were established in these market places hence helping the spread of Islam.
- Many Quranic schools were created in these places.
- In these markets, Arab settlement developed which acted as meeting places for the Arabs and Africans.
- Their existence boosted trade at the coast attracting a number of Arab traders and scholars.
- They attracted many Africans from the interior to the coast
- Coastal markets developed into busy towns like Mombasa, Kilwaa etc.
- Acted as abase for volunteer and voluntary missionaries
- Resulted into a class of middlemen between Arabs traders and Africans
- These markets created job opportunities to Africans

Other factors

- The role of African chiefs at the coast.
- The conversion of some traditional rulers.
- The strategic location of the coast.
- The proximity of East Africa to Arabia.
- Influx of more Arabs at the coast.
- The similarities between Islam and some traditional practices.
- Absence of any other foreign religion at the coast.
- The expulsion of the Portuguese at the coast by Oman Arabs.
- The presence of good natural harbors.
- The presence of good and fertile soils.
- The establishment of Muslim dynasties.
- The presence of conducive coastal climate.
- The hospitable nature of the people of the coast.

3. **Discuss the activities of the Arabs at the coast of East Africa that speeded up the spread of Islam.** **(15 marks)**

- By 1500AD, Islam had reached the East African Coast and had began to influence the lives of the people at the coast.

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- Many activities had been designated to ensure its spread to many people and the following were very significant.
- Intermarriages between the Arabs and Africans resulted into offspring's who supported Islam.
- Their involvement in trade and commerce strengthened their interaction with Africans.
- Provision of employment by the Arabs to the people at the coast who adopted the Arab culture and many embraced Islam.
- The effective implementation of Sharia especially in matters of family was admirec by the people at the coast e.g. Inheritance, Justice etc.
- The construction of mosques which served as coordination centers, places for prayers, Islamic festivals etc.
- Periodic public calls for prayer (Adhan) persuaded many Africans at coast to Islam
- The construction of Madarasa schools (Quranic) whose main curriculum was the fundamentals of Islam.
- The introduction of the major studies of Islam e.g. Quran, Hadith, Fiqh etc.
- Arab involvement in slave trade brought many African slaves embracing Islam.
- The Arab's culture of living in homesteads followed by the setting up of Arab-Swahili villages.
- The Arab style of eating which involved washing hands, eat while seated in circles and on mats attracted many Africans to Islam.
- The emphasis that was put on brotherhood and equality among the Arabs.
- The Arab culture of putting on turbans and cups i.e. red and white respectively.
- The Arab involvement in Islamic ceremonies that were performed by Arabs e.g. marriage.
- The value that was put on the study of Arabic and Swahili language by the Arabs.
- The act of performing ablution that promoted hygiene and smartness.
- The act of polygamy that increased the number of Muslims
- The Arabs emphasizing of Islamic dress also attracted many Africans to Islam.
- Arabs way of greeting using Salaam.
- The Arabs simplicity way of life also attracted many to Islam.
- Continuous implementation of core principals of Islam by Arabs e.g. prayer, fasting
- Uniqueness in the architectural works the Arabs e.g. Boat building, houses etc

$1^1/_2$ x 16 + 1 = 25 marks

4. (a) Examine the role of Mutesa I in the development of the Muslim Community in Uganda. **(25 marks)**

- Mutesa 1 was the kabaka of Buganda who converted to Islam and upon his conversion; he worked for and saved Islam in various ways.
- He learnt Arabic and adopted Islamic ways of dressing.
- He declared Islam as the state religion.
- He ordered that salaam be the state greeting.
- He learnt reading of the Quran and taught it to others.
- He ordered the strict observance of prayer in Buganda
- He ordered the construction of mosque first in his palace.
- He made fasting compulsory to all his subjects.
- He declared that all animals be slaughtered according to the teaching of Islam.
- He spread Islam to other states such as Bunyoro.
- Encouraged all his chiefs to embrace Islam.
- He appointed Muslims to offices of responsibility.
- He organized Muslim ceremonies and festivals.

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- He welcomed more Arab Muslim traders to his palace.
- He ordered the raising of the Islamic flag every Friday to signify its importance.
- He abolished the taking of alcohol in his kingdom.
- He invited more Arabs to Buganda who spread Islam.
- He made prayer compulsory to everybody in Buganda.
- He ordered the Islamic dressing i.e. Men put on kanzu and women veils and turbans

15 x 1 = 15 marks

(b) What challenges did the Muslims face during the 19th Century? (10 marks)

- Competition from Christian missionaries who spread Christianity.
- They were challenged by the African traditional beliefs and practices.
- They lacked enough literature to aid their effort of propagating Islam
- They were still few in number to cover up the whole of Uganda.
- The interior during 19th Century was still a jungle with no well-defined roads.
- Lack of enough finance to propagate Islam since they lacked home support.
- They lacked a missionary work.
- Some of the Islamic practices seemed hard to the locals to practice it e.g. fasting, circumcision.
- The effects of political religious wars in Buganda.
- The effects of Mwanga's activities to the Muslims in Buganda and Uganda e.g. signing of treaty of 1893 etc.
- Muslim Arabs faced a problem of language barrier.
- Geographical knowledge was lacking.
- Death of Muslim fighters and clerics.
- Muslim teachers/Arabs were foreigners in Buganda.
- European occupation of Arabs trade upon which Islam had spread.
- Suppressions of Muslim revolts by Europeans leading to death.

1 x 10 = 15 marks

5. (a) Discuss the role played by the Sudane soldiers in a bid to Islamize Kenya. (15 marks)

- The Sudanese soldiers were brought to Kenya by the British colonies in abide to crystalize their imperial powers, and more of them were Muslims.
- The British stationed the Sudanese soldiers in areas like Mombasa,machakos,kismayu etc where they spread Islam.
- After retiring, the soldiers got absorbed into civilian life, interacted with the local people leading to the spread of Islam.
- Some of them used their official position as British aids to spread Islam.
- The salary earned from the British was used to advance the spread of Islam.
- Some became chiefs and used their entire influence to spread Islam.
- They carried out missionary work on individual basis and kept the banners of Islam.
- Some of them were officially posted to different areas of Kenya and they planted the seeds of Islam.
- They supported the Kenyan Muslims to fight against their colonial influence.
- They intermarried with the local people and their offspring's were Muslims.
- They were used to silence the dust of African resistance more especially in Kikuyu-masai areas, some of them stayed there and spread Islam.
- They did a lot in spreading Islamic cultural aspects e.g. dress code, cleanliness etc.
- They were so active in emphasizing and preaching Islamic principles of praying, paying zakah etc.

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- They established employment opportunities to the local Muslims e.g. shop attendants.
- They provided society to the local Muslims hence giving them an assurance to spread Islam.
- They defended Muslim right to the European e.g. putting on caps

1 x 10=15marks

(b) What problems did they encounter in their effort to Islamize the whole region? **(10 marks)**

- They came as foreigners so they were challenged by many languages found in Kenya.
- They were protecting a group in Kenya, who had come to silence the Islamic religion.
- They had limited time to do the Islamisation work, since their main task was to protect and promote the colonial interest.
- They lacked literature to aid their effort of propagating Islam.
- They were challenged by African traditional beliefs and practices.
- Sudanese soldiers were few to spread Islam in the entire region of Kenya.
- The interior during 19th century was a jungle with no well-defined roads.
- Lacked enough financial resources since they never had any support from home.
- They lacked missionary work to do the work effectively.
- Salim Bay, Sudanese operating in the interior was arrested and exiled to the coast later he died in Kenya.

1½ x 10 = 10marks

6. Assess the impact of colonial rule to the development of Islamic community on Tanganyika. **(25 marks)**

Positively.

- They gave land to Muslims in which they established infrastructure like schools, mosques etc.
- They stopped slave trade and slavery in Tanzania which created peace and removed fear from the African.
- They put up infrastructure that forced the movement of Islam from one place to another e.g. roads.
- They employed Muslims such as Jumbes and Akidas who worked as Clerks, interpreters, security officers and administrators.
- They replaced slave trade with plantation agriculture in which both Muslims and non-Muslims got employed, it created interactions between the two enabling the spread of Islam.
- In the interior especially Nyamwezi land, they used the people of the state as porters, informers etc. they moved long distances interacting with people influencing them to embrace.
- They assisted middle penetration and pacification of the interior. The interpreters, guides, soldiers and servants were Muslims.
- They recognized Swahili as a national language in Tanzania, many of those who knew it were the privileged one (Muslims)
- They helped to open up a teacher training institution at Bagamoyo in 1943 to address the need for Muslim teachers.
- Created labour camps dhat brought together bod Muslims.

Negatively

- Imperialists dismissed the Akidas and Jumbes from leadership positions.

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- They introduced Christianity which competed with Islam.
- They used slave trade to decampaign Islam.
- Monopolized trade which had been used to spread Islam.
- Promoted the use of German and English language which affected Arabic and swahili.
- Imposed heavy taxes on Muslims hence weakening them economically.
- They denied Muslims access to secular education.
- Confiscated the fertile Muslim lands which weakened them economically
- Disarmed and confiscated Arab fighting tools which weakened them militarily.
- In some areas, they turned mosques into churches.
- They provided financial assistance to missionaries ignoring the Muslims.
- They at times gave false reports to the local chiefs regarding Islam and Muslims which led to hatred.
- They abolished Sharia in areas where it was a principle code of law.
- They used too much force to suppress the Muslims based revolts.
- They introduced western style of dressing to replace Islamic.
- GECO fueled East African colonization affecting Islam.

$1^1/_2$ x 16 + 1 = 25Marks

SECTION B

ISLAM IN WEST AFRICA

Account for the spread of Islam in the Ancient Empire of Ghana. **(25 marks)**

- Islam was received in the empire due to the following
- Its proximity to North Africa was first Islamized made it easily access Islam.
- Received Islam through the Berbers of North Africa who frequented the area of trade.
- The fact that Ghana kings welcomed the Berbers traders whom they allowed to operate in this area.
- The people of Ghana participated in the Trans-saharan trade while escorting Arab traders and Berbers thus becoming Islamized.
- The establishment of Berber trading center which became strong Muslim centers e.g. at Audaghast, kugu etc.
- The establishment of many mosques by the Berber traders some of whom were voluntary Muslim preachers (missionaries)
- The kings of Ghana used Arabs and Berbers as their advisors and interpreters; these used their post to influence others.
- The conquest of Audaghast, an already Islamised center by Berbers.
- The bringing of Islamic literature by traders.
- Intermarriages between the local people and Muslim leaders.
- Al-moravid movement was an Islamic missionary group that started in North Africa and succeeded in Ghana.
- The use of Suffi teachings and practices to spread Islam
- It was spearheaded by great preachers.
- The role of domestic slavery.
- The suppression of evil cultures
- The introduction of Islamic dress

$1^1/_2$x16+1=25marks

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8. **The growth and expansion of Islamic influence in West Africa was majorly based on the role of Trans-saharam commercial trade routes. Discuss** **(25 marks)**

- Commercial trade routes connected the interior to the coast.
- Commercial towns emerged along the routes which facilitated the spread of Islam.
- Islam items were brought into the interior through these routes eg books, dress etc.
- Along the routes, madarasa and mosque were established which promoted Islamic growth.
- Political and Islamic empires developed along these e.g. Mali, Songhai etc.
- Due to these commercial trade routes, slave trade was given a boost and many of the slaves converted.
- Intermarriages were boosted as interactions became inevitable with those interior trade routes.
- Security was created along these routes hence facilitating the easy movement of preachers.
- Arabic language was introduced into the interior and this later became part of the people's lives.
- Many Muslims became wealth and used their wealthy to promote Islam.
- Due to these routes, Muslim scholars penetrated the interior hence teaching of Islam.

Other factors

- The role of African leaders who did a lot in discriminating Islam e.g. Mansa Musa of Mali.
- The role of early Islamic movements like Al-Moraids.
- The proximity of West Africa to North African states.
- The role of the 19th century Jihads also did a lot in the struggle.
- Colonialism in West Africa did a lot in the spreading the message of Islam.
- The work done by the Fulani tribes and tribesmen who had embraced Islam earlier.
- Role of the Berbers who were traders from North Africa.
- The similarities between Islam and some African practices.
- The presence of trade items in West Africa which attracted a big number of Muslim traders to come.
- Role of trade (Trans sharan trade)
- African middle men-Touregs.
- Nature of the Africans (hospitable and accommodative)

$1^1/_2$ x 16 + 1 = 25marks

9. **Assess the role of Mansa Sulaiman to the development of Islam in the empire of Mali.** **(25 marks)**

- Mansa Sulaiman was a brother to Mans-Musa of Mali.
  He ruled the empire 1341-1360AD.
- He was a pious muslim and did his atmost towards the progress of Islam. At the time Mansa had gone for pilgrimage to Mecca he kept the throne on behalf of his brother.
- He was very tolerant, just and he promoted security and freedom of worship and his administration was characterized of peace, justice and tranquility.
- He established several measures for the administration of justice and rule of law. He therefore helped in the development of Malikite school of law.
- He established a regular and standing army and set up barracks and a regular police. This helped to maintain law and order for the promotion of Islam.
- As the empire grew so big, he helped to plant the seeds of unity and promotion of racial tolerance. By emphasizing Islamic brotherhood, he united Mandika people.

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- He gave jobs to many Muslim scholars, this helped the growth of Islamic education
- Sulaiman promoted financial organization; he taught his people how to invest and save, payments of Zakah and Sadaq and advised how to make expenditure of Zakah.
- He promoted international relationship with Sultan of Morocco.
- He always appointed Muslims to big administrative and political offices. These offices attracted a lot of economic benefits and redefined people's standards of living.
- During his reign, he decoration mosques with minarets and prayers performed in congregation
- Mansa Sulaiman emphasized and enforced the performing of the five daily Islamic prayers. This followed the construction of mosques all over the empire.
- He encouraged his subjects to give correct weights and measures, short measures had discouraged many traders to transact from Mali.
- Mansa Sulaiman promoted and improved on the legacy left behind by his brother Mansa Musa. He was a good accelerator of the growth of Islamic civilization.
- He gave security to the learned men as his brother Mansa Musa had done i.e. in the reign of his predecessor, the empire had been shuttered and had been burnt down.
- He promoted the study of Figh (Islmaic Jurisprudence when he united scholars in the same field to teach his people.
- Promoted education by constructing more schools.
- Invited scholars from other Muslims countries.
- Emphasized Islamic dressing

Negatives / Failures

- Never performed pilgrimage despite the resource he had.
- Failure to stop Tradicolonism completely in Mali.
- Never punished those who failed to respect Islamic law.
- In his reign there was veneration of ancestral places.
- Never put in place measures for the continuity of state after his death.

$1^1/_2 \times 16 + 1 = 25$

10. Explain the impact of the early Islamic movement to the spread of Islam in West Africa. **(25 marks)**

- The early Islamic movements in West Africa were Al-Mora rid and the suffi orders. They did a recommendable work in the dissemination of Islam in the following ways;
- Some of them were militant hence used some force to advance Islamic message.
- They spread Islam and made it a major religion in West Africa something that has continued up to date.
- They introduced their religion (Islam) to the pagans who later embraced it regardless of whether it was introduced by conquest or peaceful.
- Islamic brotherhood was created in the region through the teaching of justice and equality.
- They made Islam overtake all the culture of the people who finally adopted it as their culture.
- Education and learning was also promoted by establishing Islamic institutions especially in the field of theology, philosophy etc.
- The movement promoted university education which became common in West Africa.
- They introduced and promoted the policy of state formation. Some states became mighty empire such as Mali, Songai etc.
- They transformed a big part of West Africa from paganism to Islam.

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- The movement open-ended West Africa to the international world i.e established relationship with the Abbasid Caliph in Baghdad.
- There was introduction of new architecture which was mostly Arabic in fashion i.e mosques and palaces were constructed.
- It brought in much wealth and prosperity between the 10th and 15th century i.e. Arabs who belonged to the religious movements brought in Islam and trade items.
- The work of the early movement contributed to the outbreak of the 19th century Jihads in his West Africa.
- It created urbanization in many cities of West Africa. Many people flocked to town to seek for employment that ended up taking up Islam.
- They put up permanent and semi-permanent structures being decorated with Arabic calligraphy. This elevated Islam in West Africa.

However

- These early movements created constant conflicts between members of different Islamic movement's e.g. Tijjaniya was always at war with Qadiriyyah.
- They also brought in some innovations in Islam i.e. veneration of tombs of their ancestors.
- They also valued the spirits of their dead ones which was anti-Islamic.
- They also confined to only their learning centers hence never did a lot in disseminating Islam.
- Due to militant nature, some people never converted whole heartedly.

$1^1/_2 \times 16 + 1 = 25$

11. Account for the occurrence of the 19th century Jihads in West Africa. (25 marks)

- Jihads are struggles fought in the course of Allah. They included Sokoto by Uthuman Dan Fodio, Macina of Alimed Seku and Tokoral of Haji Umar etc.
- Social purification; adultery, murder, high way robbery, theft had become the order of the day.
- There was a need to revive Islamic learning and education.
- The Friction between Islamic and African traditional region.
- The disgrace of Islamic code of law.
- Unfair taxation, the pagan Muslim imposed heavy taxes that Muslims face.
- Presence of educated Muslims /scholars.
- Presence of able and charismatic leader.
- The impact of slave trade, there was a growing concern about the in human slave trade and slavery among Muslims.
- The influence of Muslim brotherhood.
- The desire for African independence e.g. Samoure Toure was not only a Juhadist but also a great resister to colonialism.
- The harsh and cruel leaders of West Africa e.g. Zaria, Katsima.
- The conflict between Muslims and non-Muslim leaders in west.
- Political discrimination which was carried in the Hausa land.
- There was need to establish a fair judicial system.
- The success of the earlier Jihads also facilitated. e.g. Wahab in Arabica 8 Mahad
- Despotic nature of Hausa land leaders
- Land discrimination i.e. Peasants couldn't access land
- Wide spread belief of the expected savior (Mahad)
- Collapse of strong Muslims expires of Mali, Songhai etc.
- Need to stop Christian influence in the empire.
  - Forceful recruitment of Muslims in the army intended to fight fellow Muslims.
  - The need to establish and maintain Islamic religion.

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- Aspect of stopping any other conversation to Islam.

$1^1/_2 \times 16 + 1 = 25$

12. **To what extent were the European occupations of West Africa a blessing to the spread of Islam?** **(25 marks)**

- It had taken long for West Africa having contacts with the Europeans.
- By 1000AD, Europeans had learnt about West Africa and there were contacts with Magreb across the Mediterranean sea.
- Serious contacts of Europeans with Arabs however developed during the search for the sea-route to India by the Portuguese.
- By 1600AD, serious contacts had been made with the rest of the world.
- European imperialism was a certain extent contributed to the spread and development of Islam ...
- The colonial economic and administrative poncies eiter directly or indirectly resulted in the spread of Islam in West Africa eg they considered Muslims in Africa as people of higher civilization and accordingly they respected some of the institutions established by Islam/Muslims to keep Law and order.
- The colonialist in lower administrative positions employed a number of Muslims. Some of these chiefs who were confirmed and given authority not only over the Muslims but also non-Muslims. Their contacts with them influenced them to Islam.
- The European colonial powers improved on communication in their areas of influence e.g. Railways were built, ports and harbours were improved. These facilitated the movement of Islamic agents and traders in West Africa.
- They established educational institutions and the spreading of educational skills weakened the traditional beliefs so much that youths were no longer exposed to the primitive practices but the new ideas of Islam.
- Europeans colonialism led to the orientation of commercial traders from the desert to the coast thus increased the rate of Islamic penetration. Since some people flocked the new business and trading centers.
- It should be noted that unlike Christianity Islam made a special appeal to the African Islamic culture corresponded more to their needs and aspirations
- In West Africa, people looked at Christianity brought by colonialists as a system that had come to change their traditional social institutions in the way of defending it, they chose Islam.
- They restored peace and stability in areas where people were living in state of inter-tribe conflicts and stopped war in West Africa. This enhanced the propagation of Islam.
- In their policy of indirect rule, they highly respected Muslim rulers in the political Islamic institutions.
- In areas where Muslims were mistreated by colonialists, it forced them to develop a sense of pan Islamism; this greatly helped in propagation of Islam.
- When the colonialists stopped slave trade, it was an advantage to Islam since it made traders to settle down and spread Islam.
- After stopping slave trade, European set up plantations in order to develop West Africa economically. This brought together both Muslims and non-Muslims which fostered the spread of Islam.
- European colonialists strengthened the relationship between West Africa and North Africa, This promoted Islamic civilization.

Negatively

- Colonialists led to the collapse of many Muslim states e.g. Sokoto, Maccina and Tokolor. This retarded the development of Islam in many parts of West Africa.

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- With European imperialism, Shariah was forgotten and replaced with constitution of imperialism.
- They brought about the suffering of Islam e.g. Arabic language which had been used in some areas to spread up the Islamisation was stopped.
- In the field of education, where Muslims used Arabic in Muslim schools, with European, they highly emphasized schools which were of European style.
- They facilitated the introduction and spread of Christianity in West Africa. These worked on the reports of Christian missionaries.
- Imperialism destroyed much of property in a number of ways. This greatly affected the progress of Islamic culture.
- The existence of colonialist in West Africa led to the collapse of Sokoto Caliphate which had recognized the Sultan as their spiritual and political leaders.
- Their policy of divide and rule greatly undermined the unity of West African states by destroying unity of people was a way of destroying Islam.
- Imperialism came with a new ideology which stressed Islam and material values. This meant that people stopped upholding the Islamic ideas and principles e.g. Zakah, fasting etc.
- They were instrumental in establishing geographical boundaries to demarcate spheres of influence.
- They introduced new taxes which were oppressive to the Africans. This promoted poverty among the Muslims who could no longer pay Zakah.
- They never prepared Muslims for post-independence era. I.e. only trained Christians to take up power in West Africa when they had left.

1 x 24+1=25 marks

END

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P235/1
ISLAMIC
RELIGIOUS
EDUCATION
(The Holy Qur'an)
PAPER 1
July/August 2023
$2^1/_2$ hours

WAKISSHA JOINT MOCK EXAMINATIONS

Uganda Advanced Certificate of Education

ISLAMIC RELIGIOUS EDUCATION

(The Holy Qur'an)

PAPER 1

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

- *Answer any **four** questions.*
- ***All** questions carry equal marks.*
- *Any additional question(s) answered will* **not** *be marked.*

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1. "There are so many languages in the universe, but the holy Quran was revealed only in Arabic language". In light of the above statement,
   (a) Account for the revelation of the Holy Quran in Arabic language. (10 marks)
   (b) Analyse the significance of the above text to the Muslim community. (15 marks)

2. Explain the role of the following personalities in the compilation of the Holy Quran.
   (a) Abubakar Swidiq (13 marks)
   (b) Uthuman bin Affan (12 marks)

3. (a) Discuss the day today practices that contradicts with the Islamic teachings on monotheism (Tawheed). (13 marks)
   (b) How have the Muslims of Uganda tried to implement the teachings of Islam on monotheism (Tawheed)? (12marks)

4. "The Quran offers guidance on how sinners should be punished on earth". Comment on the statement. (25 marks)

5. (a) Discuss the Islamic teachings on woman's gift on marriage. (10 marks)
   (b) Explain the essential elements of a valid Muslim marriage (Nikah). (15 marks)

6. (a) Discuss the Islamic teachings on racism and slavery. (15 marks)
   (b) What steps were taken by Islam to surmount slavery? (10 marks)

7. (a) Examine the principles that govern the Islamic economic system in the contemporary world. (15 marks)
   (b) How have the Muslims violated the Islamic teachings on business transactions? (10 marks)

8. "Islam has been credited for upholding the status of women economically". Justify the statement. (25 marks)

9. Discuss the view that Islam is interested in promoting justice in society. (25 marks)

10. Examine the Quranic guidelines on oppression and aggression in the society. (25 marks)

11. (a) Under what circumstances was Surat Ikhlas (112) revealed? (10 marks)
    (b) Give the content of the Surah. (10 marks)

12. (a) Give an account of the revelation of Surat Al-Fil (105). (15 marks)
    (b) Examine the lessons that can be derived from the above Surah. (10 marks)

END

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P235/3
ISLAMIC
RELIGIOUS
EDUCATION
(History of Islam)
PAPER 3
July/August 2023
$2^1/_2$ hours

WAKISSHA JOINT MOCK EXAMINATIONS

Uganda Advanced Certificate of Education

ISLAMIC RELIGIOUS EDUCATION

(History of Islam)

PAPER 3

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

- *Attempt any* **four** *questions.*
- **All** *questions carry equal marks.*
- *Any additional question(s) answered will* **not** *be marked.*

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1. (a) Examine the nature of worship of the Pegan Arabs before the advent of Islam. (13 marks)
   (b) Explain the reaction of Islam towards their nature of worship. (12 marks)

2. (a) Analyze the challenges faced by Prophet Muhammad (P.B.U.H) during his mission of Islam. (13 marks)
   (b) How was he able to overcome the above challenges? (12 marks)

3. "Umar bin Khattab was not only a savior of Islam but also a perfect leader". Discuss. (25 marks)

4. Discuss the social and political life of the Umayyads by 750 AD. (25 marks)

5. "It was the demise of the prominent Umayyad caliphs which contributed to their downfall". Assess the validity of the statement. (25 marks)

6. Assess the role of Abu-Jaffar al-Mansoor to the consolidation of Abbasids rule. (25 marks)

7. Examine the intellectual development of the Abbasids rule. (25 marks)

8. To what extent did the decline of the Abbasids dynasty pave a way to the rise of the Fatimids in Egypt? (25 marks)

9. (a) Account for the collapse of the Fatimids in Egypt. (13 marks)
   (b) Explain their influence to the people of Egypt. (12 marks)

10. (a) Account for the failure of the Christian crusaders to achieve their objectives. (12 marks)
    (b) What impact did these crusade movements have on the Muslims world? (13marks)

11. Discuss the reforms that turned into the peak of the Ottoman empire between 1520-1556 AD. (25 marks)

12. (a) Discuss the methods used by the Ottoman Sultan to consolidate their rule for over six centuries. (13 marks)
    (b) Why did the empire eventually collapse? (12 marks)

END

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