



SECTION A

HADITH (TRADITIONS OF THE PROHET)

1. (a) The collection and eventual compilation of the Prophet's traditions was inevitable. Discuss. (12 marks)

Approach

- One sided
- A candidate should explain reasons why hadith were collected and compiled.
- The Prophet's traditions mean words, actions and silent approvals of the Prophet.
- Death of the Prophet.
- Death of many memorisers of hadith especially during the battle of Yamanah.
- To be used as a source of law / sharia.
- The desire to use Hadith in the interpretation of the Quran.
- Conversion of many people into Islam who needed to learn from the Prophet's traditions.
- Desire to stop the Forgery of Hadith.
- The value the companions attached to the Prophet.
- Ending of the Quran revelation.
- The desire to solve the day to day problems of the Muslim community.
- Need to preserve Hadith for the future generation.
- There was need to get rewards from Allah by those involved in the exercise.
- The need to spread Islam.
- Desire to use Hadith to teach new converts.
- Availability of writing and written on materials.
- Increase in the number of learned Muslims.
- Availability of time due to reduction of Islamic obligations like battles etc.

- (b) What limitations did the collectors of Hadith encounter in the exercise? 1X12= 12 marks

- (13 marks)
- Scarcity of writing and written on materials.
 - High level of illiteracy.
 - Lack of interest.
 - High memorising capacity of the Arabs who saw no value in writing down Hadith.
 - Existence of a small Muslim community.
 - Existence of hypocrites.
 - The collectors had little time to give the exercise.
 - The Prophet's discouragement.
 - The death of the Prophet was another challenge.
 - Poor transport and communication.
 - Language barrier also worked against the exercise.
 - The canon set to verify genuine Hadith from forged ones left many authentic Hadith out.

- Limited funds to finance the collection in terms of buying materials to use transport etc.
- They were interrupted by battles and other external threats.
- The negative attitude which some Muslims had about Hadith.
- Competition which other religious e.g idol worship etc.
- Presence of the Prophet.

13X1= 13 marks

2. Explain the biography and contribution of Iman Muslim in the field of hadith literature. (25 marks)

ANS

- o Iman Muslim was born in 202 AH/817CE or 204 AH /819CE or 206Ah/821CE in Nishapur.
- o He lived his early age in Khurasan present day Iran.
- o His full name was Ibn Hajjaj Al-Qushairi al- Nishapur(Naisaburi Imam muslim)
- o He studied theology with Quran and hadith inclusive.
- o He started the work of hadith at an early age and committed to his work.
- o He was a piety muslim with upright character and intelligent in nature.
- o Muslim studied from Bukhari and many other teachers and this made his work similar to that of Bukhari.
- o He traveled widely in search for hadith i.e Persia, and other parts of Asia.
- o In early days, he was also called Asakir Al- Deen meaning the "defender of Religion".
- o He belonged to a pure Arab tribe called Qushair.
- o He was so famous during the time of Haruna al – Rashid of the Abbasids.
- o He was among the six authentic/sound compilers of hadith.
- o He died in 875 AD.

His contributions

- He memorized a number of hadith estimated to be above 500,000
- He traveled widely in search for hadith, helping him to come up with authentic traditions of the prophet.
- He wrote many books of hadith but the most famous one being/was Sahih muslim.
- He did not compile only doubted hadith in his book.
- He was keen on the chain of narrators and subject matter (matin).
- He wrote many biographies of the reporters of hadith, to confirm the originality of his work.
- He started well his work with proper introductions.
- He made sure that his book is read by critics to avoid mistakes.
- He covered a wide scope of aspects of life.
- His work was clear and understandable even to a lay person.
- He taught many students who became important in hadith teaching and spread / transmission.
- His book had more than 4000 authentic traditions of the prophet.
- His book was also known as As-sahih meaning the book of authentic hadith.
- He was ranked second to Iman Bukhar in the science of hadith.
- He wrote well organized topics e.g Salat, Ibaadat, Saum etc.

16 X 1 1/2

Analyze the role played by Imaam Sufyan bin Uyayina to the development of Hadith literature.

- Sufyan bin Uyayina was among the prominent pioneers of Hadith collection.
- He was born in 107 in kuta present day Iraq.
- His contemporaries include Yahya bin Sad, Imam, Al-zuhuri, Malik bin Anas of medina, Auzai of Syria etc.
- He came on the scene at a time when the evaluation of Hadith had gained momentum, hence concentrating more on evaluation than transmission.
- He was one of the most famous authenticators of hadith in the second century alongside yahya bin sad and Abdul Rahman bin Mahdi.
- He is remembered for having safe guarded the purity of hadith when threats of attempted forgeries increased.
- His work provided a strong background on which the third generation based the authenticity of the sound books of hadith (Sihah)
- Like his comtemporaries, Sufyan put much emphasis on Isnad/chain of narrators than matin/ subject matter.
- He emphasized, that the number of compilers in the chain is more important than the biographies of the transmitters.
- As an evaluator, Sufyan established the system of ascertaining that the transmitters with agreed terms in the transmission which included Hadathana/ he said it or Akhibarana/ he narrated it.
- He dismissed the use of the word "Rawi/Rawahu/reported by and instead he preferred". MutafakumAlaihi/ Agreed upon.
- He was more realistic as regards human judgment on a matter regarding Prophet's traditions.
- He introduced the system of putting chapters on the publication which was not the case during Imam Al-zuhuri's time.
- He started the idea of separating Fatwas and decisions of the Imams from the sayings of the Prophet.
- He examined the life of the narrator and to him the narrator must have possessed three qualities ie trustworthiness, consistence and good memory.
- He traveled to different places verifying the authenticity as well as memorizing a number of traditions.
- Because of his integrity, his judgments on hadith was considered / respected.
- However, he did not come up with a book of his own.
- Sufyan bin Uyayina died in 198 AH. May Allah be pleased with him.

$$16 \times 1\frac{1}{2} + 1 = 25 \text{ marks}$$

How far did political factors contribute to the emergence of Maudhu traditions?
(25 marks)

Approach

- Two sided questions that requires the contribution of political factors and other factors to the emergence of Maudhu traditions.
 - ✓ Introduction
 - ✓ Stand point(stem)
 - ✓ Political factors.
 - ✓ Turning point.
 - ✓ Other factors.
 - ✓ Conclusion.
- Hadith refers to the actions, sayings and silent approvals of Prophet Muhammad (PBUH)

- To a lesser / greater extent, political factors contributed to the emergence of Maudhu traditions in the following ways;
 - Emergence of various groups competing for power.
 - Re-emergence of clan struggles and conflicts.
 - The need to take up political positions by some individuals.
 - Need to fulfill personal interests especially the leaders.
 - Rise of nationalism especially among Arabs and Persians.

Other Factors

- Desire to become a focus of leaving
- Forgery based on good intentions.
- Desire to destroy Islam.
- Desire to make preaching's a success.
- Desire to create market for their goods.
- Theological differences.
- Royalty to Imams.
- Need to popularize teachings by some scholars.
- Changing the chain of narrators by mistake.
- Failure by some scholars to explain what they recovered.
- Maturity without record.
- Weak memory.
- Guess work.
- Failure to give time required to study hadith.
- Mixing hadith learnt from the teachers and what they got from other students.

(16 X $1\frac{1}{2}$ + 1 = 25 marks)

5. Examine the pre-requisite for the authentication of hadith.

Approach

- One sided question
- Introduction
- Opening statement
- Body
- Conclusion.
- The Muhadithins put in place a canon method to detect forged hadith from genuine ones or to authenticate a hadith.
- A hadith was rejected if it had the following features;
 - If hadith contained an exaggerated statement attributed to the Prophet.
 - It opposed the well-known historical fact/event.
 - If a reporter contradicts his reported hadith.
 - If the reporter was sectarian and the hadith was of the nature of accusation against the companions of the Prophet.
 - If a hadith was reported by a single person and contradicts what often have reported.
 - If the time and circumstance of its narrator contained evidence of forgery.
 - If it was against reasoning of a normal human being.
 - If the subject matter was incorrect or unsound.
 - If it contradicts with the well-known Sunnah of the Prophet.
 - If it contradicts the Quran, it was rejected.
 - If it contained threatening of heavy punishment for ordinary sins.
 - If it contained promising of mighty rewards for a slight good deed.
 - If a reporter narrated a hadith about an event which might have been known and acted upon the Muslims and the reporter was isolated in narrating such a tradition.

- If a reporter is known for having told a lie in relating to any tradition of the Prophet.
- If a reporter is accused of crimes or known to have been a liar was rejected,
- If the reporter committed frequent mistakes in reporting.
- If the reporter was irresponsible in religious matters.
- If the reporter was reporting from imaginations.
- If the reporter was known of weak memory.
- If the reporter was against the four rightly guided caliphs.
- If the reporter was degrading the Prophet was rejected eg calling him a liar, etc.
- If a reporter contained abusive words / obscene words.
- If the reporter confessed to have fabricated the reports, it was not considered.

$$16 \times 1\frac{1}{2} + 1 = 25 \text{ marks}$$

(a) Discuss the themes of Al-Qudus.

Approach

- One sided equation
- Introduction
- Open statement
- Body
- Conclusion
- Al-Qudus are also known as sacred traditions of the prophet.
- Hadith Al Qudus, the meaning is from Allah though the wording is from the prophet.
- Hadith Al-Qudus are characterized by statements like
 - "Oh son of Adam"
 - "Oh my servant....."
- In Hadith Al-Qudus, Allah is the last in the chain of narrators.
- The themes of Al-Qudus are few because of limited number of this type.
- Secondary because of the divine utterances by which they are uniquely characterized.
- They confined to a particular domain which they appear suited.
- Affirmation of the doctrine of unity of God. being one's guard against any form of polytheism and majesty.
 - Revealing the majesty of his uniqueness in processing the quality perfection.
 - The gathering of right intentions and sincerity when turning to full mighty.
- The proper discharge of religious observance with devotion humility and lack of self-interest and showing off.
 - Fasting the month of Ramadhan for Allah's piety praying to give daily prayer.
 - Zakat to be conducted for the purpose but not to show off.
 - Pilgrimage (Hijja) for those that are financially stable.
- Attaining proper standards of morality and virtual.
- Kindness towards people in general speaking good and emphasizing good morals.
- Self-dedication to the cause of the Almighty. Through acceptance of such testing as he ordained making one's self-ready to meet him.
- Willingness to give one's life and all acts that show obedience to the creator.
 - Preparation of the day of judgments or reckoning with its rewards and punishment.
- Through continuous repentance and asking for Allah's mercy.
- Combining fear and hope.
- Seeking Allah's pardon through such good deeds.
- Total confidence in his mercy which prevails over his wrath.

(15X1= 15marks)

6 (b) "I (Muhammad) have left among you two treasures which if you adhere to them,

You shall not be led into error after me". (Sahih Bukhari).

In light of the above Hadith, analyze relevance of Hadith to the Ummah. (25 marks)

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- Introduction of payroll registers.
- Established learning centers to teach Quran and hadith.
- Determination of the share of inheritance for grandmothers. $\left(\frac{1}{6}\right)$
- Systemised the office of the Qadhi and appointed judges and paid them well.
- Instituted punishments for wine drinking.
- Adopted Qiyas and further developed.
- Formulated Taraweeh prayer and was to be performed in congregation.
- Introduced detention centers.
- Encouraged memorization of Quran and hadith.
- Introduced taxes on horses.
- Wrote Pamphlets on hadith for example Al-Qatadayyah.
- Introduced Athar sayings and opinions of the companions.
- Developed the Islamic administrative law.
- Introduced the second Adhan on Juma prayer. (Uthman)
- Continued to follow the footsteps of the Prophet.
- Uthuman standardized the Quarn.
- Operationalised the shira system.
- Umar abolished muta (temporary) marriages.
- Etc.

(15 X 1 = 15 marks)

(b) Early dynasties.

- The candidate is required to explain how the early Muslim dynasties contributed to the development of Islamic law.
- Approach
 - ✓ Introduction
 - ✓ Opening statement
 - ✓ Body(points)
 - ✓ Conclusion.
- The early dynasties were Muslim states that developed after the death of the four rightly guided caliphs.
- They include the Umayyands dynasty, Abbasids dynasty, Fatimids dynasty, Ottoman empire, the safa vids Dynasty.
- The early Muslim dynasties made the following contributions to the growth and development of Islamic law.
 - ✓ Complied the traditions of Prophet Muhammad.
 - ✓ Transmitted the traditions of Prophet Muhammad.
 - ✓ Encouraged the use of Quran and hadith as the primary sources of Islamic law.
 - ✓ Established a competent judicial system.
 - ✓ Encouraged use of Qiyas.
 - ✓ Ijma was used as a source of Islamic law.
 - ✓ Participated in compilation of books of hadith.
 - ✓ Developed various schools of Islamic law.
 - ✓ Caliphs stopped judging non-Muslims by their law.
 - ✓ Developed science of hadith.
 - ✓ Emergence of the six sound compilers of Hadith. etc.
 - ✓ Perfected the classification of acts in Islam.
 - ✓ Reasoning became a common source of Islamic law.
 - ✓ The emergence of the four Imams ie shafie, Abu – Harifah, Haimbal and Malik.
 - ✓ Representatives of the four schools are appointed as government legal advisors etc.

(10 X 1 = 10 marks)

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- Hadith means sayings, actions and silent approvals of the Prophet. (The candidate is expected to explain the hadith relating it to guidance as one of the importance's of hadith and on the other side, explain other importances.
- Hadith provide guidance to mankind in addition to what the Quran provides. For anyone who wishes to follow the right path should follow what the hadith says.
- However, hadith is not only important in providing guidance, the traditions of the Prophet have got many other importances as seen below.
 - Hadith act as a source of Islamic law after the Quran.
 - Hadith provide historical background of the Prophet's life for the Ummah.
 - It helps Muslims to love God/Allah.
 - Hadith act as a source of knowledge.
 - Hadith help Muslims to perfect total obedience to their God/Allah.
 - Hadith direct Muslims in all aspects of life ie political, social, economic and religious life.
 - Hadith are used to spread Islam.
 - Hadith are used to teach new converts.
 - Hadith are important in the administration of state.
 - They used in solving problems.
 - Hadith are used in sermons/preaching.
 - Hadith help Muslims to know the position of the Prophet.
 - Hadith act as a basis for research on issues regarding day to day and home after of a person.
 - Performing Sunnah is an act of worship.
 - Hadith help Muslim to emulate the prophet's character.

$$16 \times 1\frac{1}{2} + 1 = 25 \text{ marks}$$

SECTION B

FIQH (PRACTICE)

7. Examine the contribution of the following to the development of Islamic law;
- (a) Orthodox caliphs (15 marks)
- (b) Early dynasties (10 marks)

(a) Orthodox caliphs.

Approach

- Single sided question and candidates have to discuss how the four rightly guided caliphs helped in the development of Islamic law.
 - ✓ Introduction.
 - ✓ Opening statement.
 - ✓ Body (points) contribution of the orthodox caliphs.
 - ✓ Conclusion.
- The orthodox caliphs were the Muslim leaders that succeeded Prophet Muhammad's leadership and they include; Abubakar, Umar, Uthman and Ali.
- The orthodox caliphs contributed to the development of Islamic law in the following ways.
 - Continued using Quran and hadith as instructed by the Prophet.
 - They used Ijima to elect Abubakar.
 - Participated in compilation of the Quran.
 - Division of the Islamic state into provinces

8. Analyse the relationship between Quran and hadith as principle sources of Sharia.
(25 marks)

Approach

- Two-sided question that requires candidates to explain the similarities and differences of Quran and hadith.
 - ✓ Introduction.
 - ✓ Stand point.
 - ✓ Similarities.
 - ✓ Turning point.
 - ✓ Differences.
 - ✓ Conclusion.
- Define Quran.
- Define hadith.
- The Quran refers to the words of Allah that were revealed to the Prophet Muhammad through angel Jibreel for a period of 23 years to guide mankind.
- Hadith refers to the actions, sayings, silent approvals and disapprovals of Prophet Muhammad (PBUH)
- The Quran and hadith are the principle sources of Islamic law and they are similar in the following aspects.
- They act a distinction between right or the truth and false hood.
- The Quran and hadith are the two chief sources of law as evident Quran 2:2 and 53:3-4
- They give instructions in a similar tone ie Quran 16:44.
- "It is not fitting for a believer, man or woman when a matter has been dictated by Allah..."
- The Prophet said "Be aware, I have been given the Quran and it's like"
- The prophets said "I have left among you two things which if you adhere to, you will never go astray...."
- They serve to provide guidance to man eg Q 2:2, 17:9, 3:31, 33:21.
- The hadith explains the teachings the teachings of the Quran.
- Hadith provides examples that make Quran more understandable.
- The truth and genuiness of Hadith is confirmed by the Quran.
- Allah in the Quran emphasized the role of the Prophet in explaining Quran 16:44.
- The Qurans and sharia, give a basis to other sources of law.
- The Quran and hadith however differ in many aspects.
- As the first source of sharia Quran has never been changed.
- Quran is much more authentic than hadith.
- The Quran does not deal with any single legal topic while hadith explains any single prescriptions at a time.
- Whereas Hadith is influenced by human attitude, Quran cannot because it is divine.
- Quran as a source offers a unified kind of law because it cuts across boarders. Hadith does not serve the same purpose.
- The degree of authentication of the Quran to other sources of law is greater than that of hadith.
- The Quran acts as the first reference to particular problems while Hadith act as the second source of law.
- Etc.

(16 X 1¹ + 1 = 25 marks)

Analyze the nature of ;

- a) Halal acts
- b) Haram acts

(12 marks)

(13 marks)

(a) Halal acts.

A candidate should explain the characteristics or nature of Halal. (Acceptable) acts.

Approach

- Single sided question
- ✓ Introduction
- ✓ Opening statement
- ✓ Body (points)
- ✓ Conclusion.
- Halal refers to any acts of man that are allowed or permitted by Allah.
- Such acts are characterized by the following;
 - Such acts are rewardable by Allah.
 - They are not punishable.
 - If not done, one may be punished.
 - Lead to moral righteousness.
 - Such acts are not shameful.
 - They bring about self-esteem.
 - They please God if done.
 - Halal acts are done in civilized and organized societies.
 - They are very common.
 - Halal acts are cheap.
 - Do not have negative impacts.
 - They are pure.
 - Etc.

(12 X 1 = 12 marks)

(b) Haram acts

- Single sided questions a candidate should discuss the nature of Haram acts.
- Approach
- ✓ Introduction
- ✓ Opening statement.
- ✓ Body (points)
- ✓ Conclusion.
- Haram acts are the acts prohibited or forbidden in Islam.
- Haram acts are characterized by the following.
 - Haram acts are punishable.
 - Haram acts are shameful.
 - They bring about conflicts.
 - Haram acts are discouraged by Quran and hadith.
 - Haram acts are always disliked.
 - They bring about moral degeneration.
 - Haram acts are expensive.
 - Haram acts show acceptance of Satan.
 - Haram acts are impure.
 - They are done in hiding.
 - Haram acts are uncivilized and disorganized communities.
 - They always have a negative impact on development.

- Haram acts are dangerous and harmful.
- Etc.

10. (a) Narrate the biography of Imam Abu-Hanifah.

(13x1= 13 marks)

Approach

- Single sided questions and candidates should describe the life of Imam Abu-Hanifa.
- Introduction
- Opening statement
- Body (points)
- Conclusion
- ✓ His full names were Al-Nu-uman bin Thabit bin Zuta.
- ✓ He was born in 699 AD/ 77AD
- ✓ He was a Tabiin (follower of the companions of Prophet Muhammad.)
- ✓ He memorized Quran at an early age.
- ✓ He studied hadith and Fiqh.
- ✓ When his grandparents embraced Islam, they settle in Kufah.
- ✓ He was a true scholar of theology.
- ✓ He acquired knowledge from prominent teachers such as, Sheik Muhammad bin Sulayman, Qataadah bin Amir etc.
- ✓ Caliph Al-Mansour of the Abbasids imprisoned him for opposing him.
- ✓ He was a great jurist
- ✓ He died in prison in the year 145AH at the age of 68 years.
- ✓ May Allah be pleased with him.

(8 X 1½ = 12 marks)

(b) Analyse his contribution to the development of Islamic law.

Approach

- Single sided question. The candidate should explain the contributions of Imam Abu Hanifa to the development of Islamic law.
 - ✓ Opening statement
 - ✓ Body(points)
 - ✓ Conclusion
- He founded the Hanifite School of law.
- He started a club called "Ahah Ray" meaning the upholders of reasoning.
- He taught many students in the field of Hadith.
- He gathered around himself debates and discussions.
- He always discussed legal problems with his students.
- He fought corruption of the leaders.
- He wrote a book on Islamic jurisprudence.
- He collected decisions and may judicial points.
- He was the pioneer of Qiyas.
- He allowed and considered peoples customs (urf)
- He allowed the use of local languages in Friday sermons.
- He accepted all the major sources of law.
- He accepted hadith only when he was satisfied with the quality of narrations.
- He was a consultant on judicial matters.
- He interpreted sharia for the general benefit of Muslims.

11. (a) Examine the Islamic teachings about zina.

(13 X 1 = 13 marks)

- Zina means illegal sexual intercourse between a man and a woman.
- The term zinah is taken to mean either adultery or fornication.

- Adultery means sexual intercourse out of one's marriage (married people.)
- Fornication is illegal sexual intercourse by un married people.
- Zinah has been prohibited in a number of verses and is considered to be one of the grave sins ranking number three (3).
- Quran 25:68.
- "And those who don't involve with Allah any other god nor kill such a life that Mlah has made scared except for a just cause nor commit illegal sexual intercourse and whoever does this shall receive a punishment for his sin."
- Zina is taken to be a shameful act and should be avoided Quran.17:32.
- "And come not near unlawful sex, verily. It is anything shameful and sin...."
- People who avoid Zina are listed among those who are chasitivity.
- Quran 23:5-6
- "And those who guard their chastity (private parts) accept their wives or slaves that their might hand poises.
- In a number of Prophet's traditions. zina is forbidden i.e.
- "There is no one sin more gravious in the sight of Allah than a man dropping his semen in a womb which is unlawful for him."
- "There are three people whom Allah will not look merciful on the Day of Judgment ie a lying ruler, an aged adulterer and a wogan begger."
- "The eyes commit Zina and organs commit zina."

$$8 \times 1\frac{1}{2} \times 1 = 13 \text{ marks}$$

(b) Explain the measures put in place to guard society against zina. (12 marks)

Approach

- Single sided question and candidates are required to give and explain the measures that were put in place by Islam to stop Zina.
- Opening statement
- Body (points)

Conclusion

- ✓ Islam prescribed the dressing code of all people especially women.
- ✓ The prophet encouraged fasting for unmarried people to control high sexual desires.
- ✓ Islam limits and regulates on courtship.
- ✓ Islam encourages Muslims to control their sight on the opposite gender.
- ✓ Islam highly discourages lengthy talks between people of opposite gender.
- ✓ Islam discourages sharing bed rooms to people who are not married.
- ✓ Islam discourages acts that may stimulate ones sexual desires.
- ✓ Islam discourages shaking hands.
- ✓ Women are discouraged from wearing perfumes.
- ✓ Women are discouraged from wearing shoes that produce sound.
- ✓ Islam discourages free mixing during public gatherings for men.
- ✓ Islam emphasizes physical separation of women and men during prayer.
- ✓ Islam put strict punishments of Zina ie flogging 100 strokes and stoning to death.
- ✓ Separation of bedrooms to both male and female children.
- ✓ Islam restricts women from speaking loudly in public.
- ✓ Islam restricted women from leading prayers in presence of men.
- ✓ Islam made it optional for women to attend congregational prayers from the mosque.
- ✓ Islam allowed polygamous for men to control men with high sexual desires.
- ✓ Islam allowed divorce if the partner is engages in zina.

$$(12 \times 1 = 12 \text{ marks})$$

12. (a) Analyse the factors that have hindered the application of Sharia in Egypt.
- The Arab republic of Egypt is bordered by the Mediterranean Sea to the North, the Gaza strip of Palestine and Israel to North East, the red sea to the East, Sudan to the South and Libya to the West.
 - Islam was introduced in Egypt during the caliphate of Umar.
 - Egypt is one of the Muslim majority countries in Africa.
 - Despite being a majority Muslim country, the application of sharia is still hindered by some issues.
 - The influence of their former colonial master Britain.
 - The wars and demonstrations of succession to leadership.
 - The double handling of civil matters by sharia and critical matters by secular laws.
 - The role played by secularist Muslims.
 - The division among Muslims based on tribes and politics.
 - The infiltration by Western culture and civilization.
 - The Western world looks at those who agitate for sharia as supporters of terrorists.
 - The negative attitude the international community has on Sharia.
 - The sharia cadres in Egypt may not be very many.
 - There is no strong co-operation between Egypt and other Muslim majority countries.
 - The suppression of strong cadres especially from Muslim brotherhood who agitate for Sharia.
 - There is some degree of moral laxity.
 - Military weakness which has made Egypt submissive to Western world.
 - There could be fear to wage war. Against Egypt by N.A.T.O and USA as the case has been with countries like Syria, Afghanistan etc.
 - Egyptian political leaders are trained from the Western world.
 - The wave of continued agitation for human rights.
 - The presence of minerals in Egypt has also attracted the attention of foreigners like Americans etc.
 - Proximity of Egypt and Europe attracts a lot of foreign influence and practices.
 - The role of Israel in the politics of Egypt.
 - The influence of people of other faith e.g the Catholic Church.

15 X 1 = 15 marks

12. (b) How has the failure to apply Sharia affected the society?
- Moral decline.
 - It has led to suspicion between Egyptians and neighbors.
 - It has bred continued reactionary activities among Egyptians. This has resulted into insecurity.
 - It has made some Muslim practices to appear as it outdated among Muslims.
 - It has made the Muslims to relax on some religious practices.
 - There has been increased religious pluralism.
 - Politics has continued to alienate religion thus weakening Islam.
 - Increased misunderstandings between the Muslims and members of other faith.
 - It has promoted neo-colonialism.
 - Many people have denounced Islam and converted to other religions.

10 X 1 = 10 marks

END