COMPETENCY BASED EDUCATION
KENYA CERTIFICATE OF BASIC EDUCATION
SENIOR SCHOOL CURRICULUM
GRADE 11

ISLAMIC RELIGIOUS EDUCATION NOTES



STRAND 1.0: STUDY OF THE QUR'AN AND HADITH

COMPETENCE GROUP

SUB-STRAND 1.1: TRANSLATION OF THE QUR'AN (TARJAMATUL-QUR'AN)

1.1.1 Introduction to Tarjamatul-Qur'an

Meaning of Tarjamatul-Qur'an

Tarjamatul-Qur'an refers to the process of translating the meanings and message of the Holy Qur'an from its original Arabic language into other languages so that people who do not understand Arabic can access and understand its teachings.

The Qur'an was revealed to Prophet Muhammad (PBUH) in Arabic through Angel Jibril (Gabriel). Arabic is therefore the original language of the Qur'an.

Muslims believe that the Qur'an, in its original Arabic wording, is the literal word of Allah (SWT). Translation communicates the meanings of the Qur'an in another language but does not replace the original Arabic Qur'an.

Examples of languages into which the meanings of the Qur'an have been translated include:

1. English.
2. Kiswahili.
3. French.
4. Urdu.
5. Hausa.
6. Turkish.
7. Indonesian.
8. Somali.
9. German.
10. Spanish.

Important distinction

- The original Qur'an is in Arabic.
- A translation represents an attempt to communicate the meanings of the Qur'an in another language.
- A translated version is not considered identical to the original Arabic Qur'an.
- Translation should be accompanied by explanations where necessary to clarify difficult meanings.

1.1.2 Historical Background of Qur'an Translation

The Qur'an was revealed in Arabic during the lifetime of Prophet Muhammad (PBUH), who explained its teachings to his companions.

As Islam spread beyond Arabia, Muslims from different linguistic communities needed to understand the message of the Qur'an.

This created the need to explain and translate the meanings of the Qur'an into other languages.

Development of Qur'an translation

1. During the lifetime of Prophet Muhammad (PBUH), the Qur'an was explained to people through teaching and interpretation.
2. As Islam spread, non-Arabic-speaking communities became interested in understanding the Qur'anic message.
3. Early Muslim scholars explained Qur'anic meanings to people from different linguistic backgrounds.
4. Translations and interpretations gradually appeared in different languages.
5. With the development of printing technology, translated copies became more widely available.
6. Modern technology has made Qur'an translations accessible through websites, mobile applications, electronic books and audio recordings.

Qur'an translation in the Kenyan context

Kenya has Muslims from different ethnic and linguistic communities. Although Arabic is central to Islamic worship and Qur'anic recitation, many Kenyan Muslims communicate mainly in Kiswahili, English and local languages.

Translation into Kiswahili and English helps learners, teachers and other members of society understand Islamic teachings.

For example:

- A Muslim learner in Kilgoris may understand a Kiswahili explanation of a Qur'anic verse more easily than an Arabic explanation.
- An IRE teacher may use an English translation to explain the meaning of a verse during a Grade 11 lesson.
- A Muslim community may use a Kiswahili translation during a religious discussion.

1.1.3 Qualities of a Good Translator of the Qur'an

A translator of the Qur'an is a person who communicates the meanings of Qur'anic verses from Arabic into another language.

Translating the Qur'an requires special knowledge, discipline, sincerity and responsibility because the translator handles a sacred religious text.

The following are important qualities of a good Qur'an translator.

1. Knowledge of Arabic

- A translator should have a strong understanding of Arabic.
- He or she should understand Arabic vocabulary, grammar and sentence construction.
- This helps the translator interpret words and expressions correctly.
- Knowledge of classical Arabic is particularly important because the Qur'an was revealed in classical Arabic.

2. Knowledge of the target language

- A translator should be fluent in the language into which the Qur'an is being translated.
- The translator should understand its vocabulary, grammar and expressions.
- This enables the translator to communicate the Qur'anic message clearly.
- For example, a person translating the Qur'an into Kiswahili should have a good command of Kiswahili.

3. Knowledge of Tafsir

- Tafsir refers to the explanation and interpretation of the Qur'an.
- A translator should understand recognised explanations of Qur'anic verses.
- This helps to clarify verses whose meanings cannot be understood through literal translation alone.
- It also reduces the possibility of misinterpreting Qur'anic teachings.

4. Knowledge of Islamic teachings

- A translator should understand Islamic beliefs, practices and principles.
- This includes knowledge of Tawhid, worship, morality, Islamic law and the teachings of Prophet Muhammad (PBUH).
- Such knowledge helps maintain the correct religious meaning of the text.

5. Sincerity and fear of Allah

- A translator should undertake the task with sincerity and consciousness of Allah.
- The translator should avoid deliberately changing the meaning of Qur'anic teachings.
- Sincerity encourages honesty and faithfulness when handling the sacred text.

6. Accuracy and faithfulness

- A good translator should communicate the intended meaning of the original Arabic text accurately.
- Personal opinions should not be presented as Qur'anic teachings.
- Important details should not be omitted or added unnecessarily.

7. Knowledge of the circumstances of revelation

- The translator should understand the circumstances surrounding the revelation of particular verses.
- These circumstances are known as Asbab al-Nuzul.
- Such knowledge helps explain the historical background of certain Qur'anic passages.

8. Patience and carefulness

- Qur'an translation requires extensive research and attention to detail.
- A translator should carefully examine words, expressions and sentence structures.
- Difficult passages should not be translated carelessly.

9. Consultation with Islamic scholars

- A translator should consult qualified Islamic scholars when dealing with difficult verses.
- Consultation helps prevent errors and misunderstanding.
- It also improves the reliability of the translated work.

10. Knowledge of Arabic literary expressions

- The Qur'an contains literary features such as metaphors, comparisons, emphasis and rhetorical expressions.
- A translator should understand these features.
- This helps communicate the intended message without distorting its meaning.

11. Impartiality

- A translator should avoid allowing personal, political or cultural opinions to influence the translation.
- The translator should not change the message to favour a particular group or individual.

12. Commitment to continuous learning

- A translator should continue studying Arabic, Tafsir and Islamic scholarship.
- This helps improve the quality of translation and interpretation.

1.1.4 Significance of Translating the Qur'an into Other Languages

Translation of the Qur'an plays an important role in spreading Islamic teachings and making the Qur'anic message accessible to people from different linguistic backgrounds.

The following are the main benefits.

1. Promotes understanding of the Qur'anic message

- Translation enables non-Arabic speakers to understand the teachings of the Qur'an.
- Muslims can learn what Allah commands and prohibits.
- This helps them apply Islamic teachings in their daily lives.

2. Promotes the spread of Islam

- Translation makes the message of Islam accessible to people who do not understand Arabic.
- Non-Muslims can read the meanings of the Qur'an and learn about Islamic beliefs.
- This can promote informed understanding of Islam.

3. Improves Islamic education

- Translation supports the teaching and learning of Islamic Religious Education.
- Teachers can explain Qur'anic teachings using familiar languages.
- Learners can understand religious concepts more easily.

4. Promotes proper application of Islamic teachings

- Muslims can understand the guidance contained in the Qur'an.
- They can apply its teachings in matters such as honesty, justice, kindness and respect.
- This promotes good behaviour in society.

5. Encourages personal reflection

- Translation enables Muslims to reflect on the meanings of Qur'anic verses.
- They can examine their actions and compare them with Islamic teachings.
- This strengthens their relationship with Allah.

6. Promotes unity among Muslims

- Muslims from different linguistic communities can access the same Qur'anic message.
- Translation enables people from diverse backgrounds to discuss Islamic teachings.
- This can promote mutual understanding and cooperation.

7. Helps new Muslims understand Islam

- People who embrace Islam may not initially understand Arabic.
- Translated meanings help them learn Islamic beliefs, values and practices.
- This supports their religious development.

8. Supports Da'wah activities

- Da'wah refers to inviting people to understand and embrace Islam.
- Translated Qur'anic meanings help Muslims communicate Islamic teachings to others.
- This makes religious outreach more effective.

9. Helps preserve Islamic teachings across generations

- Translation makes Qur'anic meanings accessible to younger generations who may not understand Arabic.
- Children and young people can learn Islamic values through familiar languages.
- This supports the transmission of Islamic knowledge.

10. Promotes moral development

- Translated verses communicate teachings about good character and responsible behaviour.
- Muslims can learn the importance of truthfulness, patience, generosity and forgiveness.
- This contributes to moral development in society.

11. Encourages comparative religious studies

- Non-Muslims and learners of religion can study Islamic teachings through translations.
- This promotes informed discussions about religious beliefs.
- It can also encourage religious tolerance and peaceful coexistence.

12. Facilitates research and scholarship

- Researchers and students can study Qur'anic teachings without necessarily being fluent in Arabic.
- Translation supports academic discussions on Islamic history, ethics and theology.
- It encourages further Islamic scholarship.

13. Helps Muslims understand their responsibilities

- Translation helps Muslims understand their duties towards Allah, fellow human beings and the environment.
- This promotes responsible citizenship.

14. Promotes appreciation of the Qur'an

- Understanding the meanings of Qur'anic verses can increase a Muslim's appreciation of the Qur'an.
- It encourages learners to read, study and reflect on the Qur'anic message.

1.1.5 Challenges Facing the Translation of the Qur'an

Although translation is important, translating the Qur'an presents several challenges because of the unique nature of its Arabic language and message.

1. Lack of equivalent words

- Some Arabic words do not have exact equivalents in other languages.
- A translator may struggle to find a word that communicates the complete meaning.
- This can result in partial loss of meaning.

2. Complexity of Arabic language

- Arabic has complex grammatical structures and vocabulary.
- Some words have different meanings depending on their context.
- Translators may find it difficult to communicate all these meanings accurately.

3. Differences in cultural backgrounds

- Some Qur'anic expressions are connected to the social and cultural setting of seventh-century Arabia.
- People from other cultures may not immediately understand these expressions.
- Additional explanations may therefore be necessary.

4. Differences in interpretation

- Islamic scholars may sometimes differ in their interpretation of particular verses.
- Translators may face difficulties when selecting appropriate explanations.
- This can result in different translations of the same verse.

5. Loss of literary beauty

- The Qur'an has unique literary features, including rhythm, eloquence and rhetorical expressions.
- These features may be difficult to reproduce in another language.
- Translation may communicate the meaning without fully reproducing the original literary beauty.

6. Risk of misinterpretation

- A translator who lacks sufficient knowledge may misunderstand a verse.
- This can lead to inaccurate religious teachings.
- It may mislead readers about Islamic beliefs and practices.

7. Influence of personal beliefs

- Some translators may allow personal opinions or religious biases to influence their work.
- This can lead to deliberate or accidental distortion of meanings.

8. Differences in language development

- Languages change over time.
- Words that were appropriate in an earlier translation may acquire different meanings in modern usage.
- Older translations may therefore become difficult for contemporary readers.

9. Shortage of qualified translators

- Translating the Qur'an requires knowledge of Arabic, Tafsir and other Islamic sciences.
- There may be limited numbers of people with all the required qualifications.
- This can affect the production of reliable translations.

10. Difficulty translating metaphorical expressions

- The Qur'an contains metaphors and other figurative expressions.
- Translating them word for word may fail to communicate their intended meaning.
- Translators must carefully explain such expressions.

11. Financial and resource limitations

- Producing accurate translations requires research, editing, reviewing and publishing.
- These activities may be expensive.
- Limited financial resources can delay translation projects.

12. Lack of standardisation

- Different translators may use different words and expressions to communicate the same Arabic verse.
- This can confuse readers who compare several translations.
- Proper scholarly review can help address the problem.

13. Technological challenges

- Some communities have limited access to digital Qur'an translations.
- Poor internet connectivity and lack of electronic devices can restrict access.
- This is particularly relevant in some rural communities.

14. Deliberate distortion

- Some individuals may translate verses inaccurately to promote personal interests or misrepresent Islam.
- Such translations can create misunderstanding and religious tension.

1.1.6 Possible Solutions to the Challenges of Qur'an Translation

The following measures can improve the quality and reliability of Qur'an translations.

1. **Employ qualified translators:** Translation projects should involve people with strong knowledge of Arabic and the target language.

2. **Consult Islamic scholars:** Qualified scholars should review difficult verses and confirm the accuracy of interpretations.

3. **Use recognised Tafsir:** Translators should consult reliable Tafsir works when explaining complex verses.

4. **Conduct peer reviews:** Other qualified translators should examine translated texts before publication.

5. **Provide explanatory notes:** Difficult words and expressions should be explained through footnotes or commentaries.

6. **Use clear language:** Translators should use language that the intended readers can easily understand.

7. **Avoid personal bias:** Translators should remain objective and faithful to the intended Qur'anic meanings.

8. **Organise continuous training:** Translation teams should receive regular training in Arabic, Tafsir and translation techniques.

9. **Make translations affordable:** Religious organisations and educational institutions should support the publication and distribution of reliable translations.

10. **Use modern technology:** Digital platforms can make reviewed translations accessible to wider audiences.

11. **Update outdated translations:** Older translations should be reviewed to improve clarity while preserving accuracy.

12. **Encourage public awareness:** Muslims should be taught that translations communicate meanings and do not replace the original Arabic Qur'an.

13. **Establish quality-control systems:** Islamic institutions should establish appropriate procedures for checking translations before publication.

14. **Promote cooperation:** Scholars, translators, language specialists and educational institutions should work together.

1.1.7 The Role of Qur'an Translation in Kenyan Society

Qur'an translation has particular importance in Kenya because of the country's linguistic and cultural diversity.

1. Supporting Islamic education in schools

- Kiswahili and English translations support the teaching of IRE.
- Learners can understand Islamic teachings even when they have limited knowledge of Arabic.

2. Promoting peaceful coexistence

- Translations help people from different religious backgrounds understand Islamic teachings.
- This can promote respect, tolerance and peaceful coexistence.

3. Supporting Muslim communities

- Imams, teachers and religious leaders can use translated meanings during educational discussions.
- Community members can understand religious guidance more easily.

4. Promoting moral responsibility

- Qur'anic teachings on justice, honesty and kindness can guide individuals in their families, schools and communities.

5. Supporting interfaith dialogue

- Translated Qur'anic meanings enable Muslims and non-Muslims to discuss Islamic beliefs using a common language.
- This can strengthen understanding among religious communities in Kenya.

6. Supporting Islamic publications

- Translation supports the production of IRE textbooks, study guides and other Islamic educational materials.
- Such resources help learners understand the Qur'an.

7. Promoting access in rural areas

- Printed Kiswahili and English translations can help Muslims in areas where access to Arabic learning resources is limited.

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

REVISION EXERCISES

STRAND: THE QUR'AN

SUB-STRAND: TARJAMATUL-QUR'AN (TRANSLATION OF THE QUR'AN)

TOTAL MARKS: 80

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. What is meant by the term Tarjamatul-Qur'an?

A. Memorising the Qur'an
B. Translating the meanings of the Qur'an
C. Recording the sayings of Prophet Muhammad (PBUH)
D. Reciting the Qur'an loudly

2. The Qur'an was originally revealed in which language?

A. Kiswahili B. English
C. Arabic D. Urdu

3. Which angel transmitted the Qur'an to Prophet Muhammad (PBUH)?

A. Mikail
B. Israfil
C. Jibril
D. Malik

4. Which of the following best describes a qualified Qur'an translator?

A. A person who translates without conducting research
B. A person with knowledge of Arabic and the target language
C. A person who changes verses to suit personal opinions
D. A person who avoids consulting Islamic scholars

5. What is the meaning of Tafsir?

A. Memorisation of Hadith
B. Explanation and interpretation of the Qur'an
C. Islamic inheritance
D. Arabic handwriting

6. What is one major reason for translating the Qur'an into other languages?

A. To replace the Arabic Qur'an completely
B. To make its meanings accessible to non-Arabic speakers
C. To remove its original teachings
D. To change its religious message

7. The term Asbab al-Nuzul refers to:

A. The circumstances surrounding the revelation of Qur'anic verses
B. The rules of Arabic handwriting
C. The collection of Hadith
D. The Islamic calendar

8. How does knowledge of classical Arabic benefit a Qur'an translator?

A. It enables the translator to misinterpret verses
B. It helps the translator understand original expressions accurately

C. It eliminates the need for Tafsir
D. It enables the translator to replace the original Qur'an

9. Which of the following is a major challenge in translating the Qur'an?

A. Availability of Arabic dictionaries
B. Lack of equivalent words in other languages
C. Increased access to education
D. Improved communication

10. How does translating the Qur'an into Kiswahili benefit Kenyan Muslims?

A. It replaces all Arabic prayers
B. It helps them understand Qur'anic teachings
C. It prevents them from learning Arabic
D. It changes Islamic beliefs

11. Which quality enables a translator to avoid distorting the Qur'anic message?

A. Personal bias
B. Impartiality
C. Carelessness
D. Ignorance

12. Why is it important for Qur'an translators to consult Islamic scholars?

A. To introduce personal opinions
B. To improve the accuracy of translation
C. To eliminate the original Arabic text
D. To avoid reviewing translations

13. Why is the unique literary beauty of the Qur'an difficult to translate?

A. Differences in literary features between languages
B. Absence of Arabic words
C. Lack of writing materials
D. Size of the Qur'an

14. What is meant by a target language in translation?

A. The language from which a text is translated
B. The language into which a text is translated
C. A language that cannot be spoken
D. A language used only in worship

15. How does Qur'an translation support Da'wah?

A. By preventing people from learning Islam
B. By making Islamic teachings understandable to more people
C. By discouraging religious discussions
D. By replacing Islamic scholarship

16. Why should a Qur'an translator use recognised Tafsir books?

A. To avoid understanding the Qur'an
B. To clarify the meanings of difficult verses

C. To change the original revelation
D. To introduce unrelated information

17. Which of the following may cause misunderstanding during Qur'an translation?

A. Proper scholarly review
B. Accurate interpretation
C. Inadequate knowledge of Arabic
D. Consultation with experts

18. In which language is the original wording of the Qur'an preserved?

A. Arabic
B. English
C. Kiswahili
D. French

19. Why should a Qur'an translator demonstrate sincerity?

A. Because the task involves handling a sacred religious text
B. Because translation is a business competition
C. Because personal opinions are more important
D. Because accuracy is unnecessary

20. Which modern technology has improved access to Qur'an translations?

A. Mobile applications
B. Farming tools
C. Cooking equipment
D. Construction machinery

21. How can inadequate translation skills be addressed?

A. By avoiding training
B. By employing qualified translators
C. By ignoring Arabic grammar
D. By rejecting scholarly advice

22. What is one benefit of Qur'an translation to IRE learners?

A. It prevents religious discussions
B. It promotes understanding of Qur'anic teachings
C. It eliminates the need to learn Arabic
D. It replaces all religious practices

23. Which quality enables a translator to understand figurative expressions in the Qur'an?

A. Knowledge of Arabic literary features
B. Lack of research
C. Personal prejudice
D. Poor language skills

24. Why may an existing Qur'an translation require revision?

A. Languages remain unchanged forever
B. Language usage and vocabulary change over time

C. The original Qur'an changes its wording
D. Arabic ceases to exist

25. What is one benefit of Qur'an translation to Kenyan society?

A. Promoting religious intolerance
B. Supporting interfaith understanding
C. Encouraging discrimination
D. Creating linguistic barriers

26. Which method can improve the accuracy of Qur'an translation?

A. Publishing translations without checking
B. Peer review by qualified scholars
C. Avoiding research
D. Ignoring difficult verses

27. Why is knowledge of Islamic teachings important to a Qur'an translator?

A. It helps preserve the intended religious meaning
B. It encourages distortion
C. It replaces Arabic grammar
D. It removes the need for accuracy

28. Which value is promoted when learners respect people from different language backgrounds?

A. Dishonesty
B. Intolerance
C. Respect
D. Discrimination

29. Which statement about Qur'an translation is correct?

A. It is identical to the original Arabic Qur'an
B. It is a means of understanding Qur'anic meanings
C. It replaces the original revelation
D. It has no educational value

30. Which of the following is the main focus of studying Tarjamatul-Qur'an?

A. Understanding the benefits and challenges of translating the Qur'an
B. Studying the history of Islamic architecture
C. Learning different types of Islamic clothing
D. Understanding Islamic inheritance laws

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Instructions: Answer all questions. Write your answers clearly and support your explanations with relevant examples where necessary.

1.

a) Define the term Tarjamatul-Qur'an. (2 marks)

b) State four languages into which the meanings of the Qur'an have been translated. (4 marks)

c) Explain two reasons why the Qur'an has been translated into other languages. (4 marks)

2.

a) Identify five qualities of a good Qur'an translator. (5 marks)

b) Explain two ways in which knowledge of Tafsir helps a Qur'an translator. (4 marks)

3.

a) State five benefits of translating the Qur'an into other languages. (5 marks)

b) Explain two ways in which Qur'an translation promotes Islamic education in Kenya. (4 marks)

4.

a) Identify five challenges facing the translation of the Qur'an. (5 marks)

b) Explain two reasons why Arabic literary expressions may be difficult to translate into other languages. (4 marks)

5.

a) State five measures that can be adopted to improve the accuracy of Qur'an translation. (5 marks)

b) Explain two ways in which modern technology has promoted access to translated Qur'anic meanings. (4 marks)

6.

a) Differentiate between the original Arabic Qur'an and its translation. (2 marks)

b) Explain three ways in which Qur'an translation promotes peaceful coexistence in Kenyan society. (3 marks)

ANSWERS AND MARKING SCHEME

SECTION A: MULTIPLE-CHOICE ANSWERS

Question	Answer	Question	Answer
1	B	16	B

2	C	17	C
3	C	18	A
4	B	19	A
5	B	20	A
6	B	21	B
7	A	22	B
8	B	23	A
9	B	24	B
10	B	25	B
11	B	26	B
12	B	27	A
13	A	28	C
14	B	29	C
15	B	30	A

SECTION B: SUGGESTED MARKING SCHEME

1.

a) Tarjamatul-Qur'an is the translation of the meanings of the Holy Qur'an from Arabic into other languages. (2 marks)

b) Any four:

- Kiswahili.
- English.
- French.
- Urdu.
- Hausa.
- Somali.
- Turkish.
- Indonesian. (4 × 1 = 4 marks)

c) Any two explained:

- To enable non-Arabic speakers to understand Qur'anic teachings.
- To promote the spread of Islam among different linguistic communities.
- To support Islamic education.
- To facilitate religious discussions. (2 × 2 = 4 marks)

2.

a) Any five:

- Knowledge of Arabic.
- Fluency in the target language.
- Knowledge of Tafsir.
- Knowledge of Islamic teachings.
- Sincerity.

- Accuracy.
- Patience.
- Impartiality.
- Knowledge of circumstances of revelation.
- Willingness to consult scholars. (5 × 1 = 5 marks)

b) Any two explained:

- Helps clarify difficult Qur'anic verses.
- Provides background information about verses.
- Helps prevent misinterpretation.
- Enables accurate communication of the intended meaning. (2 × 2 = 4 marks)

3.

a) Any five:

- Promotes understanding of Qur'anic teachings.
- Supports Islamic education.
- Promotes Da'wah.
- Helps new Muslims understand Islam.
- Encourages personal reflection.
- Promotes moral development.
- Supports religious research.
- Promotes unity among Muslims.
- Facilitates interfaith dialogue. (5 × 1 = 5 marks)

b) Any two explained:

- Helps learners understand Islamic concepts through Kiswahili or English.
- Enables teachers to explain Qur'anic teachings effectively.
- Supports preparation of Islamic educational materials.
- Helps learners apply Islamic values in their lives. (2 × 2 = 4 marks)

4.

a) Any five:

- Lack of equivalent words.
- Complexity of Arabic grammar.
- Cultural differences.
- Differences in interpretation.
- Loss of literary beauty.
- Risk of misinterpretation.

- Personal bias.
- Shortage of qualified translators.
- Financial constraints.
- Technological challenges. (5 × 1 = 5 marks)

b) Any two explained:

- Arabic contains unique rhetorical expressions that may have no direct equivalents in other languages.
- Metaphors and comparisons may lose their intended meaning when translated literally.
- The rhythm and eloquence of Qur'anic Arabic may be difficult to reproduce in another language. (2 × 2 = 4 marks)

5.

a) Any five:

- Employ qualified translators.
- Consult Islamic scholars.
- Use recognised Tafsir.
- Conduct peer reviews.
- Provide explanatory notes.
- Avoid personal bias.
- Use clear language.
- Organise translator training.
- Apply quality-control procedures. (5 × 1 = 5 marks)

b) Any two explained:

- Mobile applications provide access to translations at any time.
- Websites allow users to access different translations.
- Electronic books make translated Qur'anic meanings available without carrying printed copies.
- Audio resources enable learners to listen to explanations in familiar languages. (2 × 2 = 4 marks)

6.

a)

- The original Arabic Qur'an contains the revealed Arabic wording. (1 mark)
- A translation communicates the meanings of the original text in another language and is not identical to the original wording. (1 mark)

b) Any three explained:

- Helps people from different religious backgrounds understand Islamic teachings.
- Encourages respect for different religious beliefs.
- Reduces misconceptions about Islam.

- Promotes interfaith dialogue.
- Encourages peaceful interaction among communities.
- Promotes appreciation of cultural and linguistic diversity. (3 × 1 = 3 marks)

STRAND 1.0: STUDY OF THE QUR'AN AND HADITH

SUB-STRAND 1.2: SELECTED SURAHS AND VERSES

Selected Qur'anic passages:

- Surah Al-Kahf (Q.18:9–26) – The Companions of the Cave.
- Surah Al-Kahf (Q.18:32–44) – The Trial of Wealth.
- Surah Al-Kahf (Q.18:60–82) – Prophet Musa (A.S.) and Khidr.

- Surah Al-Kahf (Q.18:83–98) – Dhul-Qarnayn, Ya'juj and Ma'juj.
- Surah Al-Insan (Q.76) – Creation, Guidance, the Hereafter and Qualities of Believers.

1.0 INTRODUCTION TO THE SUB-STRAND

The Qur'an is the final divine revelation sent by Allah (S.W.T.) to Prophet Muhammad (S.A.W.) through Angel Jibril (A.S.). It provides guidance on faith, worship, morality, social relationships and the purpose of human existence.

The selected passages in Surah Al-Kahf and Surah Al-Insan contain important accounts and teachings that guide Muslims in developing strong faith, patience, humility, generosity, courage, responsibility and good character.

These passages also demonstrate how Allah (S.W.T.) tests human beings through wealth, knowledge, power, hardship and opportunities to serve others.

1.1 Specific Learning Outcomes

By the end of this sub-strand, the learner should be able to:

1. Explain the meaning of the selected Surahs and verses in Surah Al-Kahf and Surah Al-Insan.
2. Describe the main themes contained in the selected Qur'anic passages.
3. Outline the teachings of the selected verses for character building.
4. Apply lessons from the selected passages in day-to-day life.
5. Acknowledge the importance of the selected verses in developing desirable Islamic values and responsible citizenship.

1.2 Key Inquiry Questions

1. What lessons can Muslim youth learn from the story of Ashabul Kahf?
2. Why does Allah (S.W.T.) admonish mankind in Surah Al-Insan?
3. How can Muslims apply the teachings of Prophet Musa (A.S.) and Khidr in their pursuit of knowledge?
4. How should Muslims use wealth and power responsibly?
5. What can Muslim youth learn from the leadership of Dhul-Qarnayn?

1.3 Important Terminologies

Term	Meaning
Surah	A chapter of the Holy Qur'an.
Ayah	A verse of the Qur'an; plural is Ayat.
Ashabul Kahf	Companions of the Cave.
Fitnah	A trial, test or temptation.
Tawakkul	Placing trust in Allah after making appropriate effort.
Sabr	Patience and perseverance.
Hidayah	Divine guidance.
Akhirah	Life after death.
Taqwa	Consciousness and fear of Allah.
Khidr	The righteous servant of Allah mentioned in Surah Al-Kahf.
Dhul-Qarnayn	A righteous and powerful ruler mentioned in Surah Al-Kahf.
Ya'juj and Ma'juj	Gog and Magog, mentioned in Surah Al-Kahf and other Qur'anic passages.

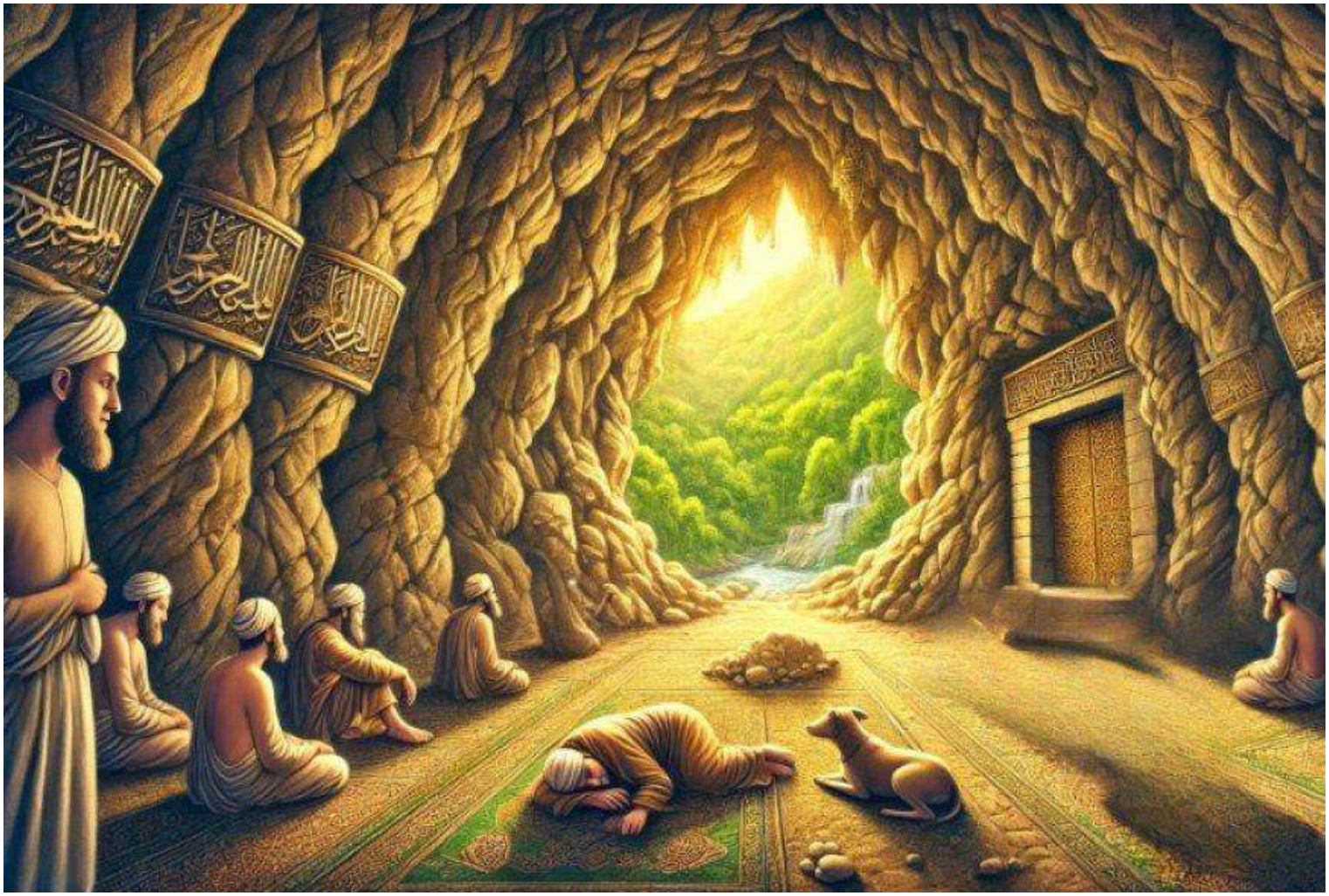
Sadaqah	Voluntary charity given for the sake of Allah.
Qiyamah	The Day of Resurrection.

SECTION A: SURAH AL-KAHF (Q.18:9–26)

2.0 THE STORY OF ASHABUL KAHF (THE COMPANIONS OF THE CAVE)







2.1 Background of the Story

Surah Al-Kahf is the 18th chapter of the Holy Qur'an. It contains 110 verses and was revealed in Makkah.

The word *Al-Kahf* means *The Cave*. The Surah narrates the account of a group of young men who believed in Allah (S.W.T.) and refused to abandon their faith despite facing persecution from their society and ruler.

These young men are referred to as Ashabul Kahf.

Their story demonstrates the importance of faith, courage, perseverance, patience and reliance on Allah.

2.2 Meaning and Explanation of Surah Al-Kahf (Q.18:9–26)

The verses describe how a group of young believers sought refuge in a cave to protect their religion.

1. The young men believed in Allah (S.W.T.)

- They lived in a society where people had turned away from the worship of Allah.
- Their society practised idolatry and other forms of disbelief.
- The young men recognised that Allah alone deserved worship.
- They refused to follow the false religious practices of their community.
- Allah strengthened their hearts and increased them in guidance.

2. They rejected the worship of false gods

The young men declared their belief in the Lord of the heavens and the earth.

Their declaration demonstrated that:

- Allah is the only true Creator.
- Worship should be directed to Allah alone.
- Associating partners with Allah is a serious wrongdoing.
- A Muslim should remain firm in the belief in Tawheed.

3. They withdrew to the cave

- The young believers decided to separate themselves from the oppressive society.
- They sought protection in a cave.
- They prayed to Allah to grant them mercy and guide them towards the right course.
- Their decision demonstrated courage and reliance on Allah.
- Allah caused them to fall into a deep sleep.

4. Allah protected them during their sleep

- Allah caused the young men to sleep for many years.
- Their bodies were preserved through Allah's power.
- The Qur'an describes how the sun's position and their surroundings were part of Allah's protection.
- They were turned from side to side.
- Their dog remained at the entrance of the cave.
- Anyone who saw them would have been filled with fear.

5. Allah awakened them

- Allah awakened the young men after their prolonged sleep.
- They thought that they had slept for a day or part of a day.
- They sent one of their companions to the town with silver coins to buy food.
- They instructed him to be careful and avoid revealing their identity.
- Allah had changed the situation in the society during their absence.

6. Their story became a sign of Allah's power

- Their experience demonstrated that Allah has complete control over life and death.
- It showed that resurrection after death is possible.
- Their story became evidence of Allah's power to protect His servants.
- The verses teach that knowledge of the exact number of the young men is less important than understanding the lessons of their story.

7. The period of their stay in the cave

Verse 25 mentions that they remained in the cave for three hundred years, with an additional nine years. The Qur'an states this period as 300 plus 9 years.

Verse 26 emphasises that Allah knows the exact period and that knowledge of the unseen belongs to Him.

2.3 Main Events in the Story

1. A group of young men lived in a society practising idolatry.
2. They believed in Allah and rejected false worship.
3. They faced pressure because of their faith.
4. They decided to seek refuge in a cave.
5. They prayed to Allah for mercy and guidance.
6. Allah caused them to sleep for a long period.
7. Allah protected them throughout their sleep.
8. They were awakened and thought they had slept for a short time.
9. One of them was sent to purchase food.
10. Their extraordinary experience became a sign of Allah's power.

2.4 Main Themes in Surah Al-Kahf (Q.18:9–26)

1. Tawheed (Oneness of Allah)

- The young men believed in Allah as the only true God.
- They rejected idol worship and false deities.
- Muslims should worship Allah alone.
- Tawheed is the foundation of Islamic faith.

2. Faith and steadfastness

- The young men remained committed to their faith despite persecution.
- They refused to compromise their religious beliefs.
- Muslims should remain steadfast when facing religious challenges.
- Faith should guide decisions and actions.

3. Courage and conviction

- The young men had the courage to oppose false beliefs.
- They stood for the truth even when they were a minority.
- Muslims should defend their beliefs through wisdom and good conduct.

4. Allah's mercy and protection

- Allah answered the young men's prayer.
- He protected them from the dangers surrounding them.
- Muslims should seek Allah's help during difficult circumstances.

5. Patience and perseverance

- The young men endured difficult circumstances.
- Their story demonstrates that patience is important when facing trials.
- Muslims should not abandon righteousness because of temporary hardship.

6. Allah's power over life and death

- Allah caused the young men to sleep for centuries.
- He awakened them after a long period.
- This demonstrates that resurrection is within Allah's power.

7. Importance of prayer

- The young men prayed for mercy and guidance.
- They recognised their dependence on Allah.
- Muslims should turn to Allah through sincere supplication.

8. Knowledge of the unseen

- The exact details of the unseen belong to Allah.
- Human knowledge is limited.
- Muslims should avoid unnecessary arguments over details that Allah has not clearly revealed.

2.5 Lessons Muslims Learn from Ashabul Kahf

1. **Maintain strong faith:** A Muslim should remain committed to Allah even when surrounded by people who practise wrongdoing.
2. **Avoid peer pressure:** Young Muslims should not follow harmful behaviour simply because their friends or society approve of it.
3. **Seek Allah's protection:** Muslims should pray to Allah when experiencing difficulties.
4. **Be courageous:** Believers should stand for truth and justice.
5. **Remain patient:** Challenges should not make Muslims abandon their religion.
6. **Choose good company:** Muslims should associate with people who encourage righteousness.
7. **Trust Allah:** A believer should make responsible decisions and place trust in Allah.
8. **Avoid shirk:** Worship should be directed to Allah alone.
9. **Respect divine knowledge:** Human beings should acknowledge the limitations of their knowledge.
10. **Value young people's contribution:** The story demonstrates that young people can make important decisions and positively influence society.

2.6 Application in the Kenyan Context

A Muslim learner in Kenya can apply the teachings of Ashabul Kahf by:

- Refusing to participate in examination cheating even when pressured by classmates.
- Avoiding drug and substance abuse.
- Rejecting bullying and discrimination.
- Maintaining Islamic practices in school and at home.
- Choosing friends who promote good morals.
- Avoiding harmful online trends.
- Standing against corruption and injustice.

- Respecting people of different religious backgrounds while remaining firm in Islamic beliefs.
- Seeking guidance from parents, teachers and responsible religious leaders.

2.7 Activity: Developing Character through the Story of Ashabul Kahf

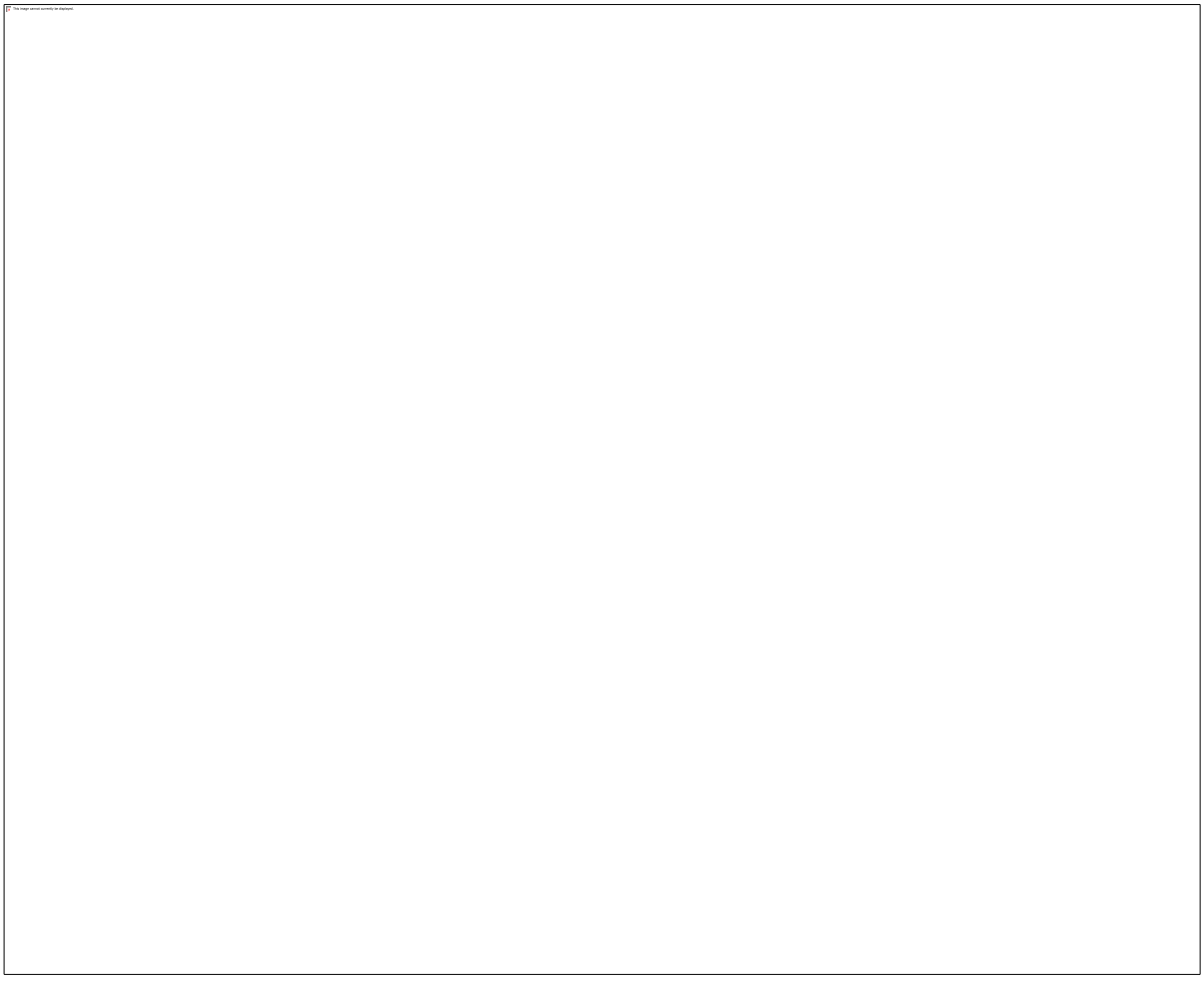
In groups:

1. Identify five challenges that Muslim youth face in maintaining their faith.
2. Discuss how the Companions of the Cave responded to pressure from society.
3. Prepare a short presentation on the importance of courage and steadfastness.
4. Develop a school campaign encouraging learners to resist negative peer pressure.

Expected competencies and values: Communication and collaboration, critical thinking, self-efficacy, integrity, responsibility and respect.

SECTION B: SURAH AL-KAHF (Q.18:32–44)

3.0 THE TRIAL OF WEALTH: THE STORY OF THE TWO GARDEN OWNERS



3.1 Introduction

Surah Al-Kahf (Q.18:32–44) narrates a parable about two men. One man was blessed with two beautiful gardens containing grapevines, date palms and crops. The other man had fewer material possessions.

The wealthy man became proud and arrogant because of his possessions. He believed that his wealth would never disappear and doubted the reality of the Day of Judgement.

The story demonstrates that wealth is a test from Allah (S.W.T.) and should be used responsibly.

3.2 Explanation of the Story

1. Allah blessed one man with two gardens

- The wealthy man owned two productive gardens.
- The gardens contained grapevines and date palms.
- Crops grew between the gardens.
- A river flowed through the gardens.
- The gardens produced abundant fruits.
- The owner enjoyed material comfort and prosperity.

2. The wealthy man became arrogant

- He became proud of his possessions.
- He looked down upon his companion.
- He believed that his wealth made him superior.
- He boasted about the size and productivity of his gardens.
- He failed to acknowledge that Allah was the source of his blessings.

3. He doubted the Hereafter

- He believed that his gardens would never perish.
- He expressed doubt about the Day of Judgement.
- He assumed that even if he returned to Allah, he would receive something better because of his wealth.
- His attitude demonstrated excessive attachment to worldly possessions.

4. His companion reminded him of Allah

The poorer man advised him to:

- Remember Allah, who created him.
- Acknowledge Allah as the source of his blessings.
- Avoid pride and arrogance.
- Declare that whatever Allah wills happens.
- Recognise that strength and power come from Allah.

The companion demonstrated wisdom, humility and sincere advice.

5. The gardens were destroyed

- Allah sent a disaster that destroyed the wealthy man's gardens.
- The crops and fruits were ruined.
- The man lost the wealth he had boasted about.
- He regretted his arrogance and began turning his hands in sorrow over what he had spent.
- He realised that no power could protect him from Allah's decree.

6. The ultimate lesson

The story reminds Muslims that worldly possessions are temporary. True success is found in faith, righteous actions and preparation for the Hereafter.

3.3 Main Themes

1. **Wealth as a test:** Allah tests human beings through riches and poverty.
2. **Gratitude:** Muslims should thank Allah for their blessings.
3. **Humility:** Wealth should not make a person arrogant.
4. **Belief in the Hereafter:** Every human being will return to Allah.
5. **Temporary nature of worldly life:** Material possessions can disappear.
6. **Good companionship:** A sincere friend advises others against wrongdoing.
7. **Accountability:** Every person is responsible for how wealth is acquired and used.
8. **Trust in Allah:** Human beings should recognise that their abilities and possessions depend on Allah.

3.4 Lessons for Muslim Youth

- Do not look down upon poor people.
- Appreciate the blessings received from Allah.
- Avoid showing off wealth, expensive clothing or possessions.
- Use money responsibly.
- Help vulnerable members of society.
- Remember that wealth does not guarantee entry into Paradise.
- Avoid cheating and corruption to become wealthy.
- Accept advice from sincere friends.
- Prepare for the Hereafter through righteous deeds.

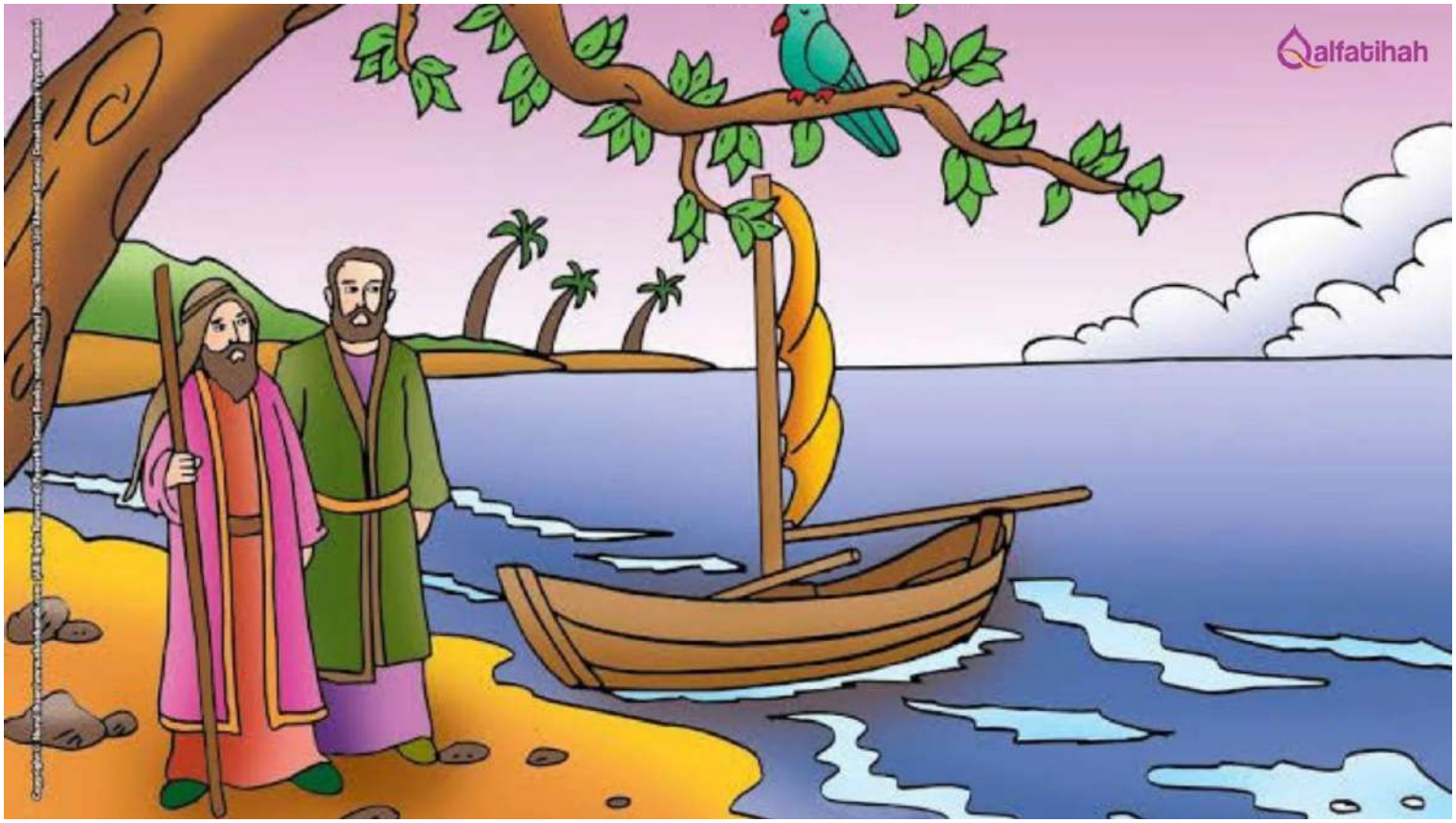
3.5 Application in Kenya

A Muslim learner should:

- Avoid discriminating against classmates because of their economic background.
- Share learning materials with needy learners.
- Avoid wasting food, water and money.
- Participate in charitable activities.
- Reject corruption and dishonest ways of acquiring money.
- Appreciate the efforts of parents and guardians.
- Use digital technology and personal talents responsibly.

SECTION C: SURAH AL-KAHF (Q.18:60–82)

4.0 THE STORY OF PROPHET MUSA (A.S.) AND KHIDR


alfatihah



4.1 Introduction

Surah Al-Kahf (Q.18:60–82) narrates the journey of Prophet Musa (A.S.) in search of knowledge from a righteous servant of Allah, commonly known as Khidr.

The story demonstrates that knowledge is a blessing from Allah and that human beings should remain humble, patient and willing to learn.

Prophet Musa (A.S.) was one of the great messengers of Allah. Despite his high status and extensive knowledge, he recognised that there was more knowledge to learn.

The story also demonstrates that human beings may not immediately understand the wisdom behind certain events.

4.2 The Journey of Prophet Musa (A.S.)

1. Musa (A.S.) decided to search for greater knowledge

- Musa (A.S.) informed his young companion that he would continue travelling until he reached the meeting place of the two seas.
- He was determined not to abandon the journey until he achieved his objective.
- The journey demonstrated his commitment to learning.
- His determination teaches Muslims to pursue beneficial knowledge.

2. The incident of the fish

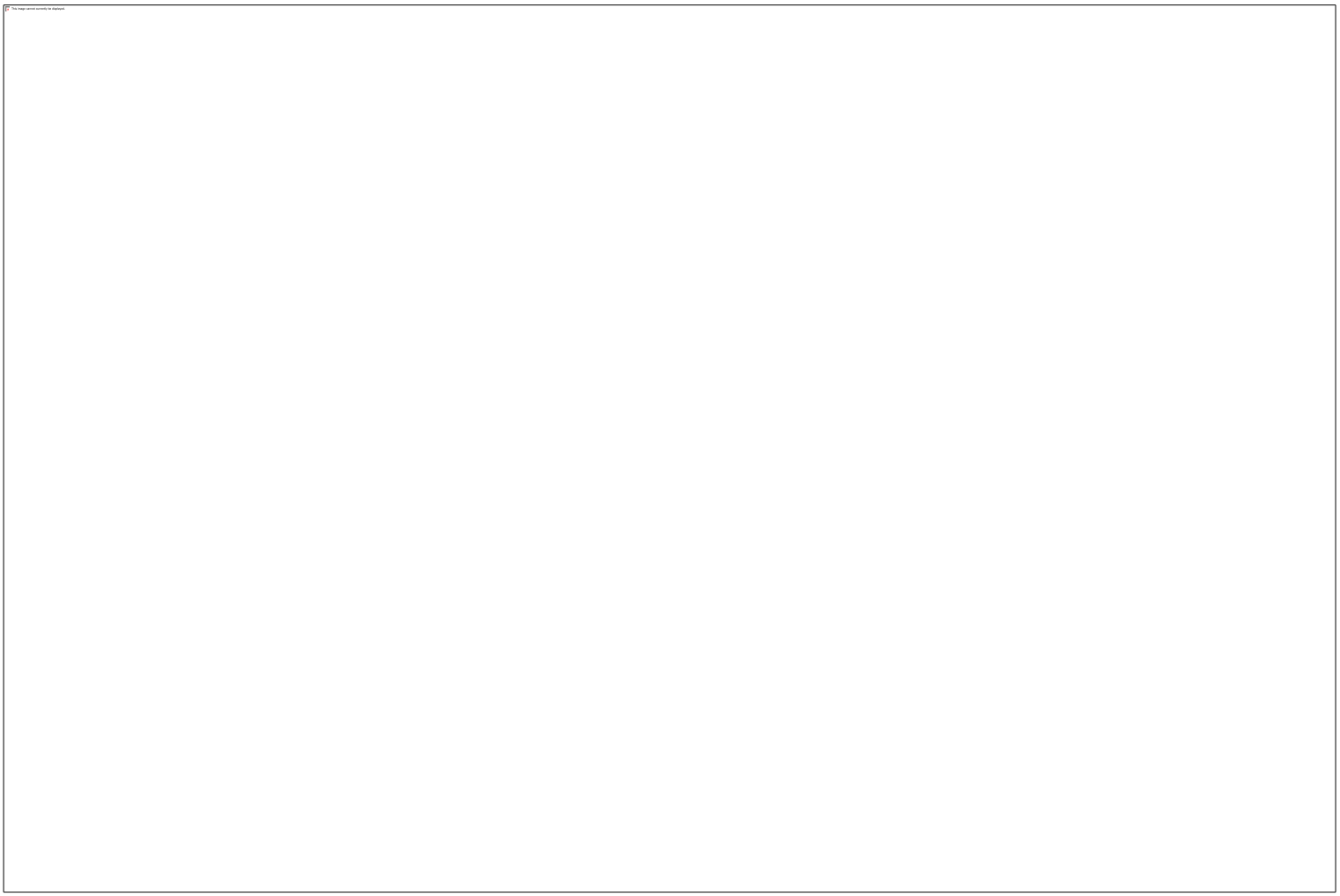
- Musa (A.S.) and his companion carried a fish as provisions for their journey.
- At a particular place, the fish escaped into the sea in a remarkable manner.
- The companion forgot to inform Musa (A.S.) immediately.
- When Musa (A.S.) was informed, he recognised that the place was where they were supposed to meet the righteous servant of Allah.
- They returned to the place and found Khidr.

3. Musa (A.S.) requested to learn from Khidr

- Musa (A.S.) approached Khidr respectfully.
- He requested permission to accompany him and learn from the knowledge Allah had granted him.
- Khidr explained that Musa would find it difficult to remain patient with events he did not understand.
- Musa (A.S.) promised to be patient and obey instructions.

4.3 The Three Major Incidents During the Journey

Incident One: The damaged boat



- Musa (A.S.) and Khidr boarded a boat belonging to poor people.
- Khidr deliberately damaged the boat.

- Musa (A.S.) questioned why Khidr had damaged a boat belonging to people who had offered them transport.
- Khidr reminded Musa (A.S.) of their agreement that he should not question his actions before receiving an explanation.
- Later, Khidr explained that a powerful king was confiscating sound boats.
- The boat was damaged so that the king would overlook it.
- The poor owners would therefore be able to repair and continue using their boat.

Lesson from the incident:

An event that appears harmful may sometimes prevent a greater loss. Human beings should avoid making hasty judgements about matters whose full circumstances they do not know.

Incident Two: The killing of the boy

- During the journey, Khidr encountered a boy and killed him.
- Musa (A.S.) strongly questioned this action because it appeared to be unjust.
- Khidr reminded him again about the agreement to remain patient.
- At the end of the journey, Khidr explained that the boy's parents were righteous believers.
- Allah knew that the boy would become a source of serious distress and rebellion for his parents.
- Allah intended to grant the parents a better and more merciful child.
- Khidr acted through knowledge and instruction granted by Allah, not through personal desire.

Important religious lesson: This incident is a special event involving Khidr's divinely granted knowledge. It does not give ordinary people permission to harm or kill anyone based on assumptions about the future. Islam strictly protects innocent human life.

Incident Three: Repairing the wall



- Musa (A.S.) and Khidr entered a village whose people refused to provide them with hospitality.
- They found a wall that was about to collapse.
- Khidr repaired the wall without demanding payment.
- Musa (A.S.) suggested that they could have received payment for the work.
- Khidr explained that the wall belonged to two orphan boys.
- Their father had been a righteous man.
- Beneath the wall was a treasure belonging to the orphans.
- Allah intended the treasure to remain protected until the boys became mature and could recover it.
- Khidr repaired the wall to preserve the orphans' inheritance.

4.4 Summary of the Three Incidents

Incident	What Khidr did	Wisdom explained
The boat	Damaged the boat	To protect it from confiscation by an unjust king.
The boy	Killed the boy	Allah knew the future harm and intended mercy for the believing parents.
The wall	Repaired the wall	To protect the inheritance of two orphan boys.

4.5 Why Musa (A.S.) Questioned Khidr

1. Musa (A.S.) was concerned about the apparent harm caused to the poor boat owners.
2. He considered the killing of the boy to be an extremely serious matter.
3. He wondered why Khidr helped people who had refused them hospitality.
4. He did not initially understand the hidden wisdom behind these actions.
5. He was guided by the knowledge and understanding available to him at that moment.
6. He wanted to ensure that justice and righteousness were upheld.

4.6 Why Khidr Separated from Musa (A.S.)

- Musa (A.S.) repeatedly questioned Khidr's actions.
- Khidr had warned him that he would find it difficult to remain patient.
- Musa (A.S.) had agreed to the conditions but struggled to observe them.
- Khidr explained the wisdom behind the three incidents.
- Their journey ended after the explanations were provided.

4.7 Main Themes in the Story

1. Importance of knowledge

- Knowledge is a gift from Allah.
- Muslims should continuously seek beneficial knowledge.
- No human being possesses complete knowledge.
- Learning should continue throughout life.

2. Humility

- Musa (A.S.) was a great prophet but remained willing to learn.
- Muslims should not become arrogant because of their education or achievements.
- Knowledge should make a person more responsible and humble.

3. Patience

- Khidr warned Musa (A.S.) about the need for patience.
- Learning sometimes involves situations that are difficult to understand.
- Muslims should exercise patience when seeking knowledge.

4. Respect for teachers

- Musa (A.S.) approached Khidr respectfully.
- He requested permission to accompany him.
- Learners should respect teachers, instructors and other sources of beneficial knowledge.

5. Allah's infinite knowledge

- Allah knows what human beings cannot know.
- Human understanding is limited.
- Muslims should trust Allah's wisdom.

6. Protection of orphans

- Khidr protected the property of two orphan boys.
- Islam commands Muslims to protect the rights of orphans.
- The story emphasises honesty and responsibility in handling other people's property.

7. Justice and compassion

- The story shows the importance of protecting vulnerable people.
- The poor boat owners and orphan boys were protected from loss.
- Muslims should defend the rights of disadvantaged members of society.

8. Respect for agreements

- Musa (A.S.) agreed to remain patient.
- Khidr expected him to observe the conditions of their learning journey.
- Muslims should honour their promises and commitments.

4.8 Lessons for Muslim Youth

1. Be humble regardless of your level of education.
2. Respect teachers and people with beneficial knowledge.
3. Remain patient when learning difficult concepts.
4. Avoid judging situations without understanding all the facts.
5. Protect the property of orphans and vulnerable people.

6. Be compassionate towards the poor.
7. Honour agreements and promises.
8. Seek knowledge from reliable sources.
9. Recognise that human knowledge is limited.
10. Trust Allah's wisdom while continuing to obey Islamic teachings.

4.9 Application in the Kenyan Education System

A Grade 11 Muslim learner can apply these teachings by:

- Respecting teachers and school administrators.
- Avoiding arrogance after achieving good examination results.
- Listening carefully before challenging instructions.
- Researching information from reliable sources.
- Being patient with difficult learning activities.
- Helping learners who experience academic difficulties.
- Protecting school property.
- Supporting orphaned and vulnerable learners.
- Avoiding rumours and hasty conclusions.
- Respecting other people's opinions during group discussions.

4.10 Learning Activity

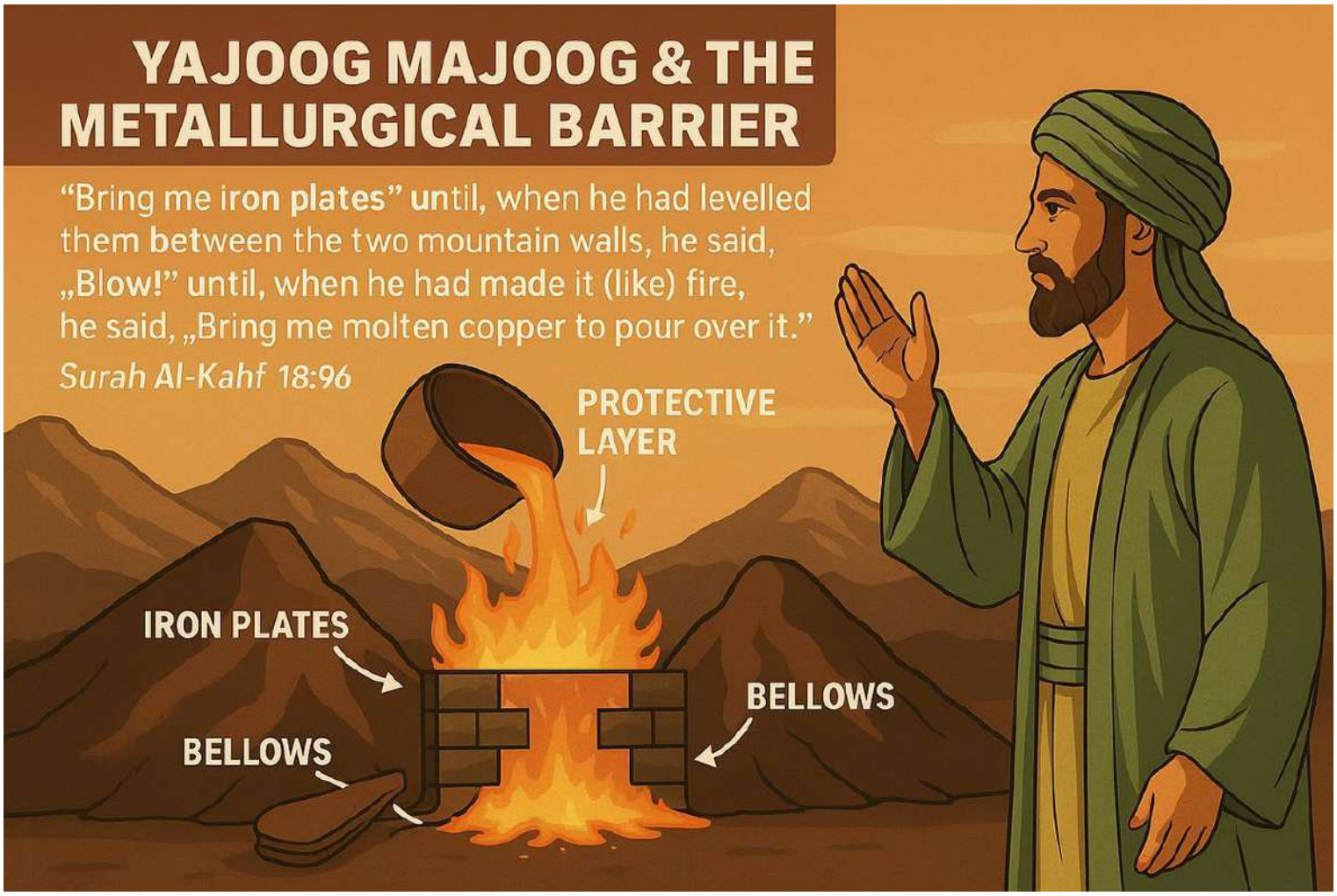
In groups, learners should:

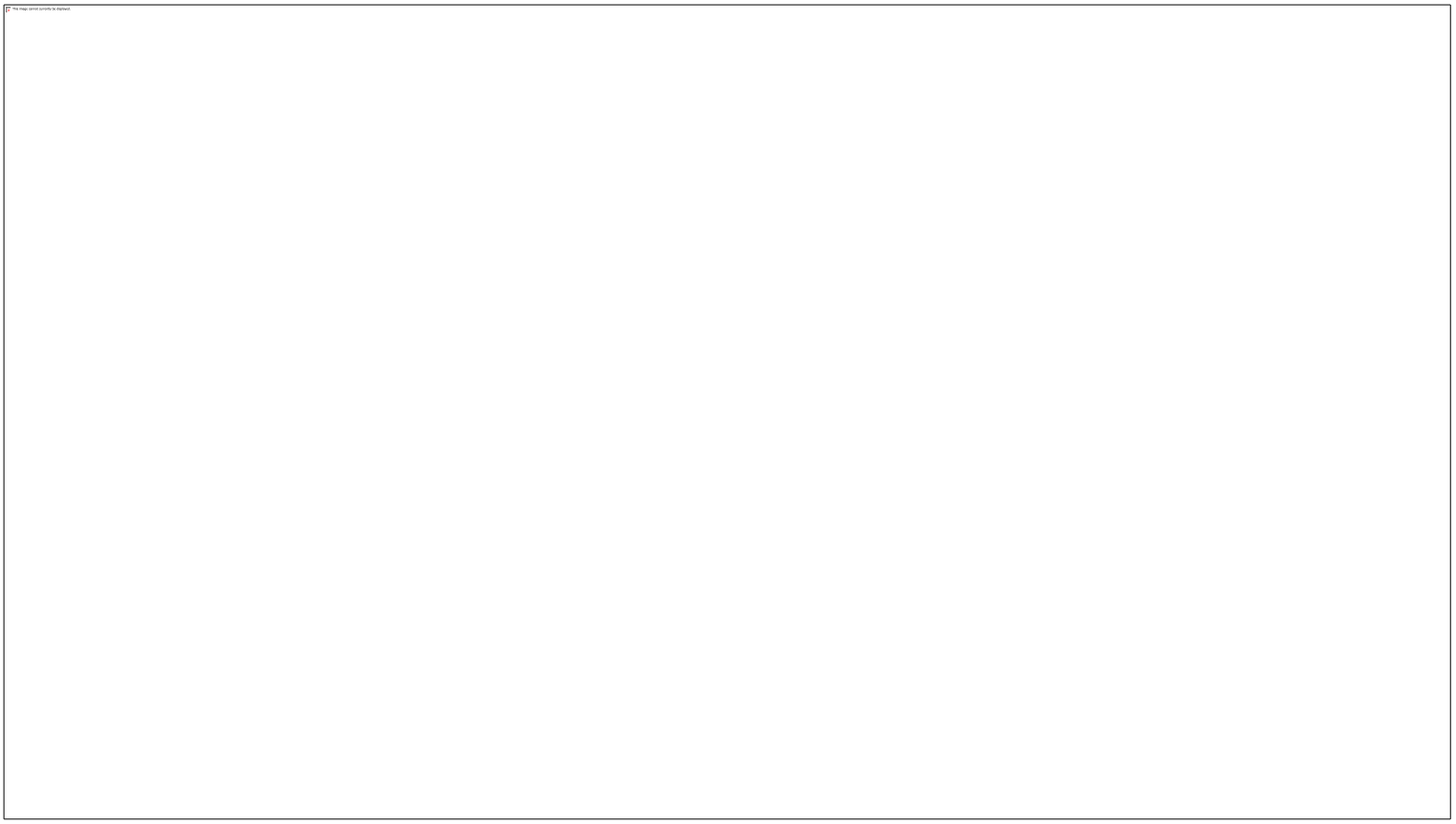
1. Narrate the three incidents involving Khidr.
2. Explain the wisdom behind each incident.
3. Discuss the importance of humility in seeking knowledge.
4. Prepare a short role-play illustrating the importance of patience between a teacher and a learner.
5. Identify ways of protecting orphans and vulnerable children in their community.

SECTION D: SURAH AL-KAHF (Q.18:83–98)

5.0 THE STORY OF DHUL-QARNAYN, YA'JUJ AND MA'JUJ




YAJOOG MAJOOG & THE METALLURGICAL BARRIER
"Bring me iron plates" until, when he had levelled them between the two mountain walls, he said, „Blow!" until, when he had made it (like) fire, he said, „Bring me molten copper to pour over it."
Surah Al-Kahf 18:96
PROTECTIVE LAYER
IRON PLATES
BELLOWS
BELLOWS



5.1 Introduction

Surah Al-Kahf (Q.18:83–98) narrates the account of Dhul-Qarnayn, a powerful ruler whom Allah had established on earth and granted authority, resources and means to accomplish his responsibilities.

He travelled to different regions and encountered various communities. His story illustrates the importance of righteous leadership, justice, humility, responsible use of power and service to humanity.

One of the major events in this account is his construction of a strong barrier to protect a vulnerable community from Ya'juj and Ma'juj.

5.2 Who Was Dhul-Qarnayn?

Dhul-Qarnayn was a righteous and powerful ruler mentioned in the Qur'an.

The Qur'an does not identify his exact historical name or nationality. Therefore, Muslims should avoid presenting uncertain historical identifications as established Qur'anic facts.

Characteristics of Dhul-Qarnayn include:

- He was given authority and power by Allah.
- He possessed the means to accomplish great tasks.
- He travelled to distant regions.
- He exercised justice in leadership.
- He helped communities facing difficulties.
- He used his resources responsibly.
- He recognised that his success came from Allah.
- He remained humble despite his authority.

5.3 The Three Major Journeys of Dhul-Qarnayn

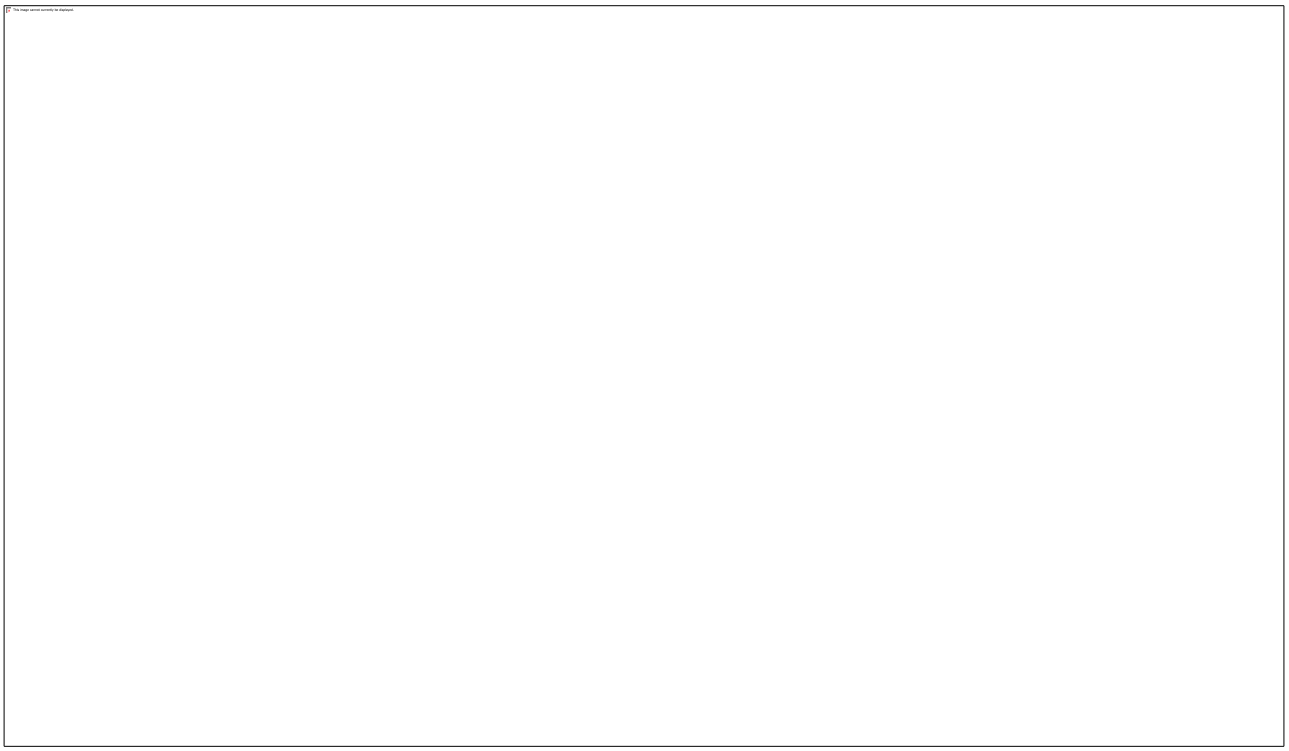
1. Journey towards the west

- Dhul-Qarnayn travelled towards the setting place of the sun.
- He encountered a community.
- Allah gave him authority to deal with the people.
- He was instructed to exercise justice.
- He explained that wrongdoers would face punishment while believers who performed righteous deeds would receive good treatment and reward.

2. Journey towards the east

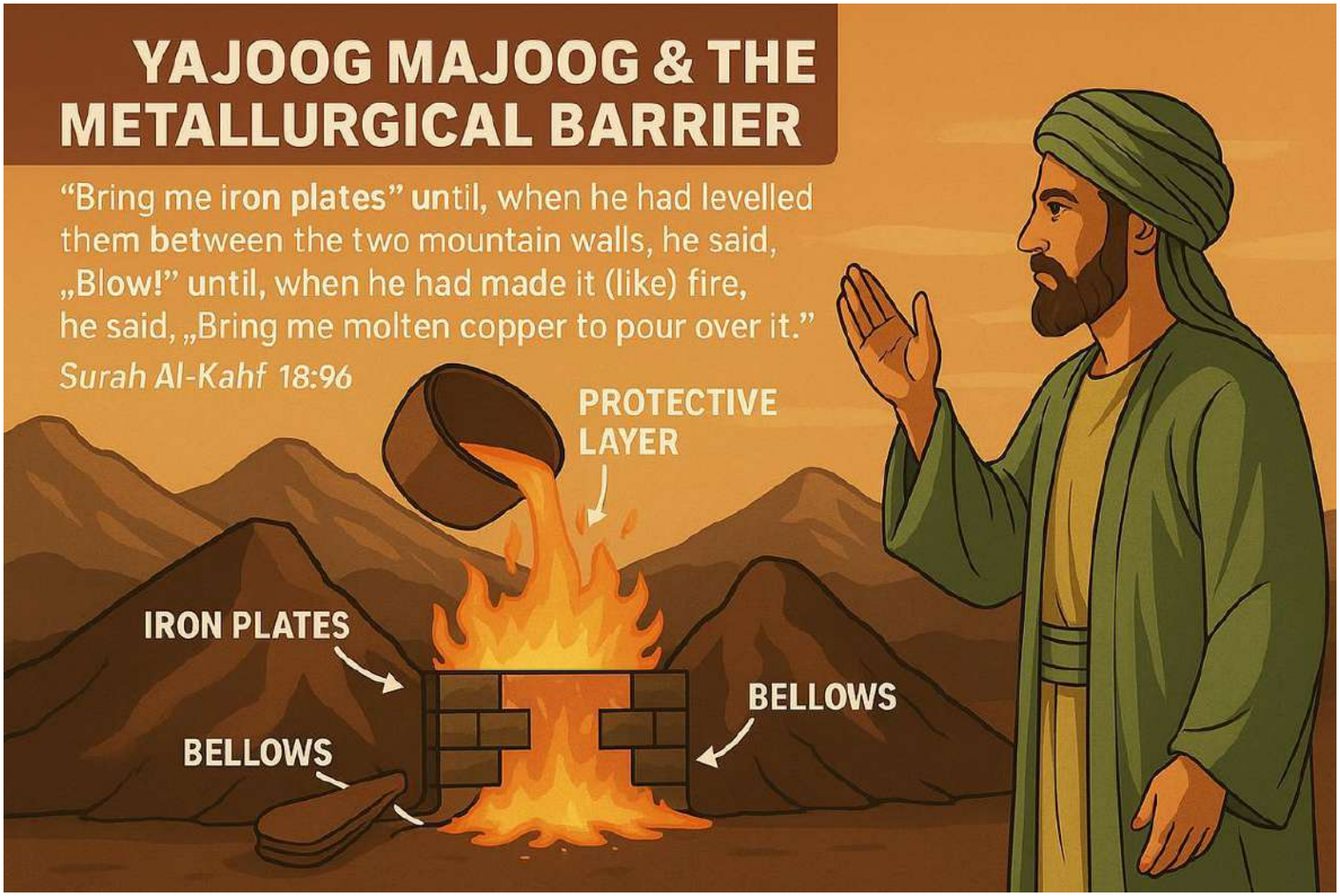
- Dhul-Qarnayn travelled towards the rising place of the sun.
- He encountered a people who had little protection from the sun.
- The account demonstrates the diversity of human communities and living conditions.
- Dhul-Qarnayn continued fulfilling his responsibilities.

3. Journey to the region between two mountains



- Dhul-Qarnayn travelled to a region between two mountains.
- He found people who struggled to communicate with him.
- They informed him about the destructive behaviour of Ya'juj and Ma'juj.
- They requested that he construct a barrier to protect them.
- They offered to contribute payment for the construction.
- Dhul-Qarnayn agreed to help them.
- He requested their assistance in providing labour and materials.

5.4 Construction of the Barrier



Dhul-Qarnayn constructed a strong barrier using iron and molten copper.

The construction involved the following stages:

1. He requested the people to bring large pieces of iron.
2. The iron pieces were placed between the two mountain sides.
3. The materials were built up until the gap was filled.
4. Fire was used to heat the iron.
5. Molten copper was poured over the structure.
6. The resulting barrier became strong and difficult to climb or penetrate.

The barrier protected the community from Ya'juj and Ma'juj.

5.5 Dhul-Qarnayn's Attitude after Completing the Barrier

- He did not boast about his achievement.
- He acknowledged that the barrier was a mercy from Allah.
- He recognised that no human construction could remain permanent against Allah's decree.
- He explained that when Allah's appointed time came, the barrier would be levelled.
- He attributed his success to Allah rather than his own strength alone.

5.6 Main Themes in Surah Al-Kahf (Q.18:83–98)

1. Righteous leadership

- A good leader serves the people.
- Leadership should be based on justice and fairness.
- Leaders should protect vulnerable communities.
- Authority should not be used for personal gain.

2. Justice and accountability

- Dhul-Qarnayn treated people according to justice.
- Wrongdoing was not encouraged.
- Righteous conduct was recognised.
- Leaders should be accountable for their decisions.

3. Responsible use of power

- Dhul-Qarnayn used his authority to solve problems.
- He did not exploit his position.
- Muslims should use their abilities to benefit others.

4. Cooperation and teamwork

- The community requested assistance.
- Dhul-Qarnayn involved them in the construction.
- They contributed labour and materials.
- Major community challenges can be addressed through cooperation.

5. Technological innovation

- The construction required technical skills and knowledge of materials.
- Iron and molten copper were used to create a strong barrier.
- Muslims are encouraged to acquire beneficial knowledge and use technology responsibly.

6. Humility and gratitude

- Dhul-Qarnayn attributed his success to Allah.
- He did not become arrogant.
- Muslims should be grateful for their achievements.

7. Protection of society

- Dhul-Qarnayn helped people facing insecurity.
- He used his resources to protect their lives and property.
- Muslims should support initiatives that promote peace and security.

8. Allah's supreme power

- Human achievements are temporary.

- Allah has power over all creation.
- The barrier will not remain forever when Allah's appointed time arrives.

5.7 Lessons from the Story of Dhul-Qarnayn

1. Leaders should exercise justice.
2. Wealth and authority should be used responsibly.
3. Leaders should protect vulnerable members of society.
4. People should work together to solve community problems.
5. Technical knowledge should be used for the benefit of humanity.
6. Muslims should remain humble after achieving success.
7. People should acknowledge Allah as the source of their blessings.
8. Communities should invest in security and development.
9. Leaders should avoid corruption and exploitation.
10. Human achievements cannot surpass Allah's power.

5.8 Application in Kenya

The teachings can be applied in the following ways:

- Leaders should use public resources transparently.
- School prefects should treat all learners fairly.
- Community leaders should protect vulnerable people.
- Young people should participate in environmental conservation.
- Learners should use science and technology to solve local problems.
- Communities should cooperate during emergencies.
- Public officials should avoid corruption.
- People should appreciate achievements without becoming arrogant.
- Schools should promote teamwork and responsible leadership.

5.9 Ya'juj and Ma'juj

Ya'juj and Ma'juj are mentioned in the Qur'an as groups associated with corruption and destruction.

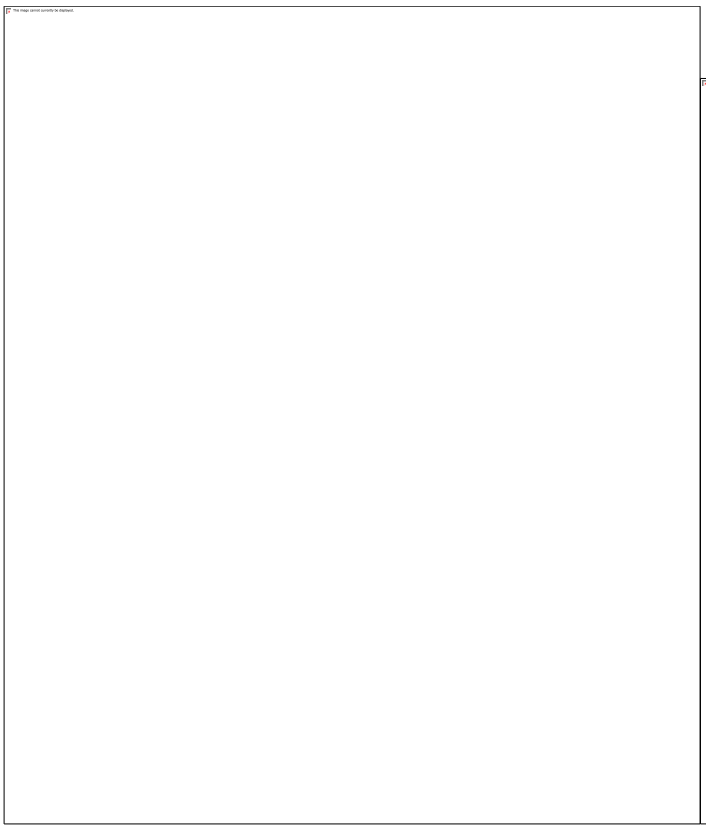
In the account of Dhul-Qarnayn:

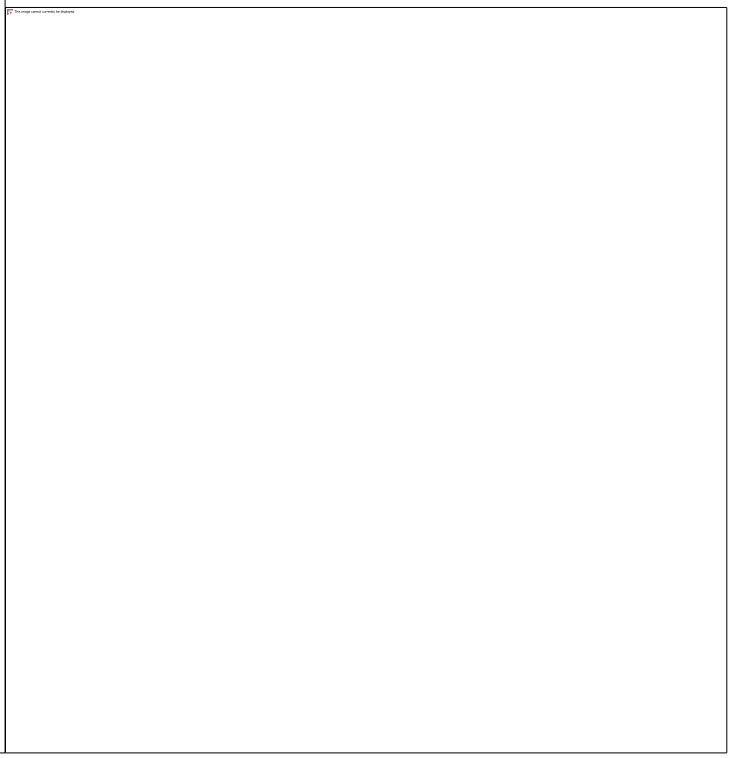
- Their activities threatened the safety of a community.
- The people requested protection.
- Dhul-Qarnayn constructed a barrier.
- The barrier prevented them from crossing at that time.
- The Qur'an explains that the barrier will eventually be levelled when Allah's promise comes to pass.

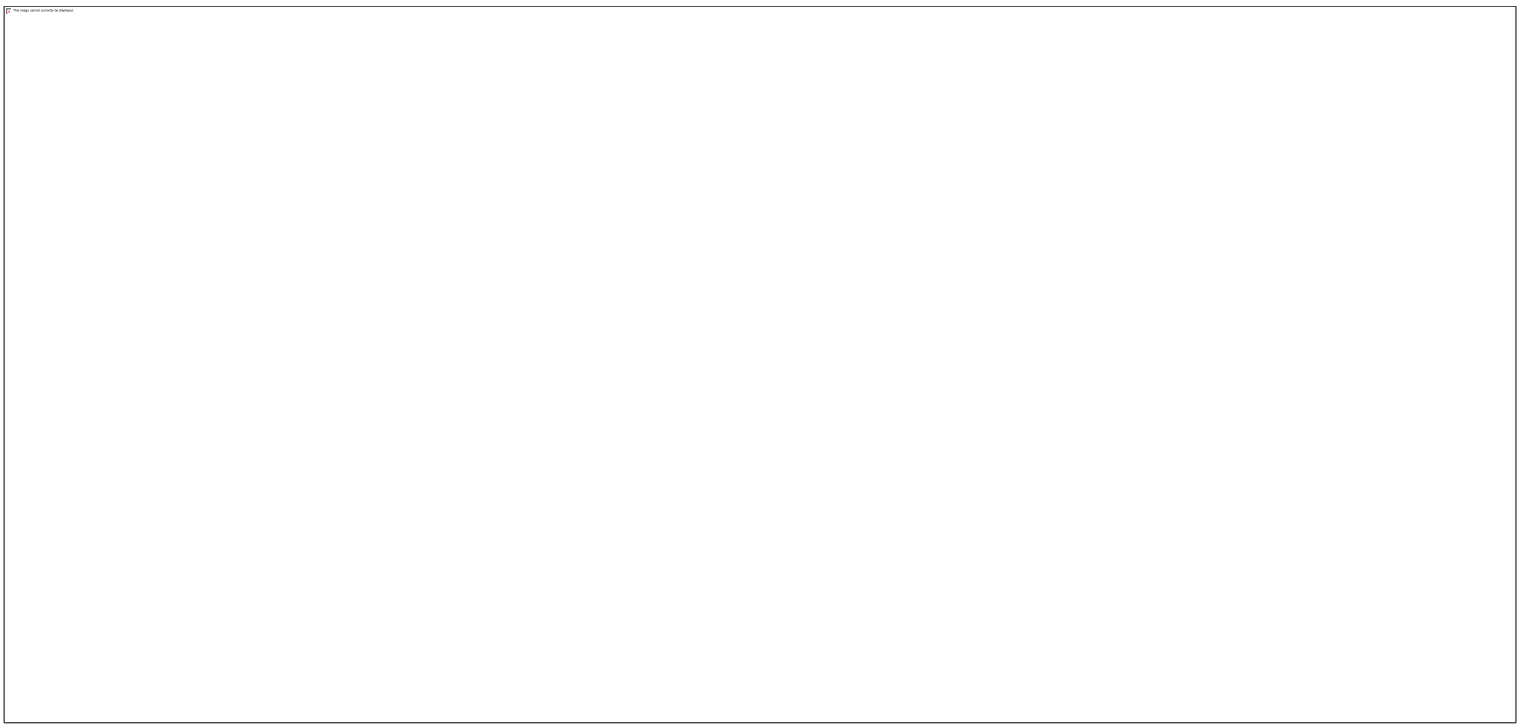
Important teaching: Muslims should believe in what Allah has revealed about Ya'juj and Ma'juj while avoiding unsupported claims about their present geographical location or identity.

SECTION E: SURAH AL-INSAN (QUR'AN 76)

6.0 INTRODUCTION TO SURAH AL-INSAN







6.1 Background of Surah Al-Insan

Surah Al-Insan is the 76th chapter of the Holy Qur'an. It contains 31 verses.

The word *Al-Insan* means *The Human Being*.

The Surah explains the origin of human beings, the purpose of life, the importance of guidance, the responsibility of making choices and the consequences of human actions in the Hereafter.

It also describes the qualities of righteous believers, especially their patience, sincerity, generosity, compassion and commitment to worship.

The Surah encourages Muslims to appreciate Allah's blessings and prepare for the Day of Judgement.

6.2 Main Sections of Surah Al-Insan

Verses	Main content
Q.76:1–3	Creation of mankind, human testing and divine guidance.
Q.76:4–10	Consequences of disbelief and qualities of righteous believers.
Q.76:11–22	Rewards of the righteous in Paradise.
Q.76:23–26	Revelation of the Qur'an, patience, remembrance and worship.
Q.76:27–31	Love of worldly life, human choice and Allah's will and mercy.

6.3 CREATION OF MANKIND (Q.76:1–2)

Meaning and Explanation

The opening verses remind human beings that there was a time when they did not exist as recognisable human beings.

Allah created mankind and gave human beings the ability to hear, see and understand.

Verse 2 explains that Allah created human beings from a mixed drop and placed them in a position of testing.

6.3.1 Stages and Nature of Human Creation

1. Allah is the Creator of all human beings.
2. Human beings originated from a humble beginning.
3. Allah created human beings through a process of development.
4. Human beings were given physical and intellectual abilities.
5. These abilities enable people to recognise truth and distinguish between right and wrong.
6. Human beings should appreciate their creation and remain grateful to Allah.

6.3.2 Why Allah Reminds Human Beings about Their Creation

- To remind mankind that Allah is the Creator.
- To encourage humility.
- To discourage pride and arrogance.
- To demonstrate Allah's power.
- To remind human beings that life has a purpose.
- To encourage gratitude for the gift of life.
- To prepare mankind for accountability in the Hereafter.

6.3.3 Lessons from the Creation of Mankind

1. Human beings should recognise Allah as their Creator.
2. Everyone should remain humble regardless of their position.
3. Human life is a precious gift that should be protected.
4. People should appreciate their physical and intellectual abilities.
5. Human beings should use their talents for beneficial purposes.
6. Muslims should avoid discrimination because all human beings have a common origin.
7. People should remember that they will return to Allah.

6.3.4 Application in the Kenyan Context

Muslim learners should:

- Respect the dignity of every human being.
- Avoid discrimination based on economic background, ethnicity or social status.
- Protect human life.
- Avoid bullying and humiliating others.
- Appreciate their talents and abilities.
- Use their education to benefit society.
- Remain humble when they achieve success.

6.4 HUMAN GUIDANCE AND FREE CHOICE (Q.76:3)

Meaning and Explanation

Verse 3 explains that Allah has shown mankind the way of guidance. Human beings are therefore responsible for their response to the guidance provided.

Allah has made the path of truth clear through revelation and the teachings of His messengers.

People may choose to be grateful and obedient or reject the guidance.

6.4.1 Sources of Islamic Guidance

1. The Holy Qur'an

- The Qur'an is the final revelation from Allah.
- It provides guidance on belief, worship, morality and social relationships.
- Muslims should read, understand and apply its teachings.

2. The Sunnah of Prophet Muhammad (S.A.W.)

- The Sunnah provides practical examples of Islamic teachings.
- It explains how Muslims should worship and conduct themselves.
- Muslims should follow the authentic teachings of the Prophet.

3. The teachings of the prophets

- Allah sent prophets to guide humanity.

- They taught people to worship Allah alone.
- They encouraged justice and good character.

4. Islamic scholars and reliable religious teachers

- They help Muslims understand Islamic teachings.
- They provide explanations based on authentic Islamic sources.
- Muslims should seek knowledge from trustworthy scholars.

6.4.2 Meaning of Gratitude in Islam

Gratitude means recognising Allah's blessings, appreciating them and using them in ways that please Him.

Examples include:

- Thanking Allah for the gift of life.
- Appreciating good health.
- Using wealth to help others.
- Using knowledge to benefit society.
- Performing prayers regularly.
- Caring for parents and guardians.

6.4.3 Consequences of Rejecting Divine Guidance

- Spiritual loss.
- Disobedience to Allah.
- Moral corruption.
- Injustice towards others.
- Destructive behaviour.
- Accountability and punishment in the Hereafter.

6.4.4 Lessons from Human Guidance

- Human beings need divine guidance.
- Muslims should follow the Qur'an and authentic Sunnah.
- People are responsible for their decisions.
- Gratitude should be demonstrated through actions.
- Muslims should avoid deliberate disobedience.
- Young people should seek guidance when making important decisions.

6.5 THE HEREAFTER AND REWARDS OF THE RIGHTEOUS (Q.76:4–22)



6.5.1 Meaning of the Hereafter

The Hereafter, known as Akhirah, refers to the life that follows death.

Islam teaches that worldly life is temporary and that every human being will be resurrected and judged by Allah according to their faith and deeds.

Surah Al-Insan describes the rewards awaiting righteous believers and the consequences awaiting those who reject Allah's guidance.

6.5.2 Consequences of Disbelief

Qur'an 76:4 describes punishment prepared for those who reject Allah.

The verse reminds mankind that:

- Human actions have consequences.
- Disobedience to Allah is a serious matter.
- People should take responsibility for their choices.
- Muslims should prepare for the Hereafter through faith and righteous deeds.

6.5.3 Qualities of Righteous Believers (Q.76:5–10)

These verses describe the righteous as people who fulfil their religious commitments and care for others.

1. Fulfilment of vows

- They honour their commitments.
- They fulfil promises made in obedience to Allah.
- They are trustworthy and dependable.

2. Fear of the Day of Judgement

- They remain conscious of the consequences of their actions.
- They prepare for the Hereafter.
- They avoid wrongdoing.

3. Feeding the needy

Verse 8 explains that righteous believers provide food to the poor, orphans and captives despite their own desire for it.

This demonstrates:

- Generosity.
- Compassion.
- Empathy.
- Social responsibility.
- Concern for vulnerable people.

4. Sincerity in charity

Verse 9 explains that they feed others seeking the pleasure of Allah rather than expecting payment or appreciation.

- They do not demand rewards from beneficiaries.
- They avoid showing off.
- They give because of their love and obedience to Allah.
- They do not use charity to humiliate others.

5. Patience

- They endure difficulties while remaining obedient to Allah.
- They exercise patience in worship.
- They remain committed to righteousness.

6.5.4 Why Muslims Should Feed the Poor and Orphans

1. It is an act of worship and obedience to Allah.
2. It demonstrates compassion towards vulnerable people.
3. It promotes social solidarity.
4. It reduces hunger and suffering.
5. It strengthens relationships in society.
6. It encourages sharing and generosity.
7. It reduces economic inequality.
8. It promotes peace and harmony.
9. It protects the dignity of disadvantaged people.
10. It earns spiritual reward when done sincerely.

6.5.5 Rewards of the Righteous in Paradise (Q.76:11–22)

Surah Al-Insan describes various blessings Allah will grant righteous believers.

These include:

- Protection from the hardship of the Day of Judgement.
- Happiness and joy.
- Gardens and luxurious surroundings.
- Comfortable clothing.
- Shade and pleasant conditions.
- Fruit and other provisions.
- Pure drinks.
- Silver vessels and drinking cups.
- Beautiful rewards prepared by Allah.
- Peace and honour from Allah.

The description reminds Muslims that the reward of the Hereafter is far greater than temporary worldly pleasures.

6.5.6 Lessons from the Rewards of Paradise

- Muslims should perform righteous deeds.
- Charity should be offered sincerely.
- Patience is an important quality of believers.
- People should honour their promises.
- Muslims should avoid selfishness.
- The Hereafter should be a major consideration when making decisions.
- Believers should remain hopeful in Allah's mercy.

6.6 QUALITIES OF RIGHTEOUS BELIEVERS IN SURAH AL-INSAN

6.6.1 Generosity

Generosity is the willingness to share one's resources with others.

Examples:

- Sharing food with the poor.
- Donating clothing to needy families.
- Supporting vulnerable learners.
- Contributing to community welfare activities.

6.6.2 Compassion

Compassion involves showing concern for the suffering of others.

A compassionate Muslim:

- Helps people experiencing difficulties.
- Avoids humiliating disadvantaged people.
- Supports orphans and vulnerable children.
- Visits the sick.
- Shows kindness to prisoners and their families.
- Respects the dignity of all people.

6.6.3 Sincerity

Sincerity means performing good deeds for the pleasure of Allah rather than for praise or personal benefit.

A sincere Muslim:

- Gives charity without showing off.
- Helps others without demanding rewards.
- Performs worship faithfully.
- Avoids seeking popularity through religious activities.
- Maintains good conduct even when nobody is watching.

6.6.4 Patience

Patience means remaining steadfast during hardship and continuing to obey Allah.

A patient Muslim:

- Endures difficulties without abandoning faith.
- Avoids revenge and unnecessary conflict.
- Remains committed to worship.
- Handles disappointment with maturity.
- Continues working towards positive goals.

6.6.5 Faithfulness and Trustworthiness

- Honouring promises.
- Respecting agreements.
- Avoiding dishonesty.
- Protecting other people's property.
- Being dependable in family and community responsibilities.

6.6.6 Commitment to Worship

Surah Al-Insan encourages believers to remember Allah and worship Him consistently.

Examples include:

- Performing the five daily prayers.
- Remembering Allah.
- Reading the Qur'an.
- Making sincere supplications.
- Worshipping Allah during the night.
- Maintaining good conduct throughout the day.

6.7 THE QUR'AN AS A SOURCE OF GUIDANCE (Q.76:23–26)

6.7.1 Meaning and Explanation

These verses remind Prophet Muhammad (S.A.W.) that the Qur'an was revealed to him by Allah.

They encourage patience in carrying out the mission of Islam and discourage obedience to sinful and ungrateful people.

They also emphasise remembering Allah regularly, especially during the day and night.

6.7.2 Major Teachings

1. The Qur'an is a divine revelation

- The Qur'an was revealed by Allah.
- It provides guidance for mankind.
- Muslims should respect its teachings.
- It should be studied and applied in daily life.

2. Importance of patience

- Muslims should remain steadfast in obedience to Allah.
- Difficulties should not discourage believers.
- Religious responsibilities should be fulfilled with perseverance.

3. Avoiding sinful influence

- Muslims should not compromise their religious values to please people who encourage wrongdoing.
- Young people should avoid harmful peer pressure.
- Decisions should be guided by Islamic principles.

4. Remembering Allah

- Muslims should remember Allah frequently.
- Remembrance strengthens faith.
- It encourages discipline and spiritual awareness.

5. Night worship

- The verses encourage believers to prostrate before Allah and glorify Him during the night.
- Night worship strengthens the relationship between a servant and the Creator.
- It develops humility and devotion.

6.7.3 Application in Daily Life

- Read and understand the Qur'an regularly.
- Perform prayers on time.
- Avoid bad company.
- Remain patient during academic and family challenges.
- Remember Allah when making decisions.
- Avoid participating in wrongdoing to gain acceptance.
- Develop a consistent personal worship routine.

6.8 LOVE OF WORLDLY LIFE AND HUMAN ACCOUNTABILITY (Q.76:27–31)

6.8.1 Meaning and Explanation

The final verses of Surah Al-Insan remind people that many individuals become excessively attached to worldly life and neglect the Hereafter.

Allah reminds mankind that He created them and has power over them.

The verses also explain that the Qur'an is a reminder for those who wish to follow the right path. Human beings have responsibility for their choices, but their will operates under the supreme will of Allah.

6.8.2 Main Teachings

1. **Worldly life is temporary:** Human beings should not become excessively attached to wealth, status and pleasure.
2. **The Hereafter is permanent:** Muslims should prepare for the life after death.
3. **Allah is the Creator:** Human beings depend entirely on Allah.
4. **Human beings are accountable:** Every individual will answer for their deeds.
5. **Importance of divine guidance:** Muslims should follow the Qur'an.
6. **Allah's supreme will:** Nothing happens outside Allah's knowledge and will.
7. **Allah's mercy:** Allah guides and shows mercy to those He wills.

6.8.3 Lessons for Muslim Youth

- Avoid excessive love of material possessions.
- Do not neglect prayers because of entertainment.

- Use time responsibly.
- Avoid dishonesty to gain wealth.
- Prepare for the Hereafter.
- Seek Allah's guidance.
- Recognise personal responsibility for decisions.
- Develop a balance between worldly responsibilities and religious duties.

SECTION F: INTEGRATION OF THE SELECTED PASSAGES

7.0 COMPARISON OF THE MAIN TEACHINGS

Qur'anic passage	**Main subject**	**Major lesson**
Al-Kahf 9–26	Companions of the Cave	Faith and steadfastness.
Al-Kahf 32–44	Two garden owners	Wealth is a test.
Al-Kahf 60–82	Musa (A.S.) and Khidr	Humility and patience in seeking knowledge.
Al-Kahf 83–98	Dhul-Qarnayn	Justice and responsible leadership.
Al-Insan 1–3	Creation and guidance	Human beings depend on Allah.
Al-Insan 4–10	Believers and their conduct	Charity, sincerity and compassion.
Al-Insan 11–22	Rewards of Paradise	Righteous deeds have lasting rewards.
Al-Insan 23–31	Revelation and accountability	Patience, worship and preparation for the Hereafter.

7.1 Common Values Taught by the Selected Passages

1. Faith in Allah.
2. Patience and perseverance.
3. Humility.
4. Gratitude.
5. Generosity.
6. Honesty and integrity.
7. Justice.
8. Responsibility.
9. Compassion.
10. Respect for knowledge.

11. Cooperation.
12. Trust in Allah.
13. Commitment to worship.
14. Accountability.
15. Social responsibility.

7.2 How the Selected Passages Promote Character Building

Character quality	Qur'anic example	Expected behaviour
Courage	Ashabul Kahf	Standing for truth.
Faithfulness	Ashabul Kahf	Remaining committed to Islam.
Gratitude	Two garden owners	Appreciating Allah's blessings.
Humility	Musa (A.S.) and Khidr	Being willing to learn.
Patience	Musa (A.S.) and Khidr	Remaining calm during difficulties.
Justice	Dhul-Qarnayn	Treating people fairly.
Responsibility	Dhul-Qarnayn	Using authority properly.
Generosity	Surah Al-Insan	Helping the needy.
Sincerity	Surah Al-Insan	Giving charity for Allah's pleasure.
Compassion	Surah Al-Insan	Caring for orphans and the poor.

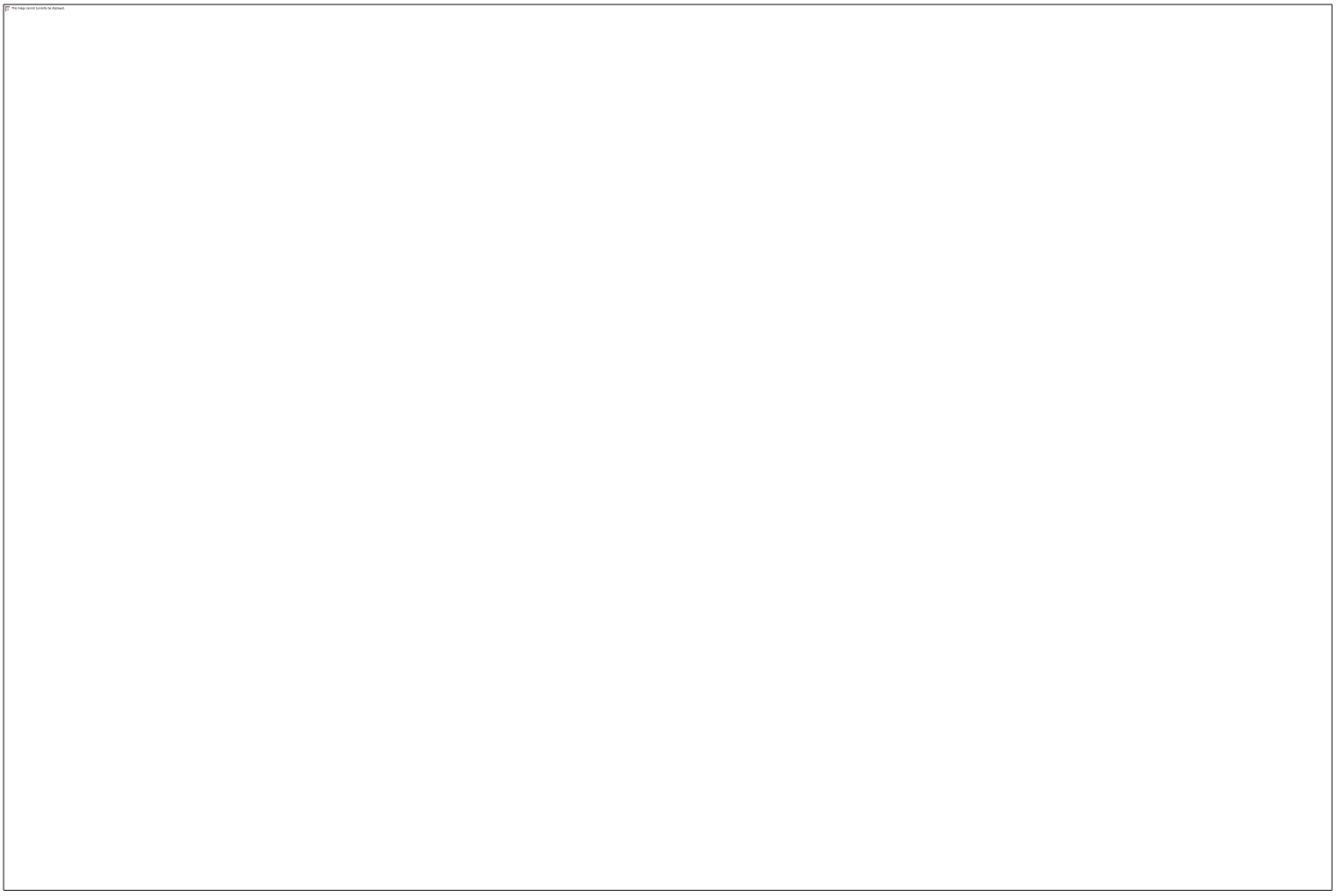
7.3 Community Learning Project: Supporting Orphans and Vulnerable People

Project title: Caring for the Needy through Islamic Values

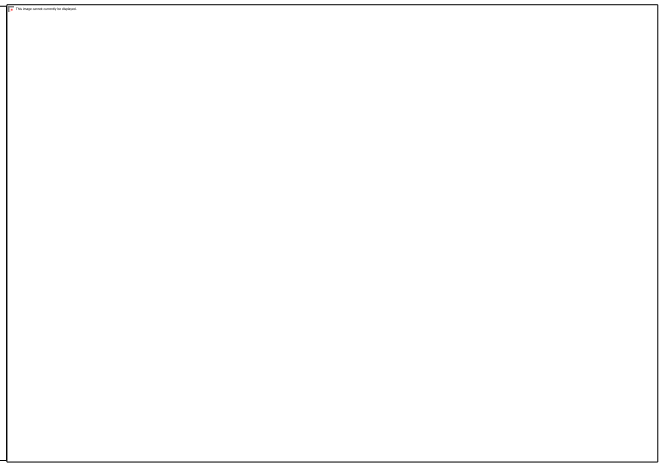
Background

Surah Al-Insan (Q.76:8–10) describes righteous believers who feed the poor, orphans and captives for the pleasure of Allah.

Learners should translate these teachings into practical activities that benefit society.







Project objectives

By participating in this project, learners should be able to:

1. Demonstrate compassion towards vulnerable people.
2. Practise generosity and sincerity.
3. Develop teamwork and communication skills.
4. Apply Qur'anic teachings in real-life situations.
5. Promote social responsibility within the community.

Suggested project activities

1. Food donation exercise

- Identify vulnerable families through responsible community organisations.
- Collect non-perishable food items.
- Organise and distribute food respectfully.
- Avoid photographing or exposing beneficiaries without consent.

2. Supporting orphaned learners

- Collect exercise books and writing materials.
- Donate appropriate learning resources.
- Offer academic mentorship.
- Encourage inclusion and equal opportunities.

3. Visiting vulnerable people

- Organise visits to children's homes or other approved care institutions.
- Interact respectfully with beneficiaries.
- Offer appropriate support.
- Observe institutional rules and safeguarding procedures.

4. Visiting prisoners

- Work through approved prison authorities and recognised community organisations.
- Promote rehabilitation and humane treatment.
- Support approved welfare activities.
- Respect confidentiality and security procedures.

5. Environmental and community support

- Participate in community clean-up exercises.
- Plant trees.
- Support elderly people.
- Participate in community welfare programmes.

Expected outcomes

- Increased compassion.
- Improved social responsibility.
- Greater cooperation.
- Appreciation of Islamic teachings.
- Development of empathy and leadership.
- Stronger relationships between schools and communities.

Reflection questions

1. What did you learn from helping vulnerable people?

2. How did the project demonstrate the teachings of Surah Al-Insan?
3. Why should Muslims give charity without expecting recognition?
4. What challenges did your group experience?
5. How can you continue helping vulnerable people after the project?

SECTION G: COMPETENCY-BASED LEARNING EXPERIENCES

8.0 Suggested Classroom Activities

The teacher should guide learners through the following activities:

Learning experience	**Expected learning outcome**
Reading translated Qur'anic passages	Learners explain the meaning of selected verses.
Listening to Qur'anic recitations	Learners develop appreciation of the Qur'an.
Watching educational videos	Learners understand the events in the selected stories.
Group discussions	Learners identify themes and teachings.
Storytelling	Learners narrate the accounts of the Companions of the Cave, Musa (A.S.), Khidr and Dhul-Qarnayn.
Research activities	Learners obtain additional information from reliable Islamic sources.
Role-play	Learners demonstrate patience, justice and responsible leadership.
Community service	Learners practise generosity and compassion.
Reflection and presentations	Learners relate Qur'anic teachings to everyday life.

SECTION H: REVISION QUESTIONS

STRAND: THE QUR'AN

SUB-STRAND: SELECTED SURAHS AND THEIR TEACHINGS

TOTAL MARKS: 80

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

9.0 MULTIPLE-CHOICE QUESTIONS

Instructions: Answer all questions. Each question carries one mark. Choose the correct answer from the alternatives A, B, C and D.

1. What is the meaning of the word Al-Kahf?

A. The Garden
B. The Cave
C. The Mountain
D. The River

2. The young believers mentioned in Surah Al-Kahf (Q.18:9–26) are known as:

A. Ashabul Kahf
B. Ashabul Badr
C. Ashabul Uhud
D. Ashabul Hijrah

3. Why did the young men seek refuge in the cave?

A. They wanted to acquire wealth.
B. They wanted to establish a kingdom.
C. They wanted to protect their faith.
D. They wanted to escape from their families.

4. What did the young men ask Allah to grant them when they entered the cave?

A. Wealth and authority
B. Mercy and guidance
C. Food and clothing
D. Fame and recognition

5. According to Surah Al-Kahf, how long did the Companions of the Cave remain in their cave?

A. 100 years
B. 200 years
C. 300 years
D. 300 years plus nine

6. What is the main lesson Muslims learn from the story of Ashabul Kahf?

A. The importance of accumulating wealth
B. The importance of maintaining faith during challenges
C. The importance of political leadership
D. The importance of travelling

7. In which Surah is the story of the two garden owners found?

A. Surah Al-Insan
B. Surah Al-Baqarah
C. Surah Al-Kahf
D. Surah Al-Fatihah

8. What was the major weakness of the wealthy garden owner?

A. Laziness
B. Arrogance and ingratitude

C. Lack of education
D. Fear of travelling

9. What lesson do Muslims learn from the destruction of the wealthy man's gardens?

A. Wealth guarantees happiness forever.
B. Poor people cannot succeed.
C. Worldly possessions are temporary.
D. Gardens should not be cultivated.

10. What advice did the companion of the wealthy man give him?

A. To acquire more gardens
B. To remember Allah and appreciate His blessings
C. To sell all his possessions
D. To travel to another country

11. Prophet Musa (A.S.) travelled to seek knowledge from:

A. Dhul-Qarnayn
B. Angel Jibril
C. Khidr
D. Prophet Harun

12. What happened to the fish during the journey of Prophet Musa (A.S.) and his companion?

A. It was eaten.
B. It escaped into the sea.
C. It was sold.
D. It was lost in the desert.

13. What was the first incident involving Khidr during his journey with Prophet Musa (A.S.)?

A. Damaging a boat
B. Destroying a garden
C. Losing an animal
D. Collapsing a house

14. Why did Khidr damage the boat?

A. To punish its owners
B. To prevent it from being confiscated by an unjust king
C. To destroy the fishing industry
D. To prevent people from travelling

15. What was the second incident involving Khidr?

A. Repairing a bridge
B. Planting trees
C. The killing of a boy
D. Building a house

16. What was the third incident involving Khidr and Prophet Musa (A.S.)?

A. Repairing a wall belonging to a village
B. Destroying a river

C. Building a palace
D. Selling a boat

17. What did the two orphan boys in the story of Musa (A.S.) and Khidr possess?

A. Hidden inheritance beneath a wall
B. A large army
C. Two gardens
D. A fishing boat

18. Which quality did Prophet Musa (A.S.) demonstrate by seeking knowledge from Khidr?

A. Pride
B. Humility
C. Arrogance
D. Greed

19. What is the main teaching of the story of Prophet Musa (A.S.) and Khidr?

A. Patience and humility in seeking knowledge
B. Accumulating wealth
C. Political competition
D. Agricultural production

20. How is Dhul-Qarnayn described in the Qur'an?

A. A weak and irresponsible ruler
B. A powerful ruler established by Allah
C. A wealthy but unjust ruler
D. A person interested only in trade

21. Ya'juj and Ma'juj are mentioned in connection with:

A. The destruction of the gardens
B. The Companions of the Cave
C. The barrier constructed by Dhul-Qarnayn
D. The journey of Prophet Musa

22. Which materials did Dhul-Qarnayn use in constructing the barrier?

A. Wood and stones
B. Iron and molten copper
C. Clay and sand
D. Gold and silver

23. Which major quality was demonstrated by Dhul-Qarnayn?

A. Corruption
B. Arrogance
C. Justice
D. Selfishness

24. What does the story of Dhul-Qarnayn teach Muslim leaders?

A. They should exploit their positions.
B. They should use authority to benefit society.

C. They should ignore vulnerable people.
D. They should accumulate personal wealth.

25. Surah Al-Insan is the _____ chapter of the Holy Qur'an.

A. 18th
B. 36th
C. 76th
D. 114th

26. What is the meaning of the word Al-Insan?

A. The Believer
B. The Human Being
C. The Cave
D. The Garden

27. According to Surah Al-Insan, human beings were created to undergo:

A. A test
B. Political competition
C. Economic competition
D. A period of punishment only

28. According to Surah Al-Insan (Q.76:8), whom do righteous believers feed?

A. Only their relatives
B. The poor, orphans and captives
C. Only wealthy people
D. Only religious leaders

29. Why do righteous believers provide food to the needy according to Surah Al-Insan?

A. To gain political positions
B. To receive public recognition
C. To seek the pleasure of Allah
D. To become famous

30. Which of the following best summarises the message of Surah Al-Insan?

A. Wealth is the greatest achievement.
B. Human beings should enjoy worldly life without responsibility.
C. Human beings should follow divine guidance and prepare for the Hereafter.
D. Power is more important than faith.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

10.0 STRUCTURED QUESTIONS

Instructions: Answer all questions. The total marks for this section are 50. Write your answers clearly and provide relevant explanations and examples where necessary.

QUESTION 1: ASHABUL KAHF (8 MARKS)

a) Identify the group of young believers mentioned in Surah Al-Kahf (Q.18:9–26). (1 mark)

b) Explain three reasons why the young men sought refuge in the cave. (3 marks)

c) Describe four lessons Muslim youth can learn from the story of Ashabul Kahf. (4 marks)

QUESTION 2: THE TRIAL OF WEALTH (8 MARKS)

a) Identify the two major characters in the parable of the two garden owners. (2 marks)

b) Explain three mistakes committed by the wealthy garden owner. (3 marks)

c) State three ways in which a Muslim learner can demonstrate gratitude for Allah's blessings. (3 marks)

QUESTION 3: PROPHET MUSA (A.S.) AND KHIDR (10 MARKS)

a) Explain why Prophet Musa (A.S.) travelled in search of Khidr. (2 marks)

b) Describe three incidents that took place during the journey of Prophet Musa (A.S.) and Khidr. (6 marks)

c) State two lessons Muslims learn from the journey of Prophet Musa (A.S.) and Khidr. (2 marks)

QUESTION 4: DHUL-QARNAYN, YA'JUJ AND MA'JUJ (8 MARKS)

a) Identify two qualities of Dhul-Qarnayn as demonstrated in Surah Al-Kahf (Q.18:83–98). (2 marks)

b) Describe three stages involved in the construction of the barrier by Dhul-Qarnayn. (3 marks)

c) Explain three lessons Muslim leaders can learn from the story of Dhul-Qarnayn. (3 marks)

QUESTION 5: SURAH AL-INSAN (8 MARKS)

a) State two teachings about human creation found in Surah Al-Insan (Q.76:1–3). (2 marks)

b) Identify three qualities of righteous believers described in Surah Al-Insan. (3 marks)

c) Explain three reasons why Muslims should support orphans and the poor. (3 marks)

QUESTION 6: APPLICATION OF QUR'ANIC TEACHINGS (8 MARKS)

a) Explain four ways in which the teachings of Surah Al-Kahf and Surah Al-Insan can promote good character among Kenyan Muslim youth. (4 marks)

b) Describe four activities through which Grade 11 learners can demonstrate the teachings of Surah Al-Insan in their community. (4 marks)

MARKING SCHEME –

9.1 ANSWER KEY – SECTION A

Multiple-Choice Marking Key

Question	Answer	Question	Answer	Question	Answer
1	B	11	C	21	C
2	A	12	B	22	B
3	C	13	A	23	C

4	B	14	B	24	B
5	D	15	C	25	C
6	B	16	A	26	B
7	C	17	A	27	A
8	B	18	B	28	B
9	C	19	A	29	C
10	B	20	B	30	C

TOTAL: 30 MARKS

SECTION B

QUESTION 1: ASHABUL KAHF (8 MARKS)

a) Ashabul Kahf / Companions of the Cave. (1)

b) Reasons:

1. To protect their faith in Allah. (1)
2. To escape persecution from their society. (1)
3. To avoid being forced into idolatry and false worship. (1)

c) Lessons:

1. Muslims should remain steadfast in their faith.
2. Young people should resist negative peer pressure.
3. Muslims should seek Allah's protection during difficulties.
4. Believers should be courageous in defending the truth.
5. Muslims should associate with righteous friends.
6. Patience is important when facing challenges.
7. Allah has power over life and death.
8. Muslims should avoid shirk.

Award any four relevant points. (4)

QUESTION 2: THE TRIAL OF WEALTH (8 MARKS)

a)

1. The wealthy garden owner.
2. His poorer companion. (2)

b) Mistakes:

1. He became arrogant because of his wealth.
2. He looked down upon his poorer companion.

3. He failed to appreciate Allah as the source of his blessings.
4. He doubted the Day of Judgement.
5. He believed that his wealth would remain permanently.
6. He placed excessive trust in material possessions.

Award any three. (3)

c) Ways of demonstrating gratitude:

1. Performing prayers and obeying Allah.
2. Giving charity to the needy.
3. Avoiding wastage of food and other resources.
4. Using knowledge and talents to help others.
5. Appreciating parents and guardians.
6. Sharing resources with disadvantaged people.
7. Avoiding arrogance and showing off.

Award any three. (3)

QUESTION 3: MUSA (A.S.) AND KHIDR (10 MARKS)

a)

1. Musa (A.S.) wanted to acquire additional knowledge from the righteous servant of Allah. (1)
2. He recognised that there was knowledge beyond what he already possessed. (1)

b) Incidents:

The boat

1. Khidr damaged a boat belonging to poor people. (1)
2. He explained that this was intended to protect it from confiscation by an unjust king. (1)

The boy

3. Khidr killed a boy, which Musa (A.S.) questioned. (1)
4. Khidr explained that Allah knew the future harm associated with the boy and intended mercy for the believing parents. (1)

The wall

5. Khidr repaired a wall in a village whose people had refused them hospitality. (1)
6. He explained that the wall protected a treasure belonging to two orphan boys. (1)

Award six relevant points. (6)

c) Lessons:

1. Muslims should remain humble when seeking knowledge.
2. Learners should respect teachers.
3. Patience is important during learning.

4. Allah possesses infinite knowledge.
5. Muslims should protect the rights of orphans.
6. Human beings should avoid hasty judgements.

Award any two. (2)

QUESTION 4: DHUL-QARNAYN (8 MARKS)

a) Qualities:

1. Justice.
2. Humility.
3. Responsible leadership.
4. Generosity.
5. Wisdom.
6. Cooperation.
7. Courage.

Award any two. (2)

b) Stages of constructing the barrier:

1. He requested the people to provide pieces of iron. (1)
2. He placed the iron pieces between the mountain sides until the gap was filled. (1)
3. He heated the iron and poured molten copper over the structure. (1)

c) Lessons:

1. Leaders should exercise justice.
2. Authority should be used to serve people.
3. Leaders should protect vulnerable communities.
4. Cooperation is important in solving problems.
5. Leaders should be humble.
6. Public resources should be used responsibly.
7. Technical knowledge should be used for development.

Award any three. (3)

QUESTION 5: SURAH AL-INSAN (8 MARKS)

a) Teachings:

1. Allah is the Creator of human beings. (1)
2. Human beings were created from a mixed drop and placed in a position of testing. (1)

b) Qualities:

1. Generosity.
2. Patience.

3. Sincerity.
4. Compassion.
5. Fear of Allah.
6. Fulfilment of vows.
7. Commitment to worship.
8. Concern for the needy.

Award any three. (3)

c) Reasons for supporting orphans and the poor:

1. It is an act of obedience to Allah.
2. It demonstrates compassion.
3. It reduces poverty and suffering.
4. It promotes social unity.
5. It protects vulnerable people.
6. It encourages generosity.
7. It earns spiritual rewards when done sincerely.

Award any three. (3)

QUESTION 6: APPLICATION OF QUR'ANIC TEACHINGS (8 MARKS)

a) Ways of promoting good character:

1. Resisting negative peer pressure.
2. Remaining honest and trustworthy.
3. Respecting teachers and parents.
4. Being patient during challenges.
5. Avoiding arrogance.
6. Demonstrating generosity.
7. Helping vulnerable people.
8. Promoting justice and fairness.
9. Using wealth responsibly.
10. Maintaining commitment to worship.

Award any four. (4)

b) Community activities:

1. Organising food donation exercises for needy families.
2. Visiting approved children's homes.
3. Supporting vulnerable learners with books and stationery.
4. Organising community clean-up activities.

5. Visiting sick people.
6. Supporting approved prison welfare programmes.
7. Collecting clothing for disadvantaged families.
8. Organising mentorship programmes for orphaned learners.
9. Participating in approved community welfare initiatives.

Award any four. (4)

FINAL REVISION SUMMARY

Important Facts to Remember

Topic	**Key fact**
Surah Al-Kahf	Chapter 18 of the Qur'an.
Number of verses in Al-Kahf	110.
Ashabul Kahf	Young believers who sought refuge in a cave.
Period in the cave	300 years plus nine.
Two garden owners	Demonstrate the trial of wealth.
Prophet Musa (A.S.)	Sought knowledge from Khidr.
Three incidents	The boat, the boy and the wall.
Khidr	Righteous servant of Allah mentioned in Al-Kahf.
Dhul-Qarnayn	Righteous and powerful ruler.

Ya'juj and Ma'juj	Mentioned in the account of Dhul-Qarnayn.
Barrier materials	Iron and molten copper.
Surah Al-Insan	Chapter 76 of the Qur'an.
Number of verses in Al-Insan	31.
Main qualities of believers	Generosity, sincerity, patience and compassion.
Beneficiaries of charity	Poor people, orphans and captives.
Main purpose of life	Worshipping Allah and living according to His guidance.

12.1 Important Qur'anic References for Further Study

Learners should revise the following passages directly from the Arabic Qur'an alongside a reliable translation and authentic Tafsir.

Qur'anic reference	**Area of study**
Q.18:9–26	Companions of the Cave
Q.18:32–44	Trial of wealth
Q.18:60–82	Musa (A.S.) and Khidr
Q.18:83–98	Dhul-Qarnayn
Q.76:1–3	Creation and guidance
Q.76:4–10	Qualities of righteous believers
Q.76:11–22	Rewards in Paradise
Q.76:23–26	Patience and worship
Q.76:27–31	Worldly life and accountability

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STRAND 1.0: STUDY OF THE QUR'AN AND HADITH

SUB-STRAND 1.3: ULUM AL-HADITH

PART 1: INTRODUCTION TO ULUM AL-HADITH

1.1 Meaning of Ulum al-Hadith

Ulum al-Hadith refers to the sciences or systematic study of Hadith. It involves the principles, methods and procedures used to understand, authenticate, classify, preserve and transmit the sayings, actions, approvals and descriptions of Prophet Muhammad (peace be upon him).

The word *Ulum* is the plural of *Ilm*, meaning knowledge or sciences, while *Hadith* refers to reports concerning the Prophet Muhammad (PBUH).

Ulum al-Hadith therefore deals with the study of the authenticity, transmission, interpretation and application of Hadith.

1.2 Meaning of Hadith

Hadith refers to reports about:

1. **Sayings of Prophet Muhammad (PBUH):** Statements made by the Prophet to guide Muslims.
2. **Actions of the Prophet:** Deeds performed by the Prophet that serve as examples for Muslims.
3. **Approvals of the Prophet:** Actions performed by his companions which he approved either through his words or silence.
4. **Physical descriptions:** Reports describing the physical appearance of the Prophet.
5. **Moral and character descriptions:** Reports explaining the Prophet's qualities, behaviour and personal conduct.

1.3 Importance of studying Ulum al-Hadith

Studying Ulum al-Hadith helps Muslims to:

1. Distinguish authentic Hadith from weak or fabricated reports.
2. Understand the teachings and practices of Prophet Muhammad (PBUH).
3. Appreciate the efforts made by early and contemporary Muslim scholars in preserving Hadith.
4. Apply the Sunnah of the Prophet in everyday life.
5. Understand the relationship between the Qur'an and Hadith.
6. Protect Islamic teachings against distortion and fabrication.
7. Develop good moral values such as honesty, patience, justice and compassion.
8. Acquire knowledge about the methods used to transmit Islamic teachings.
9. Promote unity among Muslims through a common understanding of authentic Prophetic teachings.
10. Develop critical thinking when encountering Hadith on social media and other communication platforms.

PART 2: CONTEMPORARY COLLECTIONS OF HADITH

2.1 Meaning of Hadith collections

Hadith collections are organised books containing reports about the sayings, actions, approvals and descriptions of Prophet Muhammad (PBUH).

Muslim scholars compiled these collections to make the teachings of the Prophet accessible to Muslims for religious education, worship, moral development and guidance in everyday life.

The collections contain Hadith arranged according to different subjects, themes, legal issues or principles of Islamic teachings.

Reasons why Hadith were compiled into books

1. **Preservation of Prophetic teachings:** Compilation helped safeguard the teachings of the Prophet from being lost with the passing of generations.

2. **Easy access to knowledge:** Muslims could consult written books instead of depending entirely on oral transmission.
3. **Religious guidance:** The collections provide guidance on worship, family life, business, relationships and personal conduct.
4. **Authentication:** Scholars documented the chains of narrators and examined the reliability of reports.
5. **Reference for Islamic scholars:** The books became important sources for teaching, research and Islamic legal studies.
6. **Transmission to future generations:** Written collections enabled Muslims in different countries to access Prophetic teachings.
7. **Organisation of knowledge:** Hadith were classified into chapters and topics, making them easier to study and understand.

2.2 Contemporary and important Hadith collections

This sub-strand focuses on three important collections:

- Bulugh al-Maram by Imam Ibn Hajar al-Asqalani.
- Riyad as-Salihin by Imam Yahya ibn Sharaf al-Nawawi.
- Al-Arba'in an-Nawawiyyah by Imam Yahya ibn Sharaf al-Nawawi.

These are classical scholarly works that continue to be studied in contemporary Islamic education. Their continued use in modern times makes them particularly important in the preservation and teaching of Hadith.

2.3 Bulugh al-Maram

Full title: Bulugh al-Maram min Adillat al-Ahkam.

Meaning: Attainment of the Objective According to the Evidences of the Legal Rulings.

Compiler: Imam Ahmad ibn Ali ibn Hajar al-Asqalani (Ibn Hajar al-Asqalani).

Field: Hadith relating to Islamic jurisprudence (Fiqh).

A. Background of Bulugh al-Maram

Bulugh al-Maram is an important Hadith collection compiled by Imam Ibn Hajar al-Asqalani, a renowned Muslim scholar of Hadith and Islamic jurisprudence.

The collection brings together Prophetic traditions that provide evidence for Islamic legal rulings. It helps Muslims understand how the teachings of Prophet Muhammad (PBUH) guide religious practices and everyday decisions.

The book is widely studied by students of Islamic knowledge, teachers, scholars and researchers.

B. Main features of Bulugh al-Maram

1. **Focuses on Hadith relating to Islamic legal rulings.**

The book contains Hadith that explain Islamic laws and regulations. These include matters concerning prayer, fasting, purification, marriage, business transactions and other aspects of Muslim life.

2. **Organised according to topics of Islamic jurisprudence.**

The Hadith are arranged in chapters dealing with specific legal subjects. This organisation enables learners to locate reports relevant to particular Islamic practices.

3. **Provides evidence for Islamic rulings.**

The collection presents Prophetic traditions that scholars use when studying and explaining Islamic legal decisions.

4. **Identifies the original sources of Hadith.**

The compiler provides references to the earlier Hadith collections from which the reports were obtained. This assists scholars in tracing and studying the narrations.

5. **Includes different narrations relating to particular rulings.**

Some legal issues are supported by more than one narration. Studying these reports helps learners appreciate the evidence used in Islamic jurisprudence.

6. **Contains Hadith of different authenticity levels.**

The collection includes reports with varying degrees of authenticity. Therefore, learners should pay attention to scholarly grading and explanations rather than assuming that every narration has the same level of authenticity.

7. **Useful for studying Fiqh.**

The collection helps Muslims understand the relationship between Hadith and Islamic legal decisions.

8. **Concise and systematically arranged.**

The work presents selected narrations in an organised manner, making it a useful reference for students and scholars.

9. **Encourages the application of the Sunnah.**

It enables Muslims to understand how Prophetic teachings influence worship, social relationships and personal conduct.

10. **Supports comparative Islamic jurisprudence.**

Learners can use the collection to examine the evidence behind different legal interpretations among Muslim scholars.

C. Main subject areas covered in Bulugh al-Maram

The collection addresses several areas of Islamic life, including:

Subject area	**Examples of issues covered**
Purification	Wudhu, bathing and cleanliness
Prayer	Conditions and performance of Salah
Zakat	Obligatory charity and its regulations
Fasting	Rules relating to fasting
Hajj	Pilgrimage practices
Marriage	Marriage and family responsibilities
Business transactions	Buying, selling and financial dealings
Criminal law	Legal provisions and justice
Food and drink	Lawful and prohibited consumption
Manners and conduct	Appropriate Muslim behaviour

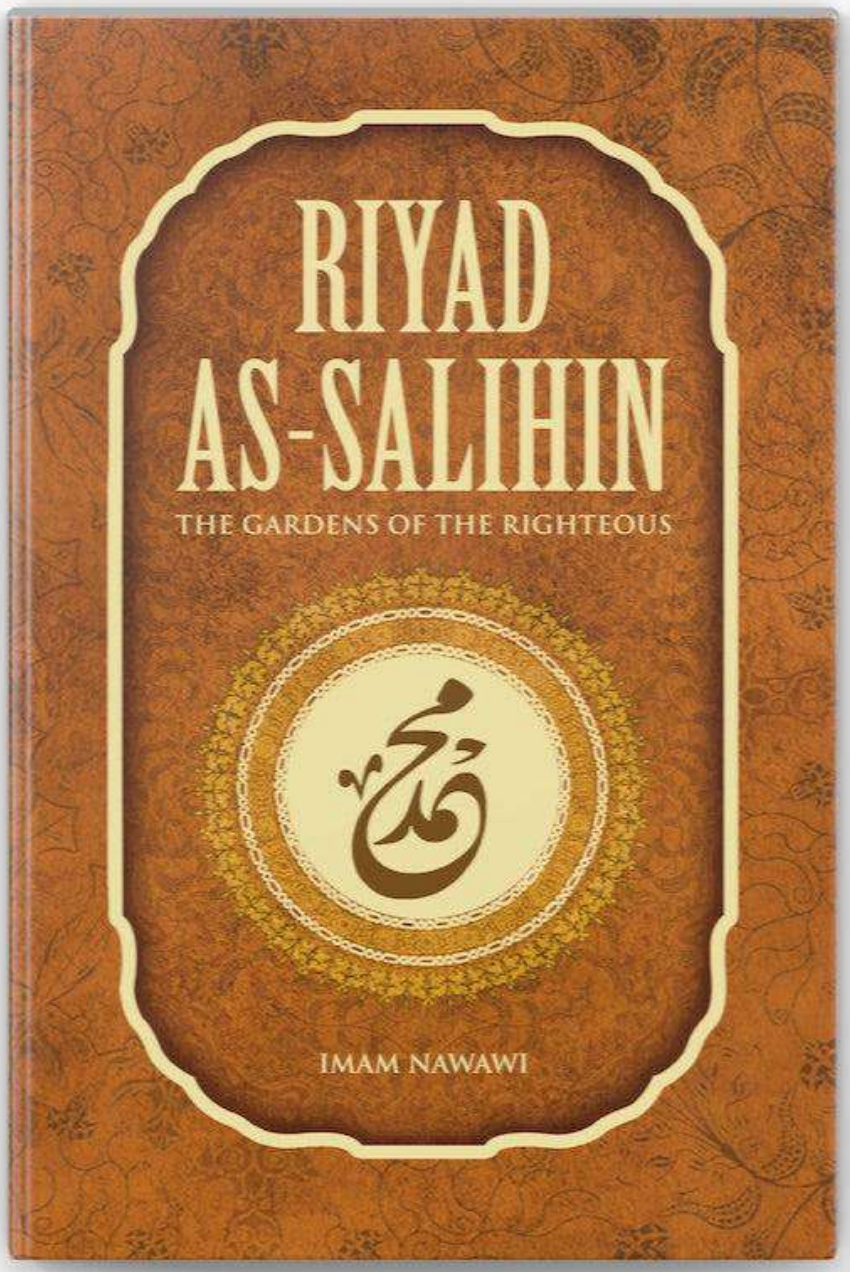
D. Importance of Bulugh al-Maram to Muslims

1. Provides evidence for understanding Islamic legal rulings.
2. Helps Muslims perform acts of worship correctly.
3. Promotes understanding of the Prophet's Sunnah.
4. Supports the teaching and learning of Islamic jurisprudence.
5. Encourages Muslims to seek authentic religious knowledge.
6. Provides a reference for Islamic scholars and researchers.
7. Promotes responsible decision-making in personal and community life.
8. Helps learners understand how Hadith contributes to the development of Islamic law.
9. Encourages the study of different narrations relating to Islamic rulings.
10. Strengthens the relationship between Islamic knowledge and practical life.

Example in the Kenyan context:

A Muslim learner in a Kenyan secondary school may consult Bulugh al-Maram when studying Hadith relating to purification and Salah. The learner can use the relevant narrations to understand the importance of cleanliness and the proper performance of prayer.

2.4 Riyad as-Salihin



Full title: Riyad as-Salihin.

Meaning: The Gardens of the Righteous.

Compiler: Imam Yahya ibn Sharaf al-Nawawi.

Field: Islamic morals, worship, manners, spirituality and everyday conduct.

A. Background of Riyad as-Salihin

Riyad as-Salihin is a famous collection of Hadith compiled by Imam Yahya ibn Sharaf al-Nawawi, commonly known as Imam al-Nawawi.

The collection was prepared to guide Muslims towards righteous living through the teachings of the Qur'an and Sunnah.

Unlike collections that concentrate mainly on legal rulings, Riyad as-Salihin places considerable emphasis on character development, worship, spirituality, social responsibilities and good behaviour.

It contains approximately 1,900 Hadith, arranged into chapters dealing with different aspects of Muslim life.

B. Main features of Riyad as-Salihin

1. **Emphasises good moral character.**

The book contains Hadith that teach Muslims to practise honesty, patience, humility, kindness, forgiveness and respect for other people.

2. **Promotes proper worship of Allah.**

It provides guidance on acts of worship such as prayer, fasting, supplication, remembrance of Allah and other religious obligations.

3. **Arranged according to different themes.**

The collection is divided into books and chapters covering various topics. This arrangement makes it easier for learners to study one subject at a time.

4. **Includes relevant Qur'anic verses.**

Imam al-Nawawi frequently begins chapters with verses from the Qur'an that relate to the subject being discussed. These verses are followed by relevant Hadith.

5. **Draws from recognised Hadith sources.**

The compiler selected narrations from established Hadith collections, including the major collections commonly known as the Six Books.

6. **Addresses everyday life.**

It covers issues such as eating, dressing, sleeping, greetings, travelling, visiting the sick and maintaining good relationships.

7. **Encourages spiritual development.**

The book teaches Muslims to strengthen their relationship with Allah through sincerity, repentance, gratitude, patience and trust in Allah.

8. **Promotes social responsibility.**

It contains teachings about caring for neighbours, respecting parents, helping the needy, treating women well and maintaining family relationships.

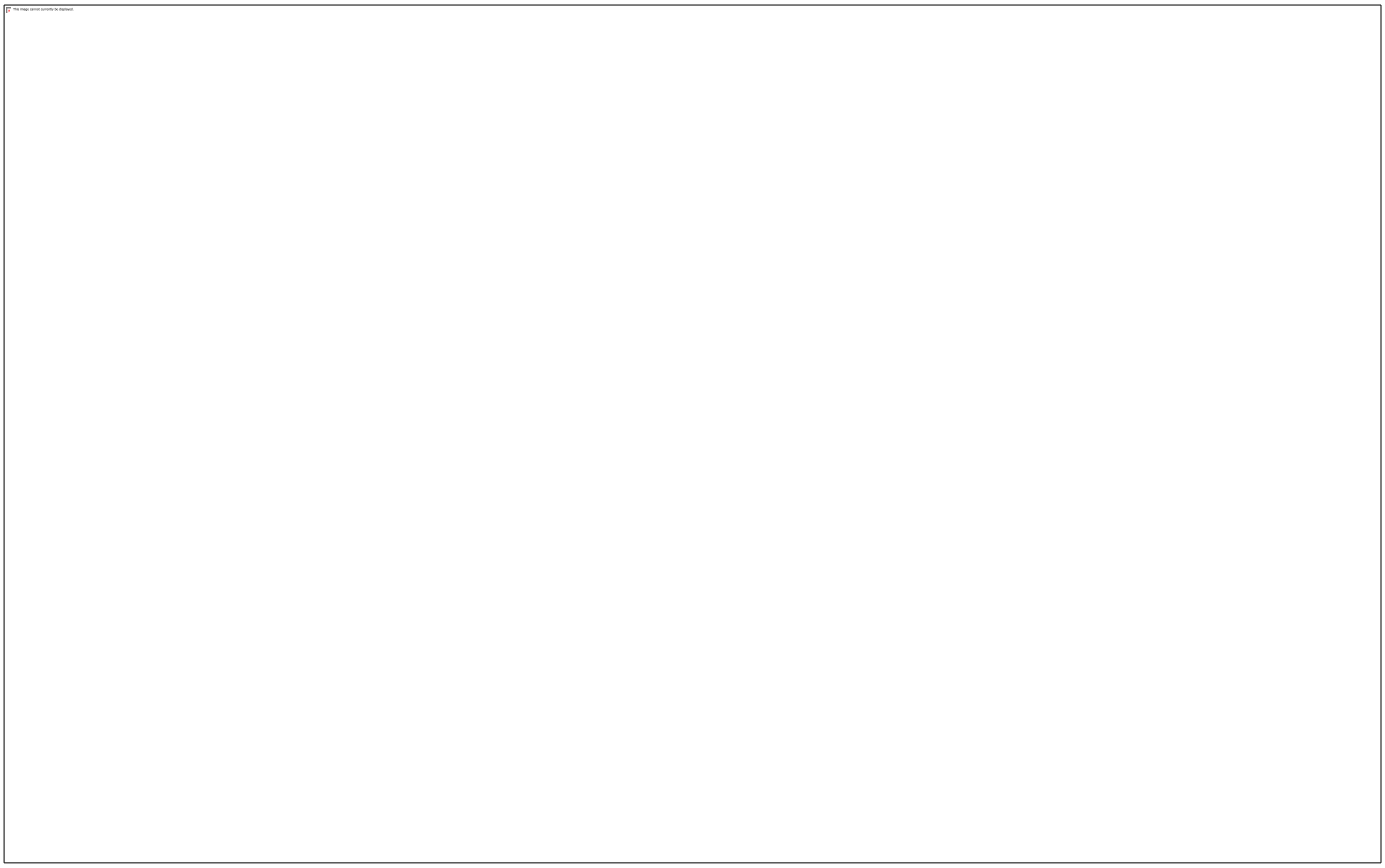
9. **Supports the development of disciplined Muslims.**

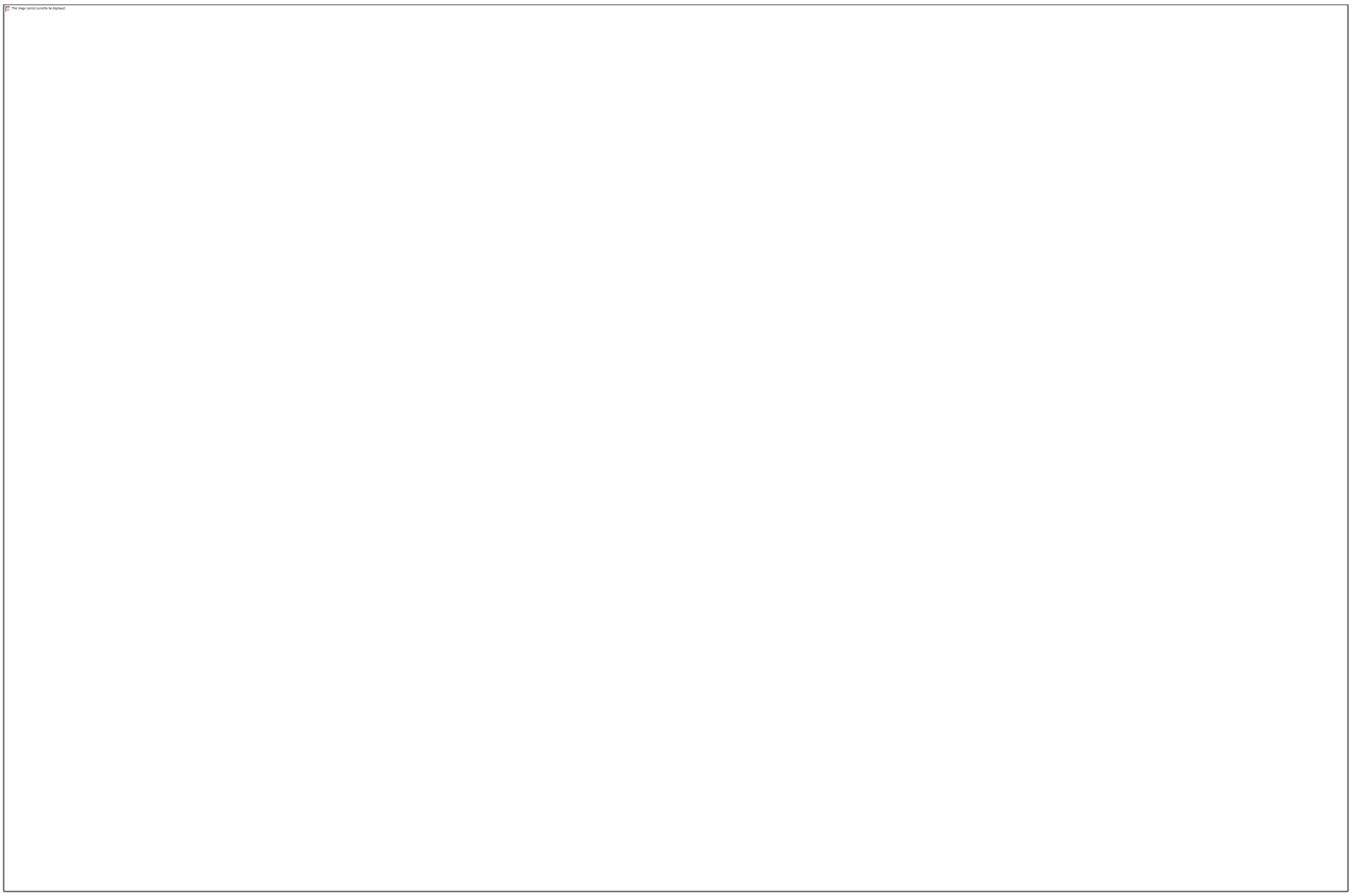
The teachings encourage self-control, responsible behaviour and avoidance of sinful actions.

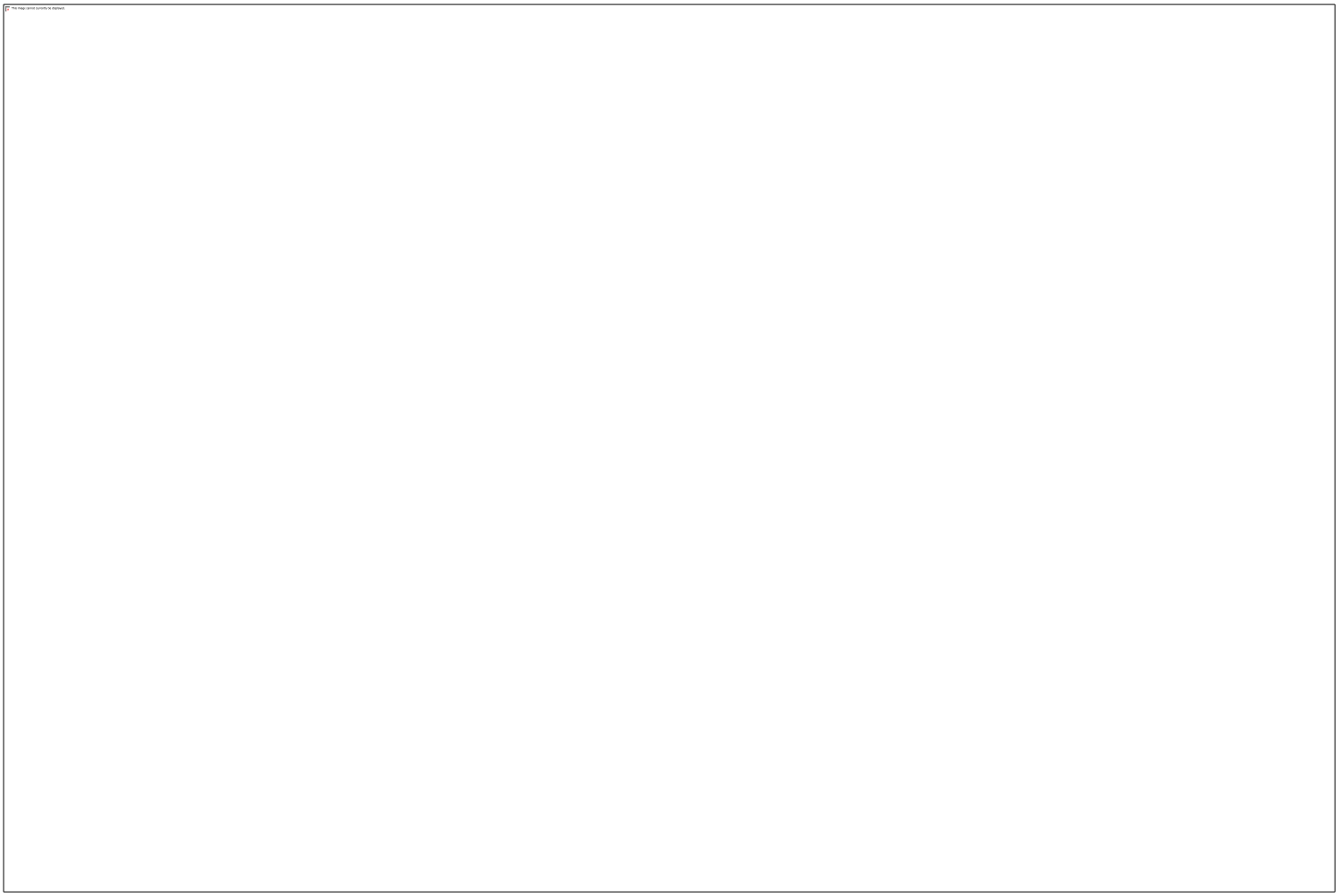
10. **Suitable for different levels of Islamic learning.**

Its thematic arrangement makes it useful for individual study, family teaching, mosque lessons and classroom instruction.

C. Major topics covered in Riyad as-Salihin







The collection addresses the following topics:

1. Sincerity and purity of intention.
2. Repentance.
3. Patience and perseverance.
4. Truthfulness.
5. Watchfulness and consciousness of Allah.
6. Fear of Allah.
7. Hope in Allah's mercy.
8. Trust in Allah.
9. Steadfastness in faith.
10. Hastening to perform good deeds.
11. Moderation in worship.
12. The importance of seeking knowledge.
13. Following the Sunnah.
14. Enjoining good and forbidding evil.
15. Respecting the rights of fellow Muslims.
16. Kindness to parents.

17. Maintaining family relationships.
18. Respecting neighbours.
19. Caring for orphans and vulnerable members of society.
20. Good manners when eating and drinking.
21. Greetings and social interactions.
22. Remembrance of Allah.
23. Supplication.
24. Avoiding prohibited actions.

D. Importance of Riyad as-Salihin to Muslims

1. Promotes good character among Muslims.
2. Strengthens faith and consciousness of Allah.
3. Encourages sincere worship.
4. Promotes peaceful coexistence in society.
5. Guides Muslims on how to treat family members.
6. Encourages compassion towards vulnerable people.
7. Promotes honesty in business and personal relationships.
8. Helps Muslims avoid immoral behaviour.
9. Encourages patience during difficulties.
10. Provides guidance for Muslim children and young people.
11. Promotes unity and brotherhood among Muslims.
12. Encourages lifelong learning and spiritual growth.

E. Application of Riyad as-Salihin in the Kenyan community

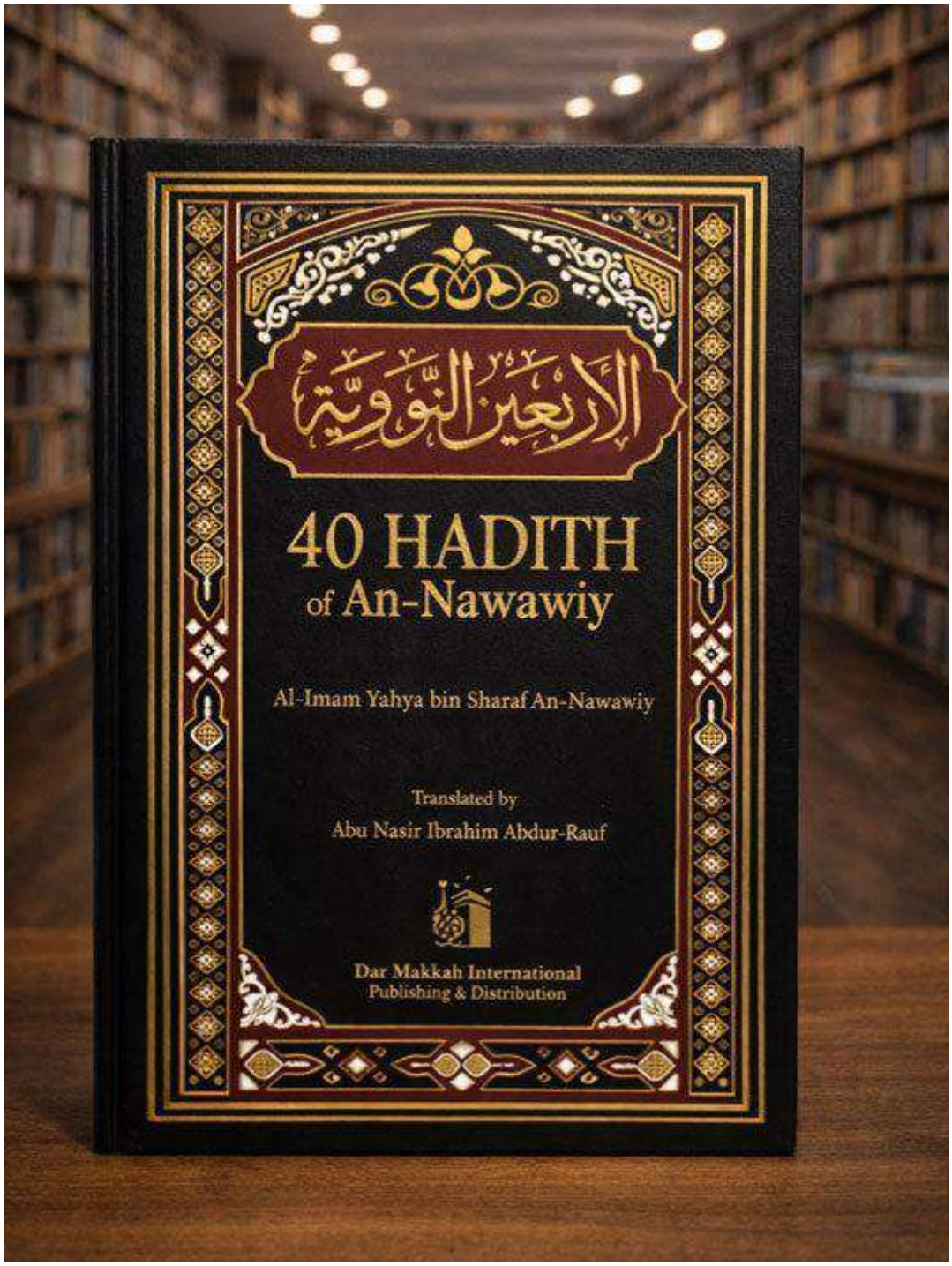
The teachings in Riyad as-Salihin can be applied in different Kenyan settings:

- **At school:** Learners practise honesty, respect teachers, avoid bullying and assist fellow learners.
- **At home:** Children respect parents, help with household responsibilities and maintain good relationships with siblings.
- **In business:** Muslim traders practise honesty, fairness and transparency when selling goods.
- **In the mosque:** Worshippers demonstrate discipline, unity, respect and cooperation.
- **In the community:** Muslims support orphans, visit the sick, assist people living with disabilities and help families experiencing difficulties.
- **On social media:** Young Muslims avoid spreading rumours, insulting others and sharing unverified information.

Practical example:

A Muslim learner discovers that a classmate has lost money. Instead of taking the money, the learner reports the matter to the teacher and helps return it to the owner. This demonstrates honesty and trustworthiness, which are among the values encouraged in Riyad as-Salihin.

2.5 Al-Arba'in an-Nawawiyyah (Forty Hadith of Imam al-Nawawi)



Full title: Al-Arba'in an-Nawawiyyah.

Meaning: The Forty Hadith of Imam al-Nawawi.

Compiler: Imam Yahya ibn Sharaf al-Nawawi.

Field: Fundamental teachings of Islam, faith, worship and moral conduct.

A. Background of Al-Arba'in an-Nawawiyyah

Al-Arba'in an-Nawawiyyah is a famous collection of Hadith compiled by Imam Yahya ibn Sharaf al-Nawawi.

The collection is commonly referred to as the Forty Hadith of Imam al-Nawawi. Although traditionally known as Forty Hadith, the well-known collection contains 42 Hadith.

Imam al-Nawawi selected these narrations because they communicate important principles of Islam. Many of the Hadith deal with fundamental teachings that influence a Muslim's relationship with Allah and other people.

The compiler aimed to make the teachings easy to memorise, understand, teach and apply in daily life.

B. Main features of Al-Arba'in an-Nawawiyyah

1. **Contains 42 selected Hadith.**

The collection is traditionally called Forty Hadith, although it contains 42 narrations. The Hadith were selected because of their importance in explaining fundamental Islamic teachings.

2. **Emphasises the foundations of Islam.**

The collection addresses major principles relating to faith, worship, good conduct and obedience to Allah.

3. **Promotes memorisation.**

Most of the narrations are relatively concise and can be memorised by learners. This makes the collection suitable for Islamic religious education.

4. **Contains comprehensive religious teachings.**

Although the collection is short, the Hadith cover many important aspects of Islamic belief and practice.

5. **Addresses personal and social responsibilities.**

It teaches Muslims about honesty, justice, brotherhood, compassion, respect and responsibility.

6. **Includes Hadith from recognised sources.**

Imam al-Nawawi explained that he selected authentic narrations, with most drawn from Sahih al-Bukhari and Sahih Muslim.

7. **Presents fundamental principles of Islamic ethics.**

The collection encourages Muslims to practise good intentions, avoid harming others and demonstrate excellent character.

8. **Provides guidance on lawful and unlawful actions.**

It teaches Muslims to distinguish between permissible and prohibited matters.

9. **Encourages the acquisition of knowledge.**

The narrations emphasise the importance of learning and applying Islamic teachings.

10. **Useful for teaching and personal reflection.**

The short and meaningful narrations can be studied individually, in families, schools and mosques.

C. Examples of important teachings in Al-Arba'in an-Nawawiyyah

Hadith teaching	Main lesson
Actions are judged by intentions	Muslims should act sincerely for the sake of Allah.
Islam, Iman and Ihsan	A Muslim should develop sound faith and excellent worship.
Islam is built upon five pillars	Muslims should fulfil the fundamental obligations of Islam.

The lawful is clear and the unlawful is clear	Muslims should avoid prohibited actions.
Religion is sincere advice	Muslims should advise one another sincerely.
Speak good or remain silent	Muslims should use language responsibly.
Do not become angry	Muslims should exercise self-control.
There should be no harming or reciprocating harm	Muslims should avoid causing injury or injustice to others.
Love for others what you love for yourself	Muslims should demonstrate empathy and generosity.
Allah has prescribed excellence in all things	Muslims should perform their responsibilities properly.

D. Importance of Al-Arba'in an-Nawawiyyah to Muslims

1. Provides a summary of fundamental Islamic teachings.
2. Helps learners understand the foundations of Islam.
3. Encourages memorisation of important Hadith.
4. Promotes sincerity in worship and everyday activities.
5. Develops good moral behaviour.
6. Encourages respect for human life and property.
7. Promotes justice and peaceful coexistence.
8. Helps Muslims distinguish lawful and unlawful actions.
9. Encourages the pursuit of Islamic knowledge.
10. Strengthens brotherhood and unity among Muslims.
11. Promotes self-discipline and responsibility.
12. Provides a useful foundation for further Hadith studies.

E. Application in the Kenyan context

A Muslim student in Kenya can apply the teachings of Al-Arba'in an-Nawawiyyah in the following ways:

- Demonstrating sincerity when performing school duties.
- Avoiding examination malpractice.
- Respecting learners from different communities.
- Avoiding hate speech and harmful online communication.
- Helping needy classmates.
- Respecting the property of others.
- Avoiding corruption and dishonesty.
- Maintaining peaceful relationships with neighbours.
- Participating in community development activities.

PART 3: COMPARISON OF THE THREE HADITH COLLECTIONS

3.1 Similarities between Bulugh al-Maram, Riyad as-Salihin and Al-Arba'in an-Nawawiyyah

1. All are important works in the study of Hadith.
2. All were compiled by recognised Muslim scholars.

3. All contain reports relating to the teachings of Prophet Muhammad (PBUH).
4. All help Muslims understand and practise the Sunnah.
5. All are used in Islamic religious education.
6. All promote the preservation and transmission of Prophetic teachings.
7. All are available in different printed and translated editions.
8. All are studied in mosques, Islamic institutions and universities.
9. All provide guidance on different aspects of Muslim life.
10. All contribute to the development of Islamic knowledge.

3.2 Differences between the three collections

Aspect	Bulugh al-Maram	Riyad as-Salihin	Al-Arba'in an-Nawawiyyah
Compiler	Ibn Hajar al-Asqalani	Imam al-Nawawi	Imam al-Nawawi
Main focus	Islamic legal rulings	Morals, worship and good conduct	Fundamental Islamic principles
Organisation	Topics of Islamic jurisprudence	Moral and religious themes	Selected fundamental Hadith
Main purpose	Providing evidence for legal rulings	Developing righteous character	Teaching essential Islamic principles
Nature	Legal and jurisprudential	Ethical and spiritual	Foundational and educational
Number	A large collection	Approximately 1,900 Hadith	42 Hadith

3.3 Why Muslims should study all three collections

Studying the three collections gives Muslims a broad understanding of Islamic teachings.

1. Bulugh al-Maram helps Muslims understand the evidence behind Islamic legal rulings.
2. Riyad as-Salihin helps Muslims develop good character and spiritual discipline.
3. Al-Arba'in an-Nawawiyyah provides a foundation for understanding important Islamic principles.
4. Together, they provide guidance on worship, personal conduct, family life and social responsibilities.
5. They encourage Muslims to base their actions on authentic Prophetic teachings.

PART 4: MODES OF PRESERVATION OF HADITH IN MODERN TIMES

4.1 Meaning of preservation of Hadith

Preservation of Hadith refers to the systematic efforts made to protect, maintain, authenticate, record, transmit and make the teachings of Prophet Muhammad (PBUH) available to present and future generations.

Preservation ensures that Hadith are transmitted accurately without deliberate alteration, distortion or fabrication.

In modern times, preservation involves traditional methods such as memorisation and teaching, as well as modern methods such as printing, digital libraries, mobile applications, audio recordings and internet platforms.

4.2 Importance of preserving Hadith in modern times

1. **Protecting the Sunnah:** Preservation safeguards the teachings and practices of Prophet Muhammad (PBUH) for future generations.

2. **Maintaining religious authenticity:** It helps Muslims distinguish reliable Hadith from fabricated or unreliable reports.

3. **Supporting Islamic education:** Preserved Hadith provide learning materials for students, teachers and researchers.

4. **Promoting correct worship:** Muslims use authentic Hadith to understand the proper performance of Islamic acts of worship.

5. **Preventing distortion:** Proper preservation reduces the possibility of deliberate changes to Prophetic teachings.

6. **Promoting worldwide access:** Muslims in different countries can access the same Hadith resources.

7. **Supporting research:** Scholars can examine the original narrations, chains of transmission and scholarly explanations.

8. **Passing knowledge to future generations:** Preservation ensures that young Muslims continue learning the teachings of the Prophet.

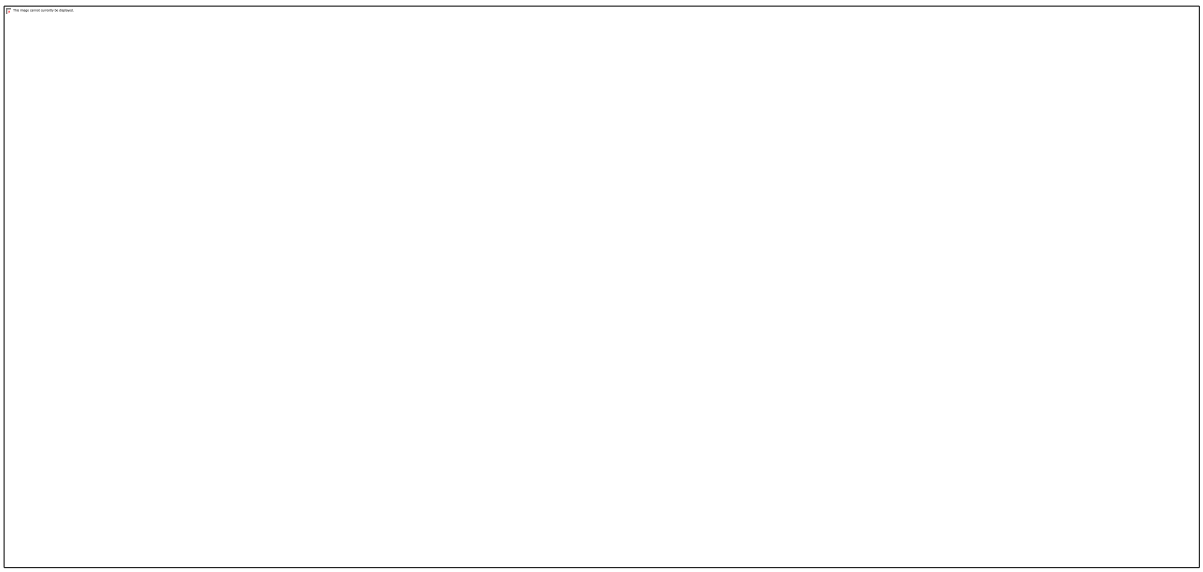
9. **Strengthening Muslim identity:** Hadith provide guidance on the beliefs, values and practices that define Muslim life.

10. **Encouraging moral development:** Preserved teachings promote honesty, justice, patience, compassion and responsibility.

4.3 Modern modes of preservation of Hadith

The following are important methods through which Hadith are preserved in contemporary society.

A. Preservation through memorisation (Hifz)



Meaning: Memorisation refers to learning Hadith by heart and retaining them accurately in one's memory for future transmission and use.

Hifz is an important traditional method that continues to be practised in modern Islamic education.

How memorisation preserves Hadith

1. Learners memorise the Arabic text of Hadith.
2. Teachers guide learners in correct pronunciation and recitation.
3. Students repeatedly revise the narrations to retain them.
4. Learners memorise the names of narrators where required.
5. Teachers test learners to ensure accuracy.
6. Students learn the meanings and explanations of the narrations.
7. Memorised Hadith are transmitted to other learners through teaching.

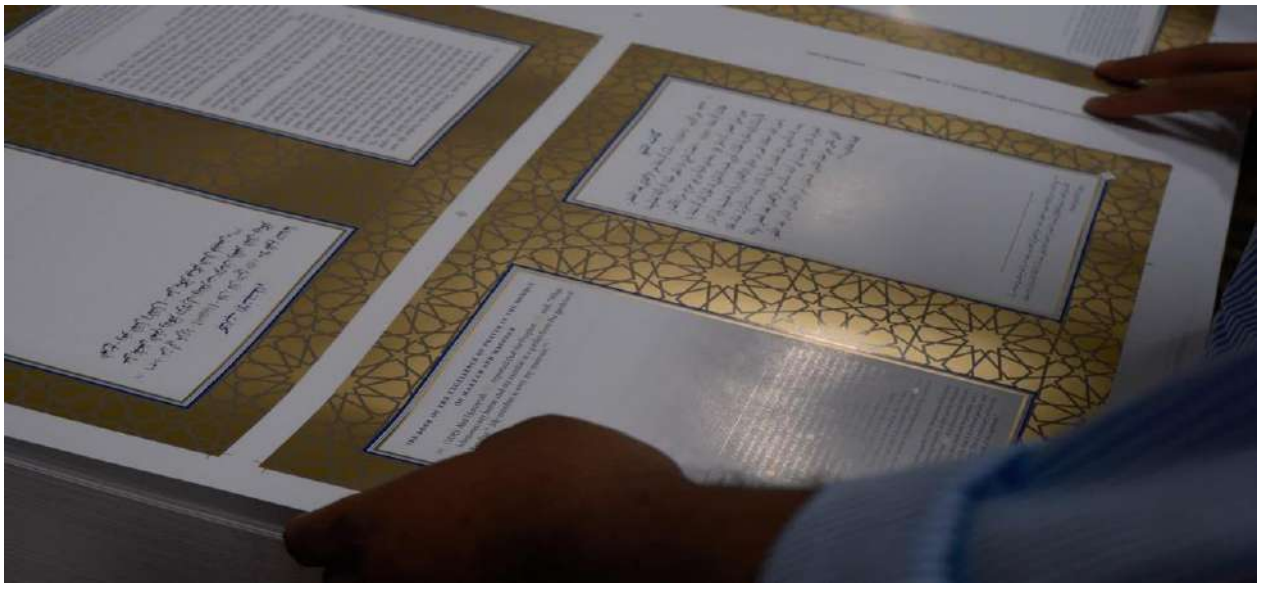
Importance of memorisation

1. Helps retain Hadith in human memory.
2. Enables Muslims to recall Prophetic teachings without depending entirely on books.
3. Promotes accuracy through repeated revision and correction.
4. Encourages deeper understanding of Hadith.
5. Makes it easier to teach others.
6. Strengthens the relationship between learners and the Sunnah.
7. Helps preserve the Arabic wording of Hadith.
8. Develops concentration and intellectual discipline.

Example in Kenya: Learners attending madrasa lessons in Kilgoris, Nairobi, Mombasa, Garissa and other parts of Kenya may memorise selected Hadith under the guidance of qualified Islamic teachers.

Limitation: Human memory is not perfect. Therefore, memorisation should be supported by reliable written sources and verification by qualified scholars.

B. Preservation through printing and publishing



Meaning: Printing and publishing refer to producing physical copies of Hadith books for distribution, reading, reference and teaching.

Modern printing technology has made Hadith collections available to millions of Muslims worldwide.

How printing and publishing preserve Hadith

1. Original Hadith texts are prepared for publication.
2. Scholars and editors examine the texts for accuracy.
3. Books are printed in Arabic and other languages.
4. Translations are produced to help non-Arabic speakers understand Hadith.
5. Publishers distribute books to schools, libraries, mosques and bookshops.
6. Islamic institutions use the books for teaching and research.
7. Reprints make the collections available to new generations.

Examples of printed Hadith collections

- Bulugh al-Maram.
- Riyad as-Salihin.
- Al-Arba'in an-Nawawiyyah.
- Sahih al-Bukhari.
- Sahih Muslim.
- Sunan Abi Dawud.

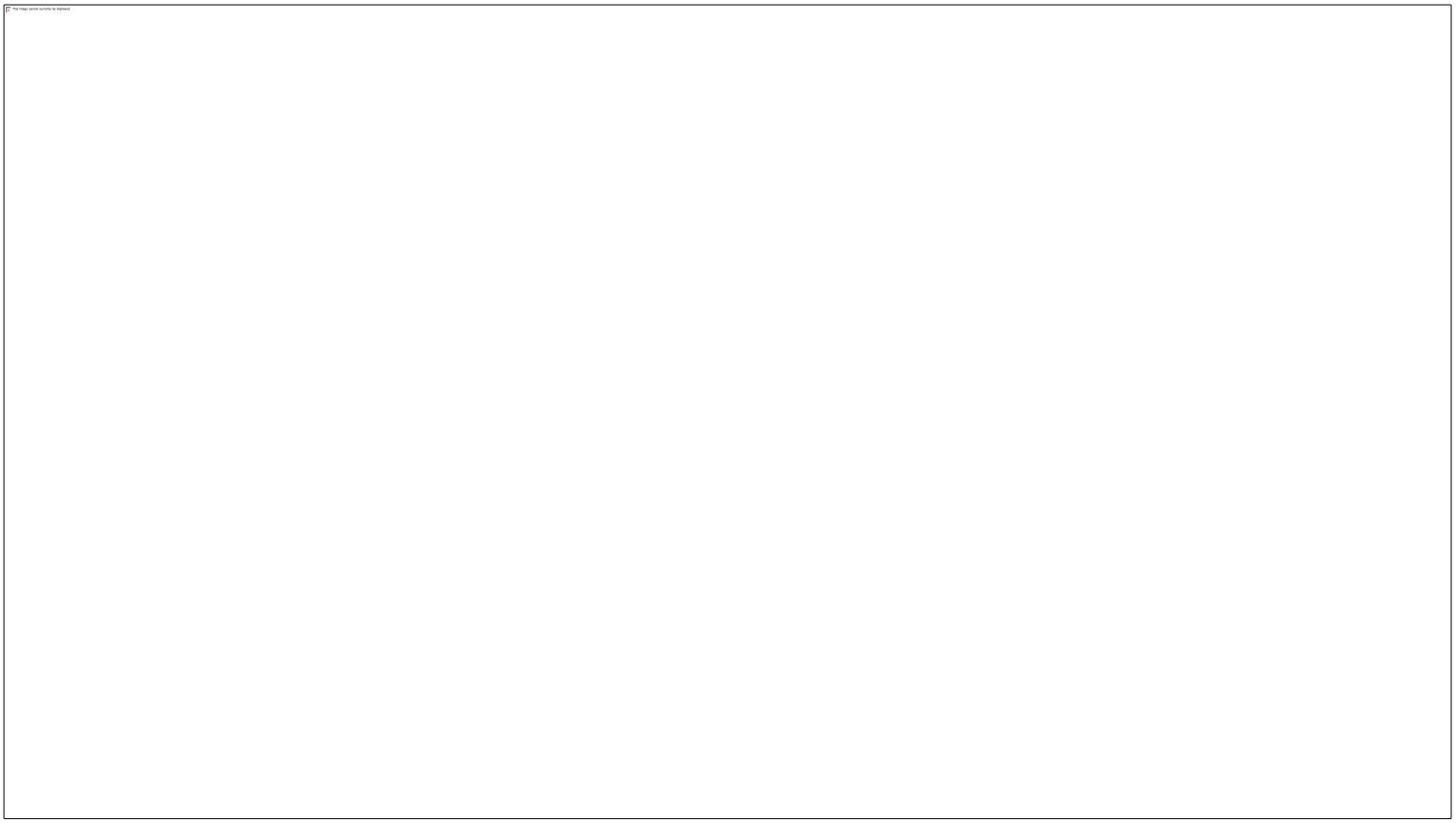
Importance of printing and publishing

1. Provides permanent physical records of Hadith.
2. Makes Hadith accessible to learners and teachers.
3. Promotes the spread of Islamic knowledge.
4. Supports classroom teaching and personal study.
5. Allows learners to compare different translations and explanations.
6. Helps preserve Arabic texts for future generations.
7. Supports research in Islamic institutions.
8. Makes it possible to establish school and mosque libraries.

Example in Kenya: Islamic schools and madrasa institutions can establish libraries containing printed Hadith books for teachers and learners.

Limitation: Printed books can be damaged, lost or destroyed. Incorrect translations and unauthorised editions may also misrepresent the original texts.

C. Preservation through electronic media



Meaning: Electronic media refers to the use of electronic devices and digital technologies to store, record, display and distribute Hadith.

Examples include computers, tablets, smartphones, digital storage devices, audio recorders and electronic databases.

How electronic media preserve Hadith

1. Hadith texts are stored in digital formats.
2. Audio recordings preserve recitations and lectures.
3. Video recordings capture lessons delivered by qualified scholars.
4. Computers store large collections of Hadith for future reference.
5. Digital libraries organise Hadith according to books, chapters and subjects.
6. Electronic devices allow learners to access Hadith wherever they are.
7. Digital backups protect information against loss of original copies.

Importance of electronic media

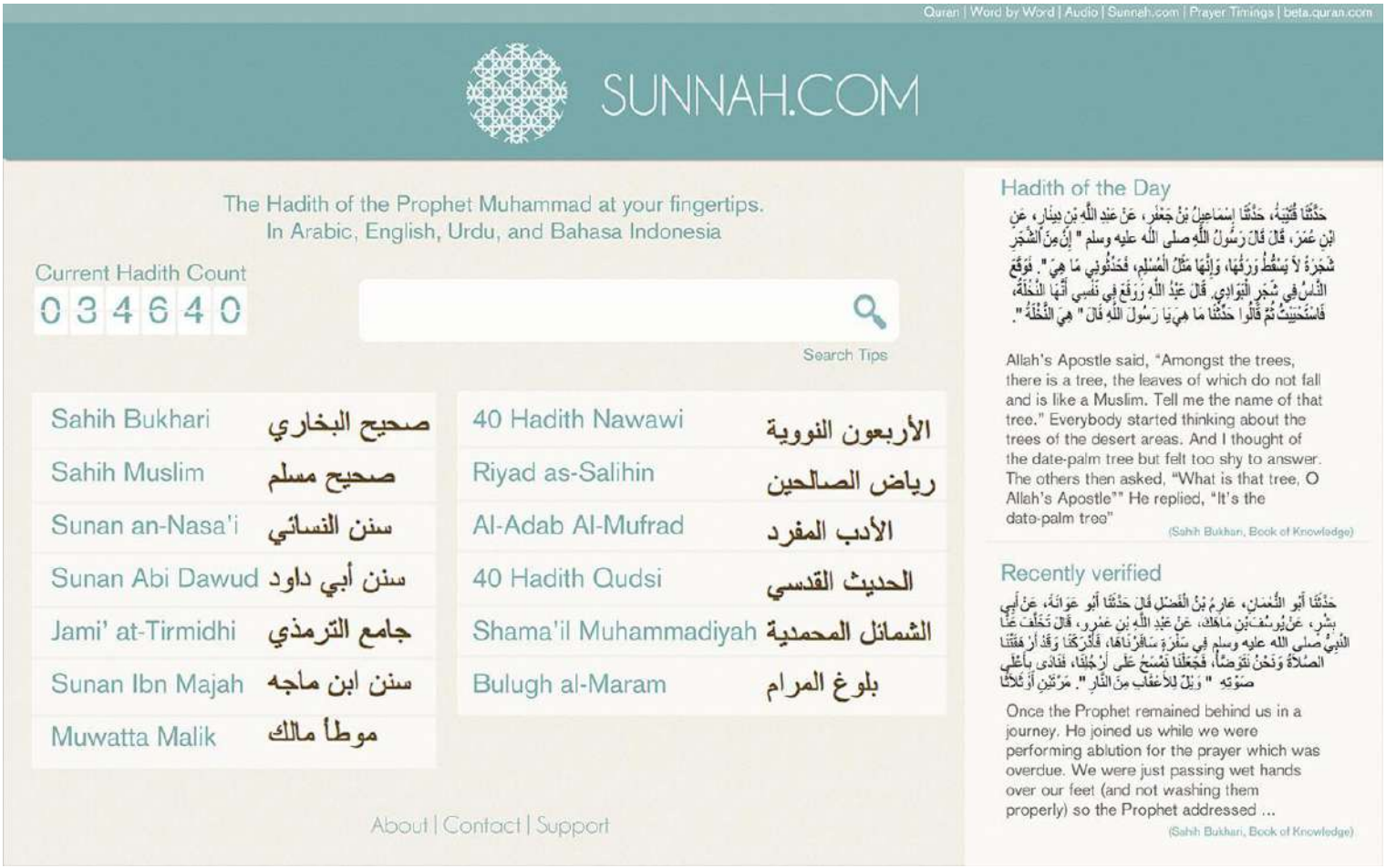
1. Makes large Hadith collections easier to store.
2. Provides quick access to religious information.
3. Allows learners to listen to Hadith recitations.
4. Makes learning more interactive.
5. Supports distance learning.
6. Reduces the need to carry many physical books.
7. Enables easy searching and retrieval of specific narrations.

8. Supports the preservation of different translations and commentaries.

Example in Kenya: A Grade 11 learner may use a laptop or smartphone to access an electronic copy of Riyad as-Salihin during Islamic Religious Education revision.

Limitation: Electronic devices may be affected by viruses, technical failures, power interruptions or loss of stored information. Unverified digital texts may also contain errors.

D. Preservation through the internet and online platforms



Meaning: Internet-based preservation involves using online platforms, websites and digital networks to store, share, access and study Hadith.

The internet has made it possible for Muslims to access Hadith collections from different parts of the world.

Examples of internet-based preservation

1. Online Hadith libraries.
2. Islamic educational websites.
3. Digital archives.
4. Online Islamic universities.
5. Virtual Hadith lessons.
6. Educational video platforms.
7. Online research databases.
8. Digitised manuscripts and historical documents.

How internet platforms preserve Hadith

1. They provide online access to Hadith texts.
2. They store Arabic texts alongside translations.
3. They provide references to original Hadith collections.
4. They allow learners to search for Hadith using keywords.
5. They provide commentaries and scholarly explanations.
6. They enable teachers to share learning materials.
7. They facilitate international exchange of Islamic knowledge.
8. They allow learners to attend online lessons and discussions.

Importance of internet-based preservation

1. Promotes worldwide access to Hadith.
2. Makes Islamic knowledge available to remote communities.
3. Supports online Islamic education.
4. Enables quick retrieval of specific narrations.
5. Encourages research and collaboration among scholars.
6. Makes it easier to compare translations.
7. Promotes lifelong learning.
8. Helps preserve digitised copies of important texts.

Examples of online resources:

- Sunnah.com – provides access to several Hadith collections.
- Dorar.net – an Islamic knowledge and Hadith research resource.
- Al-Maktaba al-Shamela – a digital Arabic Islamic library.

Limitation: The internet contains inaccurate and fabricated religious information. Learners must use reliable sources and verify Hadith with qualified scholars.

E. Preservation through teaching and learning institutions



Meaning: Teaching and learning institutions are centres where Hadith are taught, studied, explained, researched and transmitted to learners.

Examples include:

- Madrasa institutions.
- Islamic primary and secondary schools.
- Mosques and Islamic learning centres.
- Islamic colleges.
- Universities.
- Islamic research institutions.

How institutions preserve Hadith

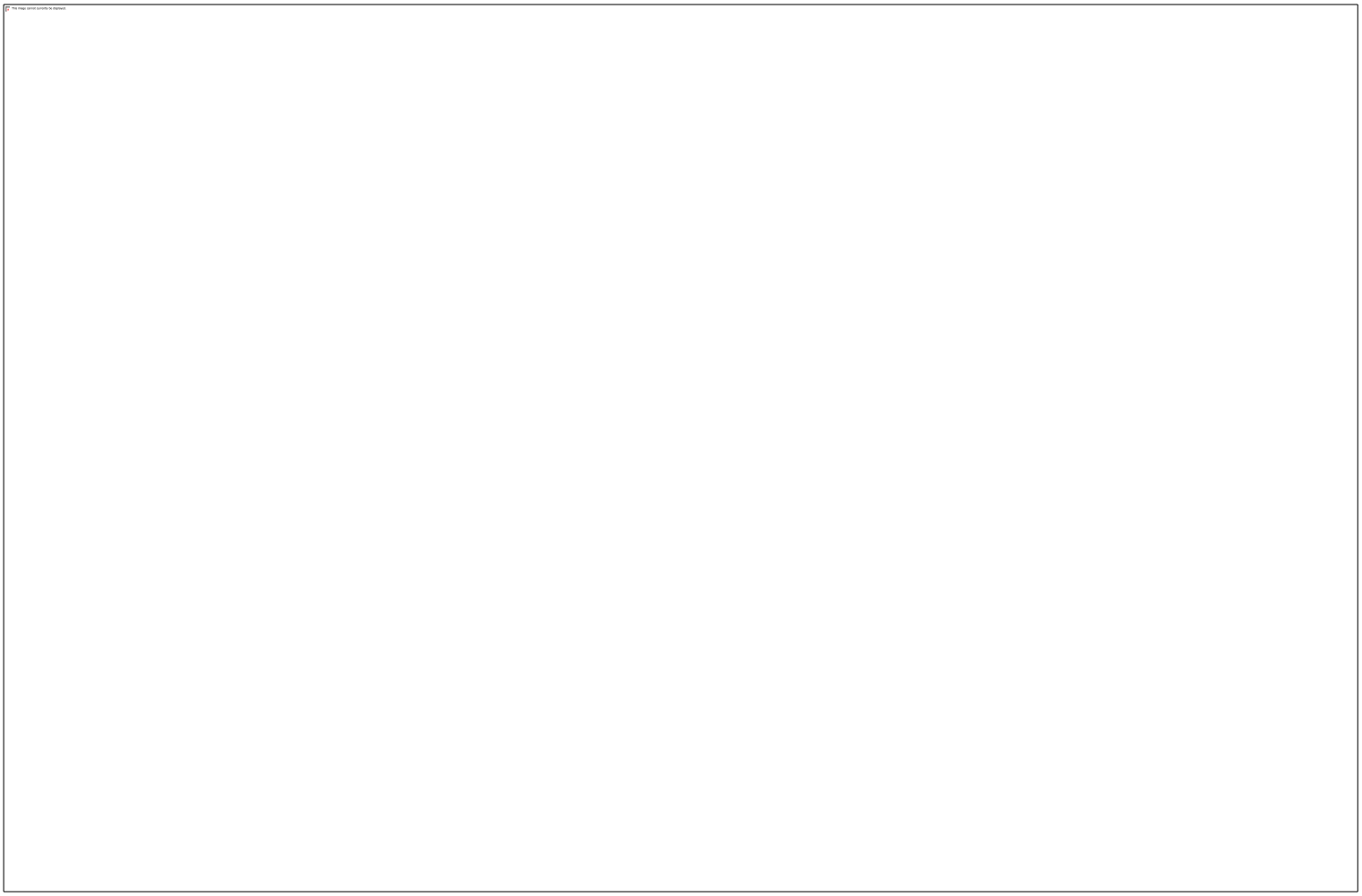
1. Qualified teachers introduce learners to authentic Hadith.
2. Students study Hadith collections systematically.
3. Teachers explain the meanings and applications of narrations.
4. Learners memorise selected Hadith.
5. Institutions provide textbooks and reference materials.
6. Scholars conduct research on Hadith authenticity.
7. Libraries preserve printed and electronic collections.
8. Islamic institutions organise seminars and conferences.
9. Students prepare research projects on Hadith.
10. Institutions train future Islamic scholars and teachers.

Importance of institutional preservation

1. Promotes systematic learning of Hadith.
2. Ensures that learners receive guidance from knowledgeable teachers.
3. Encourages research and scholarship.
4. Promotes accurate interpretation of Hadith.
5. Creates opportunities for discussion and clarification.
6. Supports the training of future Islamic teachers.
7. Promotes discipline in the transmission of religious knowledge.
8. Provides a structured learning environment.

Example in Kenya: Islamic Religious Education teachers in Kenyan schools introduce learners to the features of Bulugh al-Maram, Riyad as-Salihin and Al-Arba'in an-Nawawiyyah using approved learning resources.

F. Preservation through mobile applications



Meaning: Mobile application preservation involves using applications installed on smartphones and tablets to store, access, read, listen to and study Hadith.

Mobile applications have made Hadith learning more accessible to Muslims, especially young people.

Features of Hadith mobile applications

1. They contain searchable Hadith collections.
2. They provide Arabic texts and translations.
3. They allow users to bookmark important Hadith.
4. They provide audio recitations.
5. They organise Hadith according to subjects.
6. They provide references to original sources.
7. Some include explanations and commentaries.
8. Some work offline after downloading the content.
9. Some allow users to make study notes.
10. Some provide daily Hadith reminders.

Importance of mobile applications

1. Promote convenient access to Hadith.
2. Encourage regular reading and memorisation.

3. Make learning interesting to young Muslims.
4. Enable quick searches for specific narrations.
5. Support individual and group learning.
6. Reduce dependence on physical books when digital access is appropriate.
7. Facilitate learning while travelling.
8. Promote continuous revision.

Example: A Muslim learner may use a reliable Hadith application to revise the Forty Hadith of Imam al-Nawawi while travelling to school.

Limitation: Some applications may contain incomplete texts, inaccurate translations or unreliable references. Users should confirm the authenticity and reliability of their contents.

G. Preservation through audio and video recordings



Meaning: This involves recording Hadith recitations, explanations, lectures and discussions using audio and video technology.

Methods used

1. Recording scholars reading Hadith in Arabic.
2. Recording lessons explaining the meanings of Hadith.
3. Producing educational documentaries.
4. Recording mosque lectures.
5. Producing podcasts on Hadith studies.
6. Recording interviews with Islamic scholars.

7. Storing educational videos in digital archives.

Importance

1. Preserves the pronunciation of Arabic Hadith.
2. Makes lessons accessible to people who cannot attend physical classes.
3. Supports repeated listening and revision.
4. Helps learners understand difficult concepts through explanations.
5. Preserves scholarly lectures for future reference.
6. Promotes distance learning.
7. Makes Islamic education accessible to people with different learning needs.

Limitation: Audio and video recordings may be edited, manipulated or shared without proper context. Users should establish the identity and qualifications of the speaker and verify the Hadith references.

4.4 Summary of modern modes of Hadith preservation

Mode	Main method	Example
Memorisation	Learning Hadith by heart	Hifz lessons
Printing and publishing	Producing physical books	Printed Riyad as-Salihin
Electronic media	Digital storage and recordings	Computers and tablets
Internet	Online access and databases	Sunnah.com
Teaching institutions	Formal instruction and research	Madrasa and universities
Mobile applications	Smartphone-based learning	Hadith applications
Audio and video	Recording recitations and lessons	Recorded Hadith lectures

4.5 Challenges facing modern preservation of Hadith

Despite advances in technology, the preservation of Hadith faces several challenges.

1. **Fabrication of Hadith:** Some individuals deliberately invent reports and attribute them to Prophet Muhammad (PBUH).

2. **Misinterpretation:** Some people interpret Hadith without sufficient knowledge of Arabic, context or scholarly explanations.

3. **Mistranslation:** Poor translations may change the intended meaning of the original Arabic text.

4. **Unreliable internet sources:** Some websites publish Hadith without proper references or authentication.

5. **Digital manipulation:** Electronic texts, audio and video recordings may be altered or presented out of context.

6. **Loss of digital information:** Devices may be damaged, files deleted or online platforms discontinued.

7. **Lack of qualified teachers:** Some communities lack adequately trained Hadith teachers.

8. **Language barriers:** Learners who do not understand Arabic may struggle to appreciate the original meaning of Hadith.

9. **Limited access to technology:** Some learners may lack smartphones, computers, electricity or affordable internet.

10. **Copyright and unauthorised reproduction:** Some publications are reproduced without permission or without maintaining the integrity of the original work.

11. **Confusion over authenticity:** Learners may find it difficult to distinguish Sahih, Hasan, Da'if and fabricated reports.

12. **Misuse of social media:** Some users share Hadith without checking their sources, authenticity or context.

4.6 Measures to overcome challenges facing Hadith preservation

1. Encouraging Muslims to obtain Hadith knowledge from qualified scholars.
2. Verifying Hadith using recognised collections and reliable scholarly references.
3. Training more teachers in Ulum al-Hadith.
4. Improving the quality of translations.
5. Establishing reliable Islamic digital libraries.
6. Protecting digital information through secure storage and regular backups.
7. Encouraging responsible use of social media.
8. Promoting Arabic language education.
9. Supporting Islamic research institutions.
10. Publishing properly referenced Hadith textbooks.
11. Teaching learners the principles of Hadith authentication.
12. Encouraging cooperation between scholars, publishers and educational institutions.

PART 5: SIGNIFICANCE OF HADITH COLLECTIONS AND THEIR PRESERVATION IN CONTEMPORARY TIMES

5.1 Meaning of significance

Significance refers to the importance, value or contribution of something to individuals, communities or society.

The significance of Hadith collections in contemporary times refers to the benefits Muslims derive from studying, preserving and applying the teachings of Prophet Muhammad (PBUH) in modern society.

5.2 Religious significance

1. **Understanding Islam:** Hadith collections help Muslims understand the teachings of Islam and the practical application of the Qur'an.

2. **Understanding the Qur'an:** Hadith explain many Qur'anic teachings and demonstrate how the Prophet implemented them.

3. **Guidance in worship:** Muslims use authentic Hadith to understand the performance of Salah, Zakat, Sawm and Hajj.

4. **Strengthening faith:** The teachings remind Muslims of their responsibilities towards Allah.

5. **Following the Sunnah:** Hadith collections provide documented guidance on the words and practices of the Prophet.

6. **Protecting Islamic teachings:** Preservation safeguards the Sunnah against distortion and fabrication.

5.3 Educational significance

1. Provide reliable learning materials for Islamic Religious Education.
2. Help learners acquire knowledge of the Prophet's teachings.
3. Promote reading, research and independent learning.
4. Support teacher preparation and classroom instruction.
5. Encourage memorisation and interpretation of Hadith.
6. Develop critical thinking and information-verification skills.
7. Support the training of future Islamic scholars.
8. Encourage lifelong learning among Muslims.

5.4 Moral and ethical significance

1. **Honesty:** Hadith teach Muslims to be truthful in their dealings.

2. **Patience:** Muslims learn to remain patient when facing challenges.

3. **Justice:** Hadith promote fairness and respect for the rights of others.

4. **Compassion:** Muslims are encouraged to care for the needy and vulnerable.

5. **Humility:** The teachings discourage arrogance and pride.

6. **Forgiveness:** Muslims learn to forgive others and promote reconciliation.

7. **Responsibility:** Hadith encourage people to fulfil their duties.

8. **Self-discipline:** The teachings discourage anger, dishonesty and harmful behaviour.

5.5 Social significance

1. **Promotes peaceful coexistence:** Hadith encourage Muslims to live peacefully with other members of society.

2. **Strengthens family relationships:** The teachings emphasise kindness towards parents, spouses, children and relatives.

3. **Promotes respect for neighbours:** Muslims are encouraged to protect the rights of their neighbours.

4. **Encourages charity:** Hadith promote helping the poor and vulnerable.

5. **Promotes unity:** The teachings encourage brotherhood and cooperation among Muslims.

6. **Reduces social conflict:** Hadith discourage hatred, backbiting, jealousy and injustice.

7. **Promotes responsible communication:** Muslims are encouraged to speak truthfully and avoid harmful speech.

8. **Encourages community service:** Muslims are motivated to participate in activities that improve society.

5.6 Economic significance

1. Promotes honesty in buying and selling.
2. Encourages fairness in business transactions.
3. Discourages cheating, fraud and exploitation.
4. Encourages payment of debts.
5. Promotes lawful ways of earning a living.
6. Encourages generosity and assistance to the needy.
7. Promotes trust between employers and employees.
8. Encourages responsible use of wealth.

5.7 Significance to modern technology and communication

1. Encourages responsible use of digital platforms.
2. Promotes verification of information before sharing.
3. Helps protect Islamic teachings from online distortion.
4. Makes authentic religious knowledge accessible worldwide.
5. Supports online Islamic education.
6. Encourages the development of reliable Islamic applications and databases.
7. Promotes digital research in Islamic studies.
8. Makes it easier to preserve and retrieve religious information.

5.8 Significance to Kenya's education system and society

Hadith collections and their preservation contribute to the development of responsible citizens in Kenya.

1. **Promotion of integrity:** Learners are encouraged to avoid examination malpractice, theft and dishonesty.

2. **National unity:** Teachings on brotherhood, justice and respect promote peaceful coexistence among Kenyans of different communities.

3. **Responsible citizenship:** Hadith encourage individuals to fulfil their responsibilities and respect the rights of others.

4. **Environmental responsibility:** Islamic teachings about avoiding harm and caring for creation can encourage responsible environmental practices.

5. **Education and lifelong learning:** Hadith encourage the pursuit of beneficial knowledge.

6. **Community development:** Teachings on charity and cooperation encourage participation in community welfare activities.

7. **Peaceful conflict resolution:** Muslims learn to resolve disagreements through patience, justice and forgiveness.

8. **Responsible leadership:** Hadith encourage leaders to exercise authority with fairness, accountability and compassion.

PART 6: CONTRIBUTION OF CONTEMPORARY SCHOLARS TO THE PRESERVATION OF HADITH

6.1 Meaning of contemporary Hadith scholars

Contemporary Hadith scholars are Muslim scholars in the modern period who study, authenticate, explain, teach, research and preserve the Hadith of Prophet Muhammad (PBUH).

They continue the work of earlier Hadith scholars by using traditional Islamic scholarship together with modern research and communication technologies.

Their work ensures that authentic Prophetic teachings remain accessible to Muslims throughout the world.

6.2 Contributions of Hadith scholars to preservation

1. **Authentication of Hadith:** Scholars examine narrations to determine their reliability and authenticity.

2. **Study of chains of transmission:** They investigate the narrators involved in transmitting Hadith.

3. **Explanation of difficult narrations:** Scholars provide commentaries to help learners understand the meanings of Hadith.

4. **Publication of Hadith books:** They prepare and supervise reliable editions of classical collections.

5. **Translation of Hadith:** Scholars translate Arabic Hadith into languages understood by different communities.

6. **Teaching in Islamic institutions:** They train students in Hadith sciences and Islamic studies.

7. **Digital preservation:** Some scholars participate in preparing online databases and electronic Hadith resources.

8. **Research and academic writing:** They publish books, articles and studies on Hadith methodology.

9. **Correction of fabricated reports:** They identify and warn Muslims against unreliable narrations.

10. **Public education:** They use lectures, seminars, radio, television and online platforms to educate Muslims.

11. **Preservation of manuscripts:** Scholars and research institutions catalogue, study and digitise historical Hadith manuscripts.

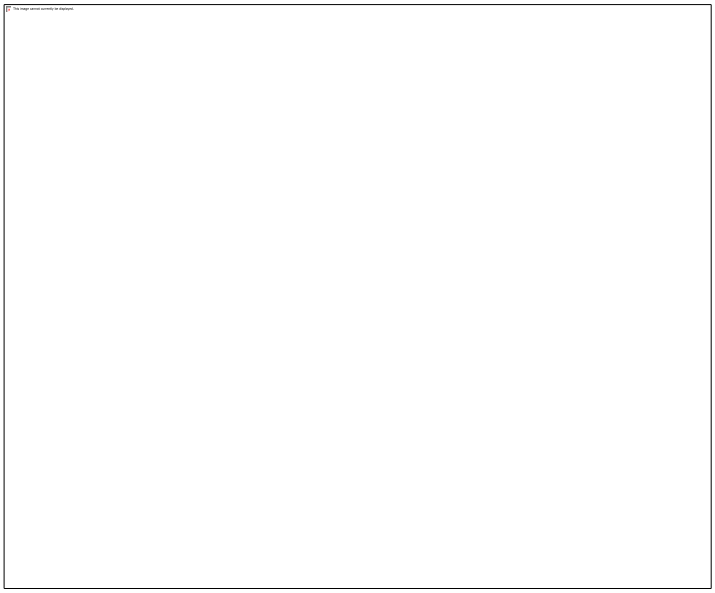
12. **Training future scholars:** They mentor students who will continue the preservation and teaching of Hadith.

6.3 Examples of scholars whose work has contributed to modern Hadith studies



1. Shaykh Muhammad Nasir al-Din al-Albani (1914–1999)

- Conducted extensive research on Hadith authentication.
- Examined the chains of narrators and texts of Hadith.
- Produced works on the classification of authentic and weak narrations.
- Made significant contributions to modern Hadith research and study.



2. Shaykh Shu'ayb al-Arna'ut (1928–2016)

- Worked extensively on editing and verifying classical Islamic manuscripts.
- Contributed to the publication of annotated Hadith collections.
- Helped researchers access carefully edited classical Islamic texts.
- Contributed to the study of Hadith sources and narrations.



3. Shaykh Abd al-Fattah Abu Ghuddah (1917–1997)

- Contributed to the editing and publication of classical Islamic works.
- Wrote and researched issues relating to Hadith and Islamic scholarship.
- Helped preserve scholarly writings through careful editing and annotation.
- Emphasised the importance of proper scholarship and transmission of knowledge.



4. Professor Muhammad Mustafa al-A'zami (1932–2017)

- Conducted academic research into Hadith literature and its early documentation.
- Studied the history of Hadith transmission and writing.
- Wrote works defending the historical preservation of Hadith.
- Contributed to the academic study of Hadith manuscripts and early Islamic records.

Note to learners: These scholars represent different approaches and scholarly traditions. Their individual Hadith gradings and interpretations should be studied with reference to their published works and other qualified scholarship.

6.4 Responsibilities of contemporary Hadith scholars in the future

1. Continue authenticating Hadith.
2. Develop reliable digital Hadith databases.
3. Train more teachers and researchers.
4. Improve the quality of translations.

5. Protect historical manuscripts.
6. Educate Muslims about fabricated Hadith.
7. Promote responsible sharing of religious information.
8. Conduct research into Hadith transmission.
9. Encourage young Muslims to study Hadith.
10. Collaborate with Islamic institutions worldwide.

PART 7: COMPETENCY DEVELOPMENT AND PRACTICAL APPLICATION

Suggested learner activities

The following activities can be conducted in a Kenyan Grade 11 IRE classroom.

Activity 1: Research on Hadith collections

- Divide learners into three groups.
- Assign each group one of the following collections: Bulugh al-Maram, Riyad as-Salihin and Al-Arba'in an-Nawawiyyah.
- Ask learners to research the compiler, main features, subject areas and significance of the collection.
- Let each group present its findings.
- Compile a class summary comparing the three collections.

Activity 2: Demonstrating modern preservation

- Ask learners to identify methods used to preserve Hadith in modern society.
- Let groups demonstrate the use of printed books, computers, mobile applications and online libraries.
- Discuss the advantages and limitations of each method.

Activity 3: Verifying a Hadith online

- Provide learners with a Hadith whose source is known.
- Ask them to search for its reference using a recognised Hadith resource.
- Let them identify the collection, narrator and grading where available.
- Discuss why verification is necessary before sharing Hadith.

Activity 4: Community awareness

- Ask learners to prepare posters on the importance of preserving authentic Hadith.
- Display the posters in the school or mosque.
- Encourage learners to explain the dangers of spreading fabricated Hadith.

Activity 5: Application of Hadith

- Ask learners to identify moral lessons from the three Hadith collections.
- Let them explain how these lessons can address challenges such as dishonesty, bullying, corruption and disrespect in Kenyan society.

7.5 Assessment of learning outcomes

By the end of this sub-strand, learners should demonstrate the ability to:

1. Describe the features of Bulugh al-Maram.
2. Describe the features of Riyad as-Salihin.
3. Describe the features of Al-Arba'in an-Nawawiyyah.
4. Explain the modern methods of preserving Hadith.
5. Evaluate the significance of Hadith collections in contemporary society.
6. Discuss the contributions of modern Hadith scholars.
7. Demonstrate responsible use of digital Hadith resources.

8. Apply the teachings of Hadith in their everyday lives.

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

PART 8: REVISION EXERCISES

SUB-STRAND 1.3: STUDY AND PRESERVATION OF HADITH

TOTAL MARKS: 80

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D. Each question carries one mark.

1. What is the meaning of Ulum al-Hadith?

A. The study of Islamic history
B. The sciences relating to the study of Hadith
C. The study of Arabic grammar
D. The interpretation of Islamic law only

2. Which Muslim scholar compiled Bulugh al-Maram?

A. Imam Abu Hanifa
B. Imam al-Bukhari
C. Ibn Hajar al-Asqalani
D. Imam Malik

3. The title Bulugh al-Maram means:

A. The Gardens of the Righteous
B. The Forty Hadith
C. Attainment of the Objective
D. The Book of Islamic History

4. What is the main focus of Bulugh al-Maram?

A. Islamic legal rulings
B. Arabic poetry
C. Islamic architecture
D. Islamic history

5. Who compiled Riyad as-Salihin?

A. Imam Muslim
B. Imam Yahya ibn Sharaf al-Nawawi
C. Imam Abu Dawud
D. Ibn Hajar al-Asqalani

6. What is the meaning of Riyad as-Salihin?

A. The Book of Laws
B. The Gardens of the Righteous
C. The Forty Teachings
D. The Book of Narrators

7. Approximately how many Hadith are contained in Riyad as-Salihin?

A. 40
B. 42

C. 500
D. 1,900

8. What is the main purpose of compiling Riyad as-Salihin?

A. To teach military strategies
B. To promote good character and righteous living
C. To explain Arabic poetry
D. To discuss geographical features

9. Al-Arba'in an-Nawawiyyah is commonly known as:

A. The Six Books
B. The Forty Hadith of Imam al-Nawawi
C. The Gardens of the Righteous
D. The Book of Legal Rulings

10. How many Hadith are contained in the famous collection Al-Arba'in an-Nawawiyyah?

A. 30
B. 40
C. 42
D. 50

11. Which statement best describes an important feature of Al-Arba'in an-Nawawiyyah?

A. It contains only Hadith about business.
B. It focuses on fundamental principles of Islam.
C. It deals exclusively with Islamic history.
D. It contains only narrations about warfare.

12. Which of the following collections were compiled by Imam al-Nawawi?

A. Bulugh al-Maram only
B. Riyad as-Salihin and Al-Arba'in an-Nawawiyyah
C. Sahih al-Bukhari only
D. Sunan Abi Dawud only

13. What is meant by preservation of Hadith?

A. Replacing Hadith with modern teachings
B. Protecting and transmitting Hadith accurately
C. Translating every Hadith into Arabic
D. Memorising the Qur'an only

14. The Arabic term Hifz refers to:

A. Printing
B. Translation
C. Memorisation
D. Publishing

15. Which of the following demonstrates preservation of Hadith through printing?

A. Recording a lecture
B. Publishing copies of Riyad as-Salihin
C. Watching an online video
D. Memorising a narration

16. Which technology enables learners to access Hadith through searchable electronic databases?

A. Agricultural machinery
B. Digital computers
C. Cooking equipment
D. Construction tools

17. Which of the following is an example of internet-based Hadith preservation?

A. An online Hadith library
B. A farming manual
C. A printed newspaper
D. A classroom chalkboard

18. Reading, searching and listening to Hadith using smartphones is an example of:

A. Oral preservation only
B. Mobile application preservation
C. Traditional storytelling
D. Manuscript destruction

19. Which institution plays an important role in the formal teaching and preservation of Hadith?

A. Islamic university
B. Commercial bank
C. Transport company
D. Agricultural cooperative

20. What is one major advantage of memorising Hadith?

A. It eliminates the need for all written sources.
B. It enables learners to recall Prophetic teachings.
C. It prevents all forms of misunderstanding.
D. It makes translation unnecessary.

21. Which of the following is a challenge facing the modern preservation of Hadith?

A. Increased access to libraries
B. Development of printing technology
C. Spread of fabricated Hadith online
D. Availability of qualified teachers

22. Why should Muslims verify Hadith before sharing them on social media?

A. To increase internet usage
B. To avoid spreading false religious information
C. To attract more followers
D. To discourage religious education

23. Which scholar is well known for contemporary research on Hadith authentication?

A. Muhammad Nasir al-Din al-Albani
B. Ibn Battuta
C. Al-Khwarizmi
D. Ibn Khaldun

24. What is one contribution of contemporary Hadith scholars?

A. Discouraging the study of Sunnah
B. Producing reliable Hadith research and publications
C. Replacing authentic Hadith with personal opinions
D. Preventing learners from accessing Hadith

25. Which of the following is a social benefit of studying Hadith collections?

A. Promoting hatred
B. Encouraging dishonesty
C. Promoting peaceful coexistence
D. Encouraging discrimination

26. Which virtues are encouraged by the teachings of Riyad as-Salihin?

A. Arrogance and pride
B. Dishonesty and greed
C. Patience and truthfulness
D. Hatred and revenge

27. Which Hadith collection is particularly useful when studying Islamic legal rulings?

A. Bulugh al-Maram
B. Riyad as-Salihin
C. Al-Arba'in an-Nawawiyyah
D. A book of Arabic poetry

28. Which method helps protect digital Hadith records against accidental loss?

A. Deleting old files
B. Regularly backing up information
C. Sharing passwords publicly
D. Avoiding data storage

29. Which core competency is developed when learners research Hadith using reliable online libraries?

A. Digital literacy
B. Physical fitness
C. Artistic performance
D. Manual construction

30. Why are Hadith collections important in contemporary Muslim life?

A. They replace the Qur'an.
B. They provide guidance based on the teachings of Prophet Muhammad (PBUH).
C. They are used only for historical entertainment.
D. They discourage Muslims from seeking knowledge.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Instructions: Answer all questions. Write your answers clearly and support your explanations with relevant examples.

QUESTION 1: BULUGH AL-MARAM (10 MARKS)

a) Define the term Hadith collection. (2 marks)

b) Identify the Muslim scholar who compiled Bulugh al-Maram. (1 mark)

c) Explain four main features of Bulugh al-Maram. (4 marks)

d) State three ways in which Bulugh al-Maram contributes to the religious life of Muslims. (3 marks)

QUESTION 2: RIYAD AS-SALIHIN (8 MARKS)

a) State the meaning of Riyad as-Salihin. (1 mark)

b) Identify the scholar who compiled Riyad as-Salihin. (1 mark)

c) Explain three major themes addressed in Riyad as-Salihin. (3 marks)

d) Explain three ways in which the teachings of Riyad as-Salihin can improve the behaviour of learners in Kenyan schools. (3 marks)

QUESTION 3: AL-ARBA'IN AN-NAWAWIYYAH (8 MARKS)

a) What is the meaning of Al-Arba'in an-Nawawiyyah? (1 mark)

b) State the actual number of Hadith contained in the well-known collection. (1 mark)

c) Explain three features of Al-Arba'in an-Nawawiyyah. (3 marks)

d) Give three reasons why Muslims should study Al-Arba'in an-Nawawiyyah. (3 marks)

QUESTION 4: MODERN PRESERVATION OF HADITH (8 MARKS)

a) Define the term preservation of Hadith. (2 marks)

b) Identify three modern methods used in the preservation of Hadith. (3 marks)

c) Explain three advantages of using digital technology in the preservation of Hadith. (3 marks)

QUESTION 5: SIGNIFICANCE OF HADITH COLLECTIONS (8 MARKS)

a) Explain four ways in which Hadith collections contribute to the moral and social development of Muslims. (4 marks)

b) Discuss four ways in which the preservation of Hadith benefits contemporary Muslim society. (4 marks)

QUESTION 6: CONTEMPORARY SCHOLARS AND PRESERVATION OF HADITH (8 MARKS)

a) Who are contemporary Hadith scholars? (2 marks)

b) Identify two scholars whose work has contributed to modern Hadith studies. (2 marks)

c) Explain four contributions made by contemporary scholars towards the preservation of Hadith. (4 marks)

MARKING SCHEME

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

SUB-STRAND 1.3: STUDY AND PRESERVATION OF HADITH

TOTAL: 80 MARKS

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Award 1 mark for each correct answer.

Question	Answer
1	B
2	C
3	C
4	A
5	B
6	B
7	D
8	B
9	B
10	C
11	B
12	B
13	B
14	C
15	B
16	B
17	A
18	B
19	A
20	B
21	C
22	B
23	A
24	B
25	C
26	C
27	A
28	B

29	A
30	B

30 MARKS

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

QUESTION 1: BULUGH AL-MARAM (10 MARKS)

a) Define the term Hadith collection. (2 marks)

A Hadith collection is an organised compilation of narrations concerning the sayings, actions, approvals and characteristics of Prophet Muhammad (PBUH), gathered and arranged for study and reference.

- Organised compilation of Hadith narrations. (1 mark)
- Contains the sayings, actions, approvals or characteristics of the Prophet (PBUH). (1 mark)

b) Identify the Muslim scholar who compiled Bulugh al-Maram. (1 mark)

- Ibn Hajar al-Asqalani. (1 mark)

c) Explain four main features of Bulugh al-Maram. (4 marks)

Award 1 mark for each well-explained point.

1. Focuses on Islamic jurisprudence: It contains Hadith that provide evidence for Islamic legal rulings.
2. Covers different areas of Islamic law: It addresses issues such as purification, prayer, fasting, Zakat, marriage and commercial transactions.
3. Provides Prophetic evidence: It presents narrations from Prophet Muhammad (PBUH) that guide Muslims in religious practices.
4. Identifies Hadith sources: It provides references to the original Hadith collections from which the narrations were obtained.
5. Organised according to topics: Its Hadith are arranged into chapters dealing with different aspects of Islamic jurisprudence.
6. Useful for Islamic scholars and learners: It provides a reference for studying the Sunnah and understanding Islamic legal principles.

Accept any four well-explained points.

d) State three ways in which Bulugh al-Maram contributes to the religious life of Muslims. (3 marks)

Award 1 mark for each correct point.

1. Helps Muslims understand Islamic legal rulings.
2. Guides Muslims in performing acts of worship correctly.
3. Provides authentic Prophetic evidence for religious practices.
4. Helps Muslims distinguish between different legal requirements.
5. Promotes the practical application of the Sunnah.
6. Supports Islamic religious education and research.

Accept any three.

QUESTION 2: RIYAD AS-SALIHIN (8 MARKS)

a) State the meaning of Riyad as-Salihin. (1 mark)

- The Gardens of the Righteous. (1 mark)

b) Identify the scholar who compiled Riyad as-Salihin. (1 mark)

- Imam Yahya ibn Sharaf al-Nawawi. (1 mark)

c) Explain three major themes addressed in Riyad as-Salihin. (3 marks)

Award 1 mark for each correctly explained theme.

1. Sincerity: Encourages Muslims to perform good deeds with pure intentions for the sake of Allah.
2. Patience: Teaches Muslims to remain steadfast during challenges and difficulties.
3. Truthfulness: Encourages honesty in speech, actions and dealings with others.
4. Repentance: Teaches Muslims to seek Allah's forgiveness after committing mistakes.
5. Good manners: Promotes kindness, respect, humility and good relationships.
6. Worship: Encourages proper performance of religious duties such as prayer and fasting.
7. Charity: Encourages generosity and helping people in need.

Accept any three.

d) Explain three ways in which the teachings of Riyad as-Salihin can improve the behaviour of learners in Kenyan schools. (3 marks)

Award 1 mark for each well-explained point.

1. Promoting honesty: Learners become truthful and avoid cheating during examinations.
2. Encouraging respect: Learners respect teachers, fellow students and school authorities.
3. Developing discipline: Learners follow school rules and take responsibility for their actions.
4. Promoting kindness: Learners help classmates who experience difficulties.
5. Encouraging patience: Learners develop tolerance when dealing with disagreements.
6. Promoting cooperation: Learners work together during group activities.
7. Discouraging bullying: Learners treat others with dignity and compassion.

Accept any three.

QUESTION 3: AL-ARBA'IN AN-NAWAWIYYAH (8 MARKS)

a) What is the meaning of Al-Arba'in an-Nawawiyyah? (1 mark)

- The Forty Hadith of Imam al-Nawawi. (1 mark)

b) State the actual number of Hadith contained in the well-known collection. (1 mark)

- 42 Hadith. (1 mark)

c) Explain three features of Al-Arba'in an-Nawawiyyah. (3 marks)

Award 1 mark for each well-explained point.

1. Contains fundamental teachings of Islam: It presents important principles concerning faith, worship and good conduct.

2. Compiled by Imam al-Nawawi: It was selected and arranged by the renowned Muslim scholar Imam Yahya ibn Sharaf al-Nawawi.
3. Covers different aspects of Muslim life: It addresses matters such as intentions, sincerity, lawful and unlawful actions and personal responsibility.
4. Promotes good character: It encourages honesty, kindness, humility and respect.
5. Provides guidance for daily life: Its teachings help Muslims apply Islamic principles in their everyday activities.
6. Uses concise narrations: The collection presents short but meaningful Prophetic teachings.

Accept any three.

d) Give three reasons why Muslims should study Al-Arba'in an-Nawawiyyah. (3 marks)

Award 1 mark for each correct reason.

1. To understand the fundamental teachings of Islam.
2. To strengthen their relationship with Allah.
3. To develop good moral character.
4. To understand the importance of intentions in actions.
5. To acquire guidance on proper behaviour.
6. To understand the Sunnah of Prophet Muhammad (PBUH).
7. To improve their religious knowledge and practice.

Accept any three.

QUESTION 4: MODERN PRESERVATION OF HADITH (8 MARKS)

a) Define the term preservation of Hadith. (2 marks)

Preservation of Hadith refers to the protection, accurate recording, memorisation, verification and transmission of the sayings, actions and approvals of Prophet Muhammad (PBUH) to ensure that they remain available and reliable for present and future generations.

- Protection and accurate recording of Hadith. (1 mark)
- Ensuring reliable transmission to present and future generations. (1 mark)

b) Identify three modern methods used in the preservation of Hadith. (3 marks)

Award 1 mark for each correct method.

1. Printing and publishing Hadith books.
2. Storing Hadith in electronic databases.
3. Developing mobile applications containing Hadith.
4. Establishing online Hadith libraries.
5. Recording and storing audio and video lectures.
6. Digitising historical Hadith manuscripts.
7. Using computers to organise and classify Hadith records.

Accept any three.

c) Explain three advantages of using digital technology in the preservation of Hadith. (3 marks)

Award 1 mark for each well-explained point.

1. Easy accessibility: Muslims can access Hadith from different locations using computers and smartphones.
2. Quick searching: Digital databases enable users to search for specific Hadith using keywords and references.
3. Long-term storage: Electronic records can be stored for long periods when properly maintained.
4. Wide distribution: Digital platforms enable Hadith materials to reach Muslims across the world.
5. Audio preservation: Recordings enable learners to listen to Hadith recitations and explanations.
6. Easy updating: Digital publications can be corrected and updated when reliable scholarly findings become available.
7. Reduced physical storage requirements: Large collections can be stored electronically instead of occupying extensive shelf space.

Accept any three.

QUESTION 5: SIGNIFICANCE OF HADITH COLLECTIONS (8 MARKS)

a) Explain four ways in which Hadith collections contribute to the moral and social development of Muslims. (4 marks)

Award 1 mark for each well-explained point.

1. Promote honesty: Hadith encourage Muslims to speak the truth and avoid deception.
2. Encourage kindness: They teach Muslims to treat other people with compassion and generosity.
3. Promote peaceful coexistence: They encourage tolerance, forgiveness and respect for others.
4. Develop responsibility: They teach Muslims to fulfil their duties towards Allah, families and society.
5. Discourage injustice: They condemn oppression, exploitation and unfair treatment.
6. Encourage unity: They promote brotherhood and cooperation among Muslims.
7. Promote respect: They teach respect for parents, elders, teachers and neighbours.

Accept any four.

b) Discuss four ways in which the preservation of Hadith benefits contemporary Muslim society. (4 marks)

Award 1 mark for each well-explained point.

1. Maintains religious guidance: Preservation ensures that Prophetic teachings remain available to guide Muslims.
2. Supports Islamic education: Teachers and learners use preserved Hadith as reliable learning materials.
3. Promotes correct religious practices: Muslims can refer to Hadith when learning about worship and Islamic conduct.
4. Protects Islamic heritage: It safeguards the teachings and traditions of Prophet Muhammad (PBUH) for future generations.

5. Prevents misinformation: Authentication and preservation help Muslims identify fabricated and unreliable narrations.
6. Promotes moral development: Preserved Hadith continue to teach values such as honesty, patience and kindness.
7. Encourages Islamic research: Scholars can examine and study Hadith to improve understanding of Islamic teachings.
8. Promotes unity: Shared access to reliable Prophetic teachings supports common religious understanding.

Accept any four.

QUESTION 6: CONTEMPORARY SCHOLARS AND PRESERVATION OF HADITH (8 MARKS)

a) Who are contemporary Hadith scholars? (2 marks)

Contemporary Hadith scholars are modern Islamic researchers and specialists who study, authenticate, interpret, teach and preserve the Hadith of Prophet Muhammad (PBUH).

- They are modern Islamic researchers and specialists in Hadith studies. (1 mark)
- They study, authenticate, interpret, teach or preserve Prophetic narrations. (1 mark)

b) Identify two scholars whose work has contributed to modern Hadith studies. (2 marks)

Award 1 mark for each correct name.

1. Muhammad Nasir al-Din al-Albani.
2. Shu'ayb al-Arna'ut.

Other acceptable answers include:

- Abd al-Fattah Abu Ghuddah.
- Muhammad Mustafa al-A'zami.

c) Explain four contributions made by contemporary scholars towards the preservation of Hadith. (4 marks)

Award 1 mark for each well-explained point.

1. Authentication of Hadith: They examine narrations and their chains of transmission to assess their reliability.
2. Research and publication: They produce books, articles and academic studies on Hadith.
3. Classification of Hadith: They help classify narrations according to their levels of authenticity.
4. Correction of errors: They identify mistakes in earlier publications and provide scholarly corrections.
5. Digital preservation: They contribute to the development of electronic Hadith databases and digital libraries.
6. Teaching Hadith: They educate students and other Muslims through Islamic institutions and scholarly programmes.
7. Verification of narrators: They research the biographies and reliability of Hadith narrators.
8. Public awareness: They educate Muslims on the dangers of fabricated Hadith and the importance of verification.

Accept any four well-explained points.

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

STRAND 1.0: STUDY OF THE QUR'AN AND HADITH

1.0 INTRODUCTION TO SELECTED HADITH

Meaning of Hadith

A Hadith refers to a report of the sayings, actions, approvals and characteristics of Prophet Muhammad (S.A.W.).

Hadith provides guidance to Muslims on how to conduct themselves in their daily lives according to the teachings of Islam.

The Hadith are an important source of Islamic teachings after the Qur'an.

Importance of Hadith in Islam

Hadith plays an important role in the life of a Muslim in the following ways:

1. **Explains the Qur'an:** Hadith provides further clarification of teachings contained in the Holy Qur'an.
2. **Provides moral guidance:** It teaches Muslims good behaviour, honesty, kindness, patience and respect.
3. **Promotes justice:** Hadith guides Muslims to treat all people fairly without discrimination.
4. **Guides leadership:** It teaches leaders to serve people with humility, responsibility and accountability.
5. **Promotes peaceful coexistence:** Hadith encourages Muslims to respect others and maintain good relationships.
6. **Strengthens faith:** Following authentic Hadith helps Muslims strengthen their relationship with Allah.
7. **Provides practical examples:** The life and teachings of Prophet Muhammad (S.A.W.) demonstrate how Muslims should practise Islamic principles.

Meaning of Selected Hadith

Selected Hadith refers to particular narrations of Prophet Muhammad (S.A.W.) chosen for study because of the important religious, moral and social lessons they communicate.

In this sub-strand, learners study three important Hadith concerning justice, leadership and hospitality.

1.1 HADITH ON JUSTICE

1.1.1 Meaning of Justice

Justice refers to the practice of treating people fairly, giving everyone their rightful dues and making decisions without favouritism, discrimination or oppression.

In Islam, justice is known as *Adl*.

Justice requires Muslims to uphold truth, fairness, equality and righteousness in their relationships with other people.

A just person does not discriminate against others because of their tribe, religion, social status, wealth, gender or position in society.

Hadith on Justice

The Prophet Muhammad (S.A.W.) said:

"Oh My slaves! I have forbidden injustice (Dhulm) to Myself and I have made it forbidden among you, so do not be unjust towards one another."

Source: Sahih Muslim

Explanation of the Hadith

This Hadith teaches Muslims that injustice is prohibited by Allah and must not be practised among human beings.

The Prophet (S.A.W.) reminds Muslims that Allah does not commit injustice against His creation. Therefore, human beings should also avoid treating one another unfairly.

The Hadith emphasises the following teachings:

1. **Allah prohibits injustice:** Allah is perfectly just and does not wrong His creation.
2. **Human beings must avoid oppression:** Muslims should not harm, exploit or mistreat other people.
3. **People deserve fair treatment:** Every person should receive their rightful treatment regardless of their background.
4. **Injustice destroys relationships:** Unfair treatment creates hatred, anger, conflicts and divisions.
5. **Muslims should protect the rights of others:** People should respect the property, dignity, freedom and lawful rights of others.
6. **Justice promotes peace:** Fairness creates trust, cooperation and unity in society.
7. **Every person is accountable:** Muslims will answer to Allah for their actions, including how they treat other people.

1.1.2 Forms of Justice in Islam

Justice can be demonstrated in different areas of human life.

A. Social Justice

Social justice refers to fair treatment of all members of society regardless of their social or economic background.

Examples include:

- Treating rich and poor people equally.
- Respecting the rights of children and adults.
- Providing equal opportunities to members of society.
- Avoiding discrimination based on ethnic background.
- Protecting vulnerable members of society.
- Promoting peaceful coexistence among different communities.

Kenyan example: A school should admit learners fairly without discriminating against them because of their family income, ethnicity or religious background.

B. Economic Justice

Economic justice involves fairness in the production, distribution and use of wealth and resources.

It requires Muslims to avoid exploiting others for personal gain.

Examples include:

- Paying workers their rightful wages.
- Avoiding fraud and dishonest business practices.
- Charging fair prices for goods and services.
- Avoiding corruption and bribery.
- Respecting people's property.

- Supporting poor and vulnerable members of society through lawful charitable giving.

Kenyan example: A businessperson should use accurate weighing scales when selling maize, beans or sugar to customers.

C. Legal Justice

Legal justice refers to fair application of laws and regulations without favouritism.

It requires that every person receives a fair hearing and that decisions are based on evidence.

Examples include:

- Listening to both sides in a dispute.
- Avoiding favouritism when making legal decisions.
- Respecting the rights of accused persons.
- Punishing wrongdoing through lawful procedures.
- Protecting innocent people from false accusations.

Kenyan example: A school disciplinary committee should listen to both a teacher and a learner before making a decision concerning a disciplinary matter.

D. Family Justice

Family justice involves treating members of the family fairly and respecting their rights.

Examples include:

- Parents treating their children fairly.
- Providing children with their basic needs.
- Avoiding favouritism among siblings.
- Respecting the rights of spouses.
- Sharing family responsibilities fairly.
- Making decisions that promote the welfare of all family members.

E. Educational Justice

Educational justice means providing learners with fair opportunities to access quality education.

Examples include:

- Giving all learners equal opportunities to participate in classroom activities.
- Marking examinations fairly.
- Avoiding favouritism when awarding marks.
- Supporting learners with special educational needs.
- Providing learning materials fairly.
- Respecting learners' different abilities and backgrounds.

1.1.3 Characteristics of a Just Muslim

A just Muslim demonstrates the following qualities:

1. **Honesty:** Tells the truth and avoids deception.
2. **Fairness:** Treats people equally and gives them their rightful dues.
3. **Integrity:** Maintains good moral principles even when nobody is watching.
4. **Respect:** Recognises and respects the rights of others.
5. **Impartiality:** Makes decisions without favouritism.
6. **Accountability:** Accepts responsibility for personal actions.
7. **Compassion:** Shows concern for people who experience unfair treatment.
8. **Trustworthiness:** Protects other people's property and information.
9. **Courage:** Stands for truth even when facing opposition.
10. **Self-control:** Avoids revenge and unfair treatment when angry.

1.1.4 Importance of Upholding Justice in Society

Justice is important in Muslim society for the following reasons:

1. **Promotes peace:** Justice reduces conflicts because people feel that their rights are protected.
2. **Encourages unity:** Fair treatment strengthens relationships among members of society.
3. **Protects human rights:** Justice ensures that people's dignity, property and freedoms are respected.
4. **Promotes equality:** It prevents discrimination based on wealth, ethnicity, religion and social position.
5. **Reduces corruption:** Justice discourages bribery, fraud, favouritism and abuse of public resources.
6. **Builds trust:** People develop confidence in leaders and institutions that treat them fairly.
7. **Encourages economic development:** Fair business practices promote investment and productivity.
8. **Protects vulnerable people:** Justice safeguards children, persons with disabilities, widows, orphans and the poor.
9. **Promotes accountability:** People become responsible for their actions.
10. **Strengthens faith:** Muslims demonstrate obedience to Allah by upholding justice.
11. **Promotes national development:** Fair systems encourage cooperation and responsible citizenship.
12. **Prevents oppression:** Justice discourages the misuse of authority and power.

1.1.5 Consequences of Injustice in Society

Injustice has negative consequences for individuals, families and communities.

1. **Conflicts:** Unfair treatment creates disagreements and hostility.
2. **Hatred:** Victims of injustice may develop resentment towards those who mistreat them.
3. **Corruption:** Injustice encourages dishonest use of authority and resources.
4. **Poverty:** Exploitation prevents disadvantaged people from improving their living conditions.
5. **Discrimination:** Certain groups may be denied opportunities and basic rights.
6. **Social instability:** Continuous injustice may result in protests, violence and insecurity.
7. **Loss of trust:** People lose confidence in leaders and institutions.

8. **Family breakdown:** Unfair treatment among family members creates disagreements.
9. **Abuse of power:** Powerful individuals may exploit weaker members of society.
10. **Spiritual consequences:** Muslims who deliberately commit injustice disobey Allah and will be accountable for their actions.

1.1.6 Ways of Promoting Justice in the Kenyan Society

Muslims can promote justice in Kenya through the following activities:

- Respecting the Constitution and lawful regulations.
- Reporting corruption through appropriate legal channels.
- Avoiding tribalism and religious discrimination.
- Paying workers fairly and on time.
- Protecting children's rights.
- Promoting fairness in schools and workplaces.
- Respecting the rights of people with disabilities.
- Participating in peaceful conflict resolution.
- Avoiding bribery and dishonest business practices.
- Electing responsible and accountable leaders.
- Supporting vulnerable members of the community.
- Promoting fairness in the distribution of public resources.

1.1.7 Application of the Hadith on Justice in Daily Life

A Muslim learner can apply the Hadith on justice in the following ways:

1. Avoid cheating during examinations.
2. Share learning resources fairly with classmates.
3. Respect other learners regardless of their religion or ethnicity.
4. Avoid bullying weaker learners.
5. Report wrongdoing honestly.
6. Avoid taking other people's property without permission.
7. Listen to both sides before judging a disagreement.
8. Participate fairly in group discussions.
9. Respect school rules and regulations.
10. Defend learners who experience discrimination.

Practical situation

A class teacher discovers that two learners have broken a classroom window. One learner is the teacher's relative while the other is not.

A just teacher should investigate the matter fairly, listen to both learners and make a decision based on evidence rather than favouritism.

Lesson: Justice must be upheld even when dealing with relatives and close friends.

1.2 HADITH ON LEADERSHIP

1.2.1 Meaning of Leadership

Leadership refers to the ability and responsibility of guiding, directing and influencing other people towards achieving common goals.

In Islam, leadership is a responsibility and a trust rather than an opportunity to gain personal power or wealth.

An Islamic leader should serve the people, protect their interests and guide them according to the teachings of Allah.

Meaning of Servant Leadership

Servant leadership refers to a leadership approach in which a leader places the needs, welfare and interests of the people being served above personal interests.

A servant leader leads by helping, supporting, guiding and empowering others.

In Islam, a good leader is expected to be humble, honest, responsible, compassionate and accountable.

Hadith on Leadership

Sahl bin Sa'd reported that the Prophet Muhammad (S.A.W.) said:

"The leader of a people on a journey is their servant..."

Source: Al-Bayhaqi

Explanation of the Hadith

This Hadith teaches that a person in a leadership position should be willing to serve those under their care.

Leadership should not be used as an opportunity to dominate, exploit or mistreat others.

Instead, leaders should demonstrate humility and take responsibility for the welfare of the people they lead.

The Hadith particularly emphasises the following:

1. **Leadership is service:** A leader should be ready to help others rather than demanding special treatment.
2. **Humility:** Leaders should avoid pride, arrogance and superiority.
3. **Responsibility:** Leaders should take responsibility for the welfare and progress of their followers.
4. **Cooperation:** Leaders should work together with the people they lead.
5. **Selflessness:** A good leader places the interests of the community above personal interests.
6. **Accountability:** Leaders must answer for how they use their authority.
7. **Compassion:** Leaders should understand and respond to the challenges faced by their followers.

1.2.2 Characteristics of a Good Islamic Leader

A good Islamic leader should possess the following qualities:

1. Honesty (Sidq)

An honest leader speaks the truth and avoids deception.

Such a leader communicates openly and does not mislead followers for personal gain.

2. Trustworthiness (Amanah)

A trustworthy leader fulfils responsibilities and protects resources entrusted to them.

For example, a Muslim school leader should use school funds for their intended purposes.

3. Justice (Adl)

A good leader treats all followers fairly without favouritism or discrimination.

4. Humility (Tawadu)

A humble leader does not consider themselves superior to others.

They listen to advice and accept correction when necessary.

5. Patience (Sabr)

A leader should remain calm when dealing with difficult situations, disagreements and challenges.

6. Consultation (Shura)

A good Muslim leader consults others before making important decisions.

Consultation encourages participation and allows different ideas to be considered.

7. Accountability

A leader accepts responsibility for decisions and actions.

They should not blame others for mistakes arising from their own leadership.

8. Compassion

A compassionate leader understands the needs of followers and supports those experiencing difficulties.

9. Courage

A good leader stands for truth and makes responsible decisions even when they are unpopular.

10. Commitment

A committed leader dedicates time and effort towards achieving the goals of the community.

11. Wisdom

A wise leader makes informed decisions after carefully considering possible consequences.

12. Selflessness

A selfless leader avoids using leadership positions for personal enrichment.

1.2.3 Principles of Servant Leadership in Islam

Servant leadership is guided by several important principles.

A. Service before personal interests

- A leader should prioritise the welfare of the people.
- Personal interests should not interfere with public responsibilities.
- Leaders should be willing to perform duties that benefit the community.

B. Respect for followers

- Leaders should recognise the dignity of every individual.

- They should listen to people's opinions.
- They should avoid humiliating or insulting followers.

C. Empowerment

- Leaders should help others develop their abilities.
- They should provide opportunities for followers to participate in decision-making.
- They should encourage people to become responsible and independent.

D. Accountability

- Leaders should explain their decisions.
- They should use resources responsibly.
- They should accept responsibility for failures.

E. Compassion and kindness

- Leaders should support people experiencing difficulties.
- They should respond to the needs of vulnerable members of society.
- They should demonstrate concern for human welfare.

1.2.4 Importance of Servant Leadership in Society

Servant leadership has numerous benefits.

1. **Promotes unity:** Leaders who serve others encourage cooperation and togetherness.
2. **Builds trust:** Followers develop confidence in leaders who are honest and responsible.
3. **Encourages participation:** People become more willing to contribute ideas and participate in community activities.
4. **Reduces corruption:** Selfless leaders are less likely to misuse public resources.
5. **Promotes development:** Leaders who prioritise people's needs support community progress.
6. **Encourages accountability:** Leaders become responsible for their decisions.
7. **Promotes peace:** Humble leaders resolve disagreements through dialogue.
8. **Protects vulnerable groups:** Servant leaders pay attention to the needs of disadvantaged people.
9. **Improves teamwork:** Leaders who cooperate with others create stronger working relationships.
10. **Encourages good character:** Followers learn honesty, humility, kindness and responsibility from their leaders.
11. **Reduces abuse of power:** Leaders recognise that authority is a responsibility.
12. **Strengthens institutions:** Responsible leadership improves the performance of schools, organisations and government institutions.

1.2.5 Differences Between Servant Leadership and Self-centred Leadership

Servant leadership	Self-centred leadership

Prioritises people's needs.	Prioritises personal interests.
Promotes humility.	Promotes arrogance.
Encourages consultation.	Makes decisions without listening.
Uses resources responsibly.	Misuses resources for personal gain.
Treats followers fairly.	Practises favouritism.
Accepts responsibility.	Blames others for mistakes.
Encourages teamwork.	Discourages participation.
Promotes peace.	Creates fear and conflict.

1.2.6 Responsibilities of Muslim Leaders

Muslim leaders have various responsibilities towards the people they lead.

1. **Providing guidance:** They should guide followers towards good conduct and responsible behaviour.
2. **Protecting people's rights:** They should ensure that followers are treated fairly.
3. **Maintaining peace:** They should promote peaceful relationships and resolve disagreements.
4. **Managing resources:** They should use community resources responsibly.
5. **Promoting education:** They should support access to knowledge and learning.
6. **Supporting the vulnerable:** They should assist the poor, widows, orphans and persons with disabilities.
7. **Encouraging consultation:** They should involve people in decisions affecting them.
8. **Upholding Islamic values:** They should demonstrate honesty, justice and compassion.
9. **Promoting development:** They should support activities that improve people's living conditions.
10. **Being accountable:** They should be answerable to Allah and the people for their leadership responsibilities.

1.2.7 Consequences of Poor Leadership

Poor leadership can negatively affect society in the following ways:

- Corruption and misuse of public funds.
- Increased poverty and inequality.
- Conflicts among members of society.
- Loss of public confidence.
- Abuse of power and authority.

- Discrimination and favouritism.
- Poor delivery of public services.
- Increased unemployment and economic difficulties.
- Breakdown of unity and cooperation.
- Failure to protect vulnerable people.

1.2.8 Application of Servant Leadership in Daily Life

Learners can practise servant leadership through the following activities:

1. Helping classmates who experience learning difficulties.
2. Participating responsibly in school leadership.
3. Respecting the opinions of other learners.
4. Sharing learning materials with others.
5. Avoiding the misuse of leadership positions.
6. Participating in community service.
7. Helping elderly people and persons with disabilities.
8. Being honest when entrusted with responsibilities.
9. Listening to others before making decisions.
10. Encouraging teamwork during group assignments.

Practical situation

A school prefect discovers that some learners cannot afford lunch. Instead of ignoring their situation, the prefect informs the appropriate school authorities and helps organise a lawful and respectful support initiative.

Lesson: Leadership is demonstrated through service, compassion and responsibility.

1.3 HADITH ON HONOURING GUESTS

1.3.1 Meaning of Hospitality

Hospitality refers to the friendly, generous and respectful treatment of visitors and guests.

In Islam, hospitality involves welcoming guests, providing appropriate refreshments, showing kindness and ensuring that visitors feel comfortable.

Honouring guests is an important Islamic moral teaching that promotes love, generosity and peaceful relationships.

Meaning of Honouring Guests

Honouring guests means treating visitors with respect, kindness, generosity and consideration when they visit one's home or place of residence.

A Muslim should welcome guests warmly according to their ability and circumstances.

Hadith on Honouring Guests

Abu Shuraih Al-Khuza'i reported that the Messenger of Allah (S.A.W.) said:

"Whoever believes in the Last Day, let him honour his guest and grant him reward for a day and a night. And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity."

Source: Sahih al-Bukhari

1.3.2 Explanation of the Hadith

This Hadith teaches Muslims that honouring guests is an important demonstration of faith.

The Prophet Muhammad (S.A.W.) connects hospitality with belief in the Last Day.

A Muslim should welcome visitors and treat them generously without expecting personal benefits in return.

The Hadith also recognises the rights of the host by discouraging guests from overstaying and causing unnecessary inconvenience.

The main teachings include:

1. **Hospitality is a sign of faith:** Muslims demonstrate their belief through kindness and generosity towards visitors.
2. **Guests deserve respect:** Visitors should be welcomed warmly and treated with dignity.
3. **Generosity is encouraged:** Hosts should provide appropriate food, drinks and other assistance according to their ability.
4. **The guest's comfort matters:** Hosts should make reasonable efforts to ensure visitors feel welcome.
5. **The host's rights must be respected:** Guests should avoid causing inconvenience through unreasonable demands.
6. **Hospitality has limits:** Guests should observe the recommended period of hospitality and avoid overstaying.
7. **Charity is encouraged:** Providing for guests beyond the initial hospitality period is considered an act of charity.
8. **Kindness strengthens relationships:** Hospitality creates friendship, love and unity among people.

1.3.3 Rights of Guests in Islam

Guests have certain rights that should be respected by their hosts.

These include:

1. **Warm reception:** Guests should be welcomed politely and cheerfully.
2. **Respectful treatment:** Hosts should avoid insulting or embarrassing visitors.
3. **Food and refreshments:** Hosts should provide appropriate food or drinks according to their ability.
4. **Comfort:** Guests should be provided with reasonable seating and accommodation where possible.
5. **Privacy:** Hosts should respect the privacy and dignity of their guests.
6. **Security:** Guests should be protected from unnecessary harm while visiting.
7. **Kind communication:** Hosts should speak politely and avoid offensive language.
8. **Consideration:** Hosts should consider the needs and circumstances of visitors.

1.3.4 Responsibilities of a Host Towards Guests

A host is a person who receives and entertains visitors.

A Muslim host should fulfil the following responsibilities:

A. Welcoming Guests

- Receive guests warmly.
- Greet them politely.
- Invite them into the home where appropriate.
- Show happiness at their arrival.
- Avoid making visitors feel unwanted.

B. Providing Refreshments

- Offer drinking water.
- Provide food according to one's ability.
- Serve refreshments respectfully.
- Consider the needs of guests.
- Avoid wasting food.

C. Providing Comfort

- Offer appropriate seating.
- Ensure that the environment is clean.
- Provide reasonable accommodation where possible.
- Ensure that guests are comfortable.
- Respect their personal space.

D. Showing Respect

- Listen attentively when guests speak.
- Avoid insulting or humiliating visitors.
- Respect their opinions.
- Avoid unnecessary arguments.
- Speak with kindness.

E. Protecting Guests

- Ensure visitors are safe.
- Protect their property.
- Respect their privacy.
- Avoid exposing their personal information.
- Assist them when they need help.

1.3.5 Responsibilities of Guests Towards Their Hosts

Islam teaches that guests should also respect their hosts.

Their responsibilities include:

1. **Respecting the host:** Guests should treat their hosts politely.
2. **Avoiding overstaying:** They should not remain for an unreasonable period that inconveniences the host.
3. **Respecting household rules:** Visitors should follow reasonable rules within the host's home.
4. **Avoiding unnecessary demands:** Guests should not force hosts to provide things beyond their ability.
5. **Maintaining cleanliness:** They should avoid making the host's home dirty.
6. **Protecting property:** Guests should handle household items carefully.
7. **Expressing gratitude:** They should thank the host for their hospitality.
8. **Maintaining privacy:** Guests should not interfere with private family matters.
9. **Avoiding gossip:** They should not spread information about the host's private life.
10. **Praying for the host:** Muslims may make supplications asking Allah to bless the host.

1.3.6 Importance of Honouring Guests in Islam

Honouring guests is important for the following reasons:

1. **Demonstrates faith:** Hospitality reflects the teachings of Islam and belief in the Last Day.
2. **Promotes love:** Welcoming visitors creates affection between individuals and families.
3. **Strengthens relationships:** Hospitality maintains friendships and family connections.
4. **Promotes generosity:** Muslims learn to share their resources with others.
5. **Encourages kindness:** It develops compassion and concern for visitors.
6. **Promotes unity:** Hospitality strengthens relationships among members of society.
7. **Reduces loneliness:** Welcoming visitors makes people feel valued and appreciated.
8. **Promotes peaceful coexistence:** Hospitality encourages understanding among different communities.
9. **Encourages charity:** Providing assistance to visitors may become an act of charity.
10. **Promotes good reputation:** Hospitable people are respected and appreciated in their communities.
11. **Encourages gratitude:** Both hosts and guests learn to appreciate one another.
12. **Strengthens family ties:** Hospitality helps maintain relationships among relatives.

1.3.7 Qualities of a Hospitable Muslim

A hospitable Muslim should demonstrate the following qualities:

- Generosity.
- Kindness.
- Humility.
- Patience.
- Respect.

- Compassion.
- Courtesy.
- Cleanliness.
- Consideration.
- Gratitude.
- Friendliness.
- Selflessness.

1.3.8 Consequences of Failing to Honour Guests

Failure to honour guests can result in the following:

1. **Damaged relationships:** Visitors may feel rejected or unwanted.
2. **Loss of friendship:** Poor treatment may weaken friendships.
3. **Disunity:** Unkind behaviour may create divisions within communities.
4. **Bad reputation:** An inhospitable person may lose the respect of others.
5. **Lack of cooperation:** People may become unwilling to support one another.
6. **Family disagreements:** Poor treatment of visitors may create tension among family members.
7. **Spiritual shortcomings:** Deliberately ignoring Islamic teachings on hospitality reflects poor religious conduct.

1.3.9 Hospitality in the Kenyan Muslim Community

Hospitality is an important social value among Muslim communities in Kenya.

It can be demonstrated in different situations, including:

A. During Ramadan

- Muslims invite relatives and friends for Iftar.
- Food and drinks are shared when breaking the fast.
- Neighbours and needy people may be invited to share meals.
- Muslims demonstrate generosity and unity.

B. During Eid celebrations

- Families welcome relatives and visitors.
- Food and refreshments are shared.
- Children and visitors are treated kindly.
- People strengthen family and community relationships.

C. During weddings

- Guests are welcomed and provided with refreshments.
- Hosts organise appropriate seating and meals.
- Families demonstrate generosity and respect.

D. During community visits

- Visitors are welcomed into homes.
- Elderly people are treated respectfully.
- Travellers may receive assistance.
- People experiencing difficulties may be supported.

1.3.10 Application of the Hadith on Honouring Guests in Daily Life

Learners can practise hospitality in the following ways:

1. Welcoming visitors politely at home.
2. Offering guests drinking water.
3. Sharing food with visitors.
4. Respecting people who visit the school.
5. Helping visitors find their way.
6. Showing kindness to new learners.
7. Avoiding discrimination against visitors.
8. Respecting guests' privacy.
9. Thanking people who welcome them.
10. Avoiding overstaying when visiting others.

Practical situation

A Muslim learner visits a neighbour during the evening. The neighbour welcomes the learner and offers refreshments. The learner should express gratitude, behave respectfully and leave at an appropriate time without inconveniencing the host.

Lesson: Hospitality requires cooperation between the host and the guest.

1.4 COMPARISON OF THE THREE SELECTED HADITH

The three Hadith teach important moral and social values that guide Muslims towards responsible living.

Hadith	Main teaching	Expected behaviour
Hadith on Justice	Avoiding injustice	Treating everyone fairly
Hadith on Leadership	Servant leadership	Serving others responsibly
Hadith on Honouring Guests	Hospitality	Welcoming visitors generously

1.4.1 Similarities Between the Three Hadith

1. All promote good character and moral behaviour.

2. All encourage Muslims to respect other people.
3. All promote peaceful coexistence.
4. All encourage responsibility towards society.
5. All strengthen relationships among people.
6. All discourage selfishness and harmful behaviour.
7. All guide Muslims towards pleasing Allah.
8. All promote compassion, kindness and consideration.
9. All can be applied in everyday life.
10. All contribute towards building a peaceful and united society.

1.4.2 Differences Between the Three Hadith

- The Hadith on justice focuses on fairness and the protection of people's rights.
- The Hadith on leadership focuses on responsibility, humility and service to others.
- The Hadith on honouring guests focuses on generosity, respect and hospitality.

1.4.3 Relationship Between Justice, Servant Leadership and Hospitality

These three values complement one another in building a good society.

- Justice ensures that everyone receives fair treatment.
- Servant leadership ensures that people in authority serve those under their responsibility.
- Hospitality ensures that visitors and strangers receive kindness and respect.

When these values are practised together, they promote peace, unity, trust and social responsibility.

1.5 GENERAL APPLICATION OF THE THREE HADITH IN THE KENYAN SOCIETY

Muslims can apply the teachings of the three Hadith in different areas of life.

A. At Home

- Parents should treat children fairly.
- Family members should share responsibilities.
- Visitors should be welcomed warmly.
- Family leaders should serve other members responsibly.
- Members should respect one another.

B. At School

- Teachers should mark learners' work fairly.
- School leaders should serve learners and teachers.
- Prefects should avoid bullying other learners.
- Learners should welcome new classmates.
- Group members should share responsibilities fairly.

C. In Religious Institutions

- Religious leaders should treat worshippers fairly.
- Mosque leaders should use resources responsibly.
- Visitors should be welcomed respectfully.
- Members should support the poor and vulnerable.
- Leaders should consult members before making important decisions.

D. In Business

- Businesspeople should charge fair prices.
- Employees should receive their rightful wages.
- Customers should be treated respectfully.
- Business leaders should avoid corruption.
- Visitors and clients should be welcomed politely.

E. In National Leadership

- Leaders should serve citizens.
- Public resources should be used responsibly.
- Government services should be distributed fairly.
- Citizens should be treated equally.
- Leaders should be accountable for their actions.

1.6 KEY ISLAMIC TERMS AND THEIR MEANINGS

Term	Meaning
Hadith	Reports of the sayings, actions, approvals and characteristics of Prophet Muhammad (S.A.W.).
Adl	Justice or fairness.
Dhulm	Injustice, oppression or wrongdoing.
Amanah	Trustworthiness or responsibility.
Sidq	Truthfulness and honesty.
Shura	Consultation or mutual discussion.
Sabr	Patience and perseverance.
Tawadu	Humility.
Ihsan	Excellence in conduct and doing what is good.
Sadaqah	Voluntary charity.
Akhlaq	Moral character and good conduct.
S.A.W.	Sallallahu Alayhi Wasallam, meaning may Allah's peace and blessings be upon him.
Allah	The Arabic name for God.

1.7 SUGGESTED LEARNING EXPERIENCES AND CBE ACTIVITIES

The following activities help learners develop the competencies associated with the three selected Hadith.

Activity 1: Reading and Interpreting Hadith

Instructions:

- Read the Hadith on justice, leadership and honouring guests.
- Identify the main message in each Hadith.

- Discuss the teachings in pairs.
- Write a summary of the lessons learnt.

Expected learning outcomes:

Learners should be able to interpret the teachings and explain their relevance to everyday life.

Activity 2: Group Discussion

Divide learners into three groups.

- Group 1 discusses the importance of justice.
- Group 2 discusses the benefits of servant leadership.
- Group 3 discusses the importance of honouring guests.

Each group presents its findings to the class.

Activity 3: Role Play and Drama

Learners develop short plays demonstrating:

1. A teacher treating learners fairly.
2. A school prefect practising servant leadership.
3. A Muslim family welcoming visitors.
4. A leader resolving a community disagreement fairly.

After the presentations, learners identify the Islamic values demonstrated.

Activity 4: Research Activity

Learners use available Islamic Religious Education textbooks, reference materials and reliable online sources to investigate:

- The significance of justice in Islam.
- The qualities of a good Muslim leader.
- The rights and responsibilities of hosts and guests.

They prepare short reports and present their findings.

Activity 5: Spoken Word Composition

Learners compose spoken-word pieces on:

- The virtue of upholding justice.
- The importance of servant leadership.
- The value of honouring guests.

The performances should communicate Islamic values and encourage positive behaviour.

Activity 6: Community Service

Learners participate in an appropriate community activity such as:

- Supporting elderly people.
- Helping vulnerable families.

- Sharing food with needy people.
- Welcoming visitors during school events.
- Participating in peaceful conflict resolution initiatives.

Competencies developed:

- Communication and collaboration.
- Critical thinking and problem-solving.
- Creativity and imagination.
- Citizenship.
- Self-efficacy.
- Digital literacy.
- Learning to learn.

Values promoted:

- Respect.
- Responsibility.
- Integrity.
- Unity.
- Love.
- Compassion.
- Peace.
- Generosity.

REVISION EXERCISE

SECTION A: MULTIPLE CHOICE QUESTIONS

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. What is the meaning of Hadith in Islam?

A. Personal opinions of Muslim scholars.

B. Reports of the sayings, actions and approvals of Prophet Muhammad (S.A.W.).

C. Historical stories about Arab communities.

D. Rules created by Muslim governments.

2. Which of the following is the main teaching of the Hadith on justice?

A. Muslims should accumulate wealth.

B. Muslims should avoid travelling.

C. Muslims should avoid injustice towards one another.

D. Muslims should avoid interacting with strangers.

3. The Arabic term used to refer to justice is:

A. Adl.

B. Dhulm.

C. Sabr.

D. Sadaqah.

4. What does the term Dhulm mean?

A. Hospitality.

B. Consultation.

C. Patience.

D. Injustice.

5. Which organisation of human life is most directly concerned with paying workers their rightful wages?

A. Economic justice.

B. Family justice.

C. Educational justice.

D. Environmental justice.

6. A teacher who marks all learners' examinations fairly demonstrates:

A. Selfishness.

B. Arrogance.

C. Educational justice.

D. Discrimination.

7. Which of the following is a consequence of injustice?

A. Increased unity.

B. Increased trust.

C. Peaceful coexistence.

D. Social conflicts.

8. A Muslim who protects other people's property demonstrates:

A. Trustworthiness.

B. Pride.

C. Greed.

D. Disobedience.

9. According to the Hadith on leadership, the leader of a people on a journey should be their:

A. Master.

B. Servant.

C. Opponent.

D. Ruler without responsibility.

10. What is servant leadership?

A. Leadership based on personal wealth.

B. Leadership based on intimidation.

C. Leadership that prioritises serving others.

D. Leadership that avoids responsibility.

11. Which Islamic value refers to trustworthiness?

A. Sabr.

B. Ihsan.

C. Shura.

D. Amanah.

12. A leader who consults followers before making decisions demonstrates:

A. Shura.

B. Dhulm.

C. Greed.

D. Arrogance.

13. Which quality enables a Muslim leader to remain calm when facing challenges?

A. Pride. B. Patience.

C. Greed. D. Jealousy.

14. A leader who uses public funds for personal benefit violates the principle of:

A. Hospitality.

B. Patience.

C. Accountability.

D. Generosity.

15. Which of the following is a benefit of servant leadership?

A. Increased corruption.

B. Abuse of authority.

C. Social discrimination.

D. Improved cooperation.

16. Which of the following demonstrates humility in leadership?

A. Listening to the opinions of others.

B. Insulting followers.

C. Refusing correction.

D. Demanding special treatment.

17. The Hadith on honouring guests was reported by:

A. Abu Hurairah only.

B. Abu Shuraih Al-Khuza'i.

C. Sahl bin Sa'd.

D. Ibn Abbas.

18. According to the Hadith on hospitality, a Muslim should honour a guest because of belief in:

A. Wealth.

B. Leadership.

C. The Last Day.

D. Travelling.

19. According to the Hadith, the recommended hospitality period is:

A. One week.

B. One month.

C. Two weeks.

D. Three days.

20. What should a guest avoid doing when visiting a Muslim home?

A. Overstaying and causing inconvenience.

B. Greeting the host.

C. Thanking the host.

D. Respecting household rules.

21. Which of the following is an example of hospitality during Ramadan?

A. Refusing to welcome visitors.

B. Sharing Iftar meals with guests.

C. Insulting visitors.

D. Avoiding neighbours.

22. A host who offers drinking water to visitors demonstrates:

A. Arrogance.

B. Injustice.

C. Hospitality.

D. Discrimination.

23. Which of the following is a responsibility of a guest?

A. Damaging household property.

B. Making unreasonable demands.

C. Staying without consideration.

D. Respecting the host.

24. A Muslim family that welcomes visitors during Eid demonstrates:

A. Generosity.

B. Selfishness.

C. Injustice.

D. Disobedience.

25. Which of the following is common to all the three selected Hadith?

A. Promotion of wealth accumulation.

B. Promotion of good character.

C. Encouragement of discrimination.

D. Promotion of selfishness.

26. A school prefect who helps struggling learners demonstrates:

A. Abuse of power.

B. Injustice.

C. Servant leadership.

D. Self-centred leadership.

27. Which of the following is a consequence of poor leadership?

A. Increased public trust.

B. Improved accountability.

C. Peaceful coexistence.

D. Misuse of public resources.

28. A Muslim who treats people fairly regardless of their ethnic background demonstrates:

A. Justice.

B. Pride.

C. Greed.

D. Oppression.

29. Which of the following activities best demonstrates the application of the Hadith on justice?

A. Favouring close friends during group work.

B. Giving all group members fair opportunities to participate.

C. Refusing to listen to others.

D. Taking other people's property.

30. Which of the following best explains the relationship between justice, leadership and hospitality?

A. They promote personal wealth.

B. They encourage competition and selfishness.

C. They promote good character and peaceful coexistence.

D. They discourage social responsibility.

SECTION B: STRUCTURED QUESTIONS 50 MARKS

Instructions: Answer all questions. Write your answers clearly and in well-organised points.

1. Introduction to Hadith (6 marks)

a) Define the term Hadith. (2 marks)

b) State four ways in which Hadith guides the life of a Muslim. (4 marks)

2. Hadith on Justice (10 marks)

a) Define the term justice according to Islamic teachings. (2 marks)

b) State four teachings derived from the Hadith on justice. (4 marks)

c) Explain two consequences of injustice in society. (4 marks)

3. Importance of Justice (8 marks)

a) Identify four forms of justice practised in society. (4 marks)

b) Explain four ways through which Muslims can promote justice in the Kenyan society. (4 marks)

4. Hadith on Leadership (10 marks)

a) State the main teaching of the Hadith on leadership. (2 marks)

b) Identify four characteristics of a good Islamic leader. (4 marks)

c) Explain two benefits of servant leadership in society. (4 marks)

5. Hadith on Honouring Guests (10 marks)

a) Identify the narrator of the Hadith on honouring guests. (1 mark)

b) State three teachings derived from the Hadith on honouring guests. (3 marks)

c) Explain three responsibilities of a Muslim host towards guests. (3 marks)

d) State three responsibilities of a guest towards the host. (3 marks)

6. Application of the Selected Hadith (6 marks)

A Muslim school prefect notices that some learners are frequently bullied, excluded from group activities and denied opportunities to participate in school programmes.

a) Identify two teachings from the selected Hadith that can help address this situation. (2 marks)

b) Explain four practical actions the prefect can take to promote the teachings of the selected Hadith in school. (4 marks)

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

MARKING SCHEME – REVISION EXERCISE

SUB-STRAND: SELECTED HADITH ON JUSTICE, LEADERSHIP AND HONOURING GUESTS

TOTAL: 80 MARKS

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Award 1 mark for each correct answer.

No.	Answer
1	B
2	C
3	A
4	D
5	A
6	C
7	D
8	A
9	B
10	C

11	D
12	A
13	B
14	C
15	D
16	A
17	B
18	C
19	D
20	A
21	B
22	C
23	D
24	A
25	B
26	C
27	D
28	A
29	B
30	C

TOTAL: 30 MARKS

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

QUESTION 1: INTRODUCTION TO HADITH (6 MARKS)

a) Define the term Hadith. (2 marks)

Hadith refers to the recorded reports of the sayings, actions, approvals and characteristics of Prophet Muhammad (S.A.W.).

Mark allocation:

- Reports of the sayings and actions of Prophet Muhammad (S.A.W.). (1 mark)
- Includes his approvals and characteristics. (1 mark)

b) State four ways in which Hadith guides the life of a Muslim. (4 marks)

Award 1 mark for each correct point.

1. Guides worship: Hadith explains how Muslims should perform acts of worship such as Swalah, fasting and Zakat.
2. Promotes good character: It teaches honesty, patience, kindness and humility.

3. Guides social relationships: It teaches Muslims to respect parents, neighbours, friends and other members of society.
4. Promotes justice: It guides Muslims to treat others fairly and avoid oppression.
5. Provides moral guidance: It helps Muslims distinguish between good and bad behaviour.
6. Guides economic activities: It teaches honesty in business and discourages cheating and exploitation.
7. Strengthens faith: It guides Muslims in following the teachings and example of Prophet Muhammad (S.A.W.).

Accept any four.

QUESTION 2: HADITH ON JUSTICE (10 MARKS)

a) Define the term justice according to Islamic teachings. (2 marks)

Justice refers to treating people fairly, giving everyone their rightful dues and avoiding oppression, discrimination and unfair treatment.

Mark allocation:

- Treating people fairly and giving them their rightful dues. (1 mark)
- Avoiding oppression, discrimination and unfair treatment. (1 mark)

b) State four teachings derived from the Hadith on justice. (4 marks)

Award 1 mark for each correct point.

1. Muslims should avoid oppressing one another.
2. Muslims should respect the rights and property of others.
3. Muslims should treat all people fairly regardless of their background.
4. Muslims should not discriminate against others.
5. Muslims should promote peace and fairness in society.
6. Muslims should avoid taking advantage of vulnerable people.
7. Muslims should uphold truth and fairness when resolving disputes.
8. Muslims should respect the dignity of every human being.

Accept any four.

c) Explain two consequences of injustice in society. (4 marks)

Award 2 marks for each well-explained point.

1. Social conflicts: Injustice creates disagreements, hatred and conflicts among members of society.
2. Loss of trust: People lose confidence in leaders and institutions that practise unfairness.
3. Poverty: Exploitation and unfair distribution of resources can increase poverty.
4. Discrimination: Injustice encourages unequal treatment based on ethnicity, gender, religion or social status.
5. Insecurity: Oppression and unfair treatment can lead to unrest and insecurity.
6. Disunity: Injustice weakens relationships and cooperation among community members.

7. Abuse of human rights: People's freedoms and dignity may be violated.

Accept any two well-explained points.

QUESTION 3: IMPORTANCE OF JUSTICE (8 MARKS)

a) Identify four forms of justice practised in society. (4 marks)

Award 1 mark for each correct answer.

1. Economic justice: Fair distribution of resources, wages and economic opportunities.
2. Social justice: Equal treatment and respect for the rights of all members of society.
3. Educational justice: Providing learners with equal opportunities to access education and learning resources.
4. Legal justice: Applying laws fairly without favouritism or discrimination.
5. Family justice: Treating family members fairly and fulfilling their rights.
6. Environmental justice: Ensuring fair access to environmental resources and protection from environmental harm.
7. Political justice: Ensuring fairness and equal participation in political processes.

Accept any four.

b) Explain four ways through which Muslims can promote justice in Kenyan society. (4 marks)

Award 1 mark for each well-explained point.

1. Respecting the law: Muslims should obey the laws of Kenya and encourage others to do the same.
2. Avoiding corruption: Muslims should reject bribery, fraud and misuse of public resources.
3. Promoting equality: Muslims should treat people fairly regardless of their ethnicity, religion, gender or economic status.
4. Protecting human rights: Muslims should respect the dignity, freedoms and rights of others.
5. Supporting the vulnerable: Muslims should assist disadvantaged members of society.
6. Reporting injustice: Muslims should report corruption, discrimination and other forms of unfair treatment through appropriate channels.
7. Promoting peaceful conflict resolution: Muslims should encourage dialogue and reconciliation when disagreements arise.
8. Practising fairness at workplaces: Muslims should ensure fair recruitment, payment and treatment of workers.

Accept any four.

QUESTION 4: HADITH ON LEADERSHIP (10 MARKS)

a) State the main teaching of the Hadith on leadership. (2 marks)

The Hadith teaches that leadership is a responsibility and that a leader should serve those under their care rather than exploit or oppress them.

Mark allocation:

- Leadership is a responsibility and a trust. (1 mark)

- A leader should serve and care for those under their authority. (1 mark)

b) Identify four characteristics of a good Islamic leader. (4 marks)

Award 1 mark for each correct characteristic.

1. Honesty: A good leader tells the truth and avoids deception.
2. Trustworthiness: A leader fulfils responsibilities entrusted to them.
3. Justice: A leader treats all people fairly without discrimination.
4. Patience: A leader remains calm when dealing with challenges.
5. Humility: A leader respects others and accepts correction.
6. Accountability: A leader accepts responsibility for their decisions and actions.
7. Consultation: A leader seeks advice from others before making important decisions (Shura).
8. Compassion: A leader cares about the welfare of those under their leadership.
9. Commitment: A leader performs duties diligently.

Accept any four.

c) Explain two benefits of servant leadership in society. (4 marks)

Award 2 marks for each well-explained point.

1. Promotes cooperation: Servant leadership encourages people to work together towards common goals, strengthening unity.
2. Builds public trust: Leaders who serve others honestly gain the confidence and respect of the people.
3. Reduces corruption: Servant leaders use resources responsibly instead of seeking personal benefits.
4. Promotes social welfare: Leaders prioritise the needs of vulnerable people and improve community wellbeing.
5. Encourages accountability: Leaders become responsible for their decisions and actions.
6. Promotes peaceful coexistence: Fair and caring leadership reduces conflicts and discrimination.

Accept any two well-explained points.

QUESTION 5: HADITH ON HONOURING GUESTS (10 MARKS)

a) Identify the narrator of the Hadith on honouring guests. (1 mark)

- Abu Shuraih Al-Khuza'i (R.A.). (1 mark)

b) State three teachings derived from the Hadith on honouring guests. (3 marks)

Award 1 mark for each correct point.

1. Muslims should honour and welcome their guests.
2. Muslims should provide food and other basic needs to their guests according to their ability.
3. Hospitality is an expression of faith in Allah and the Last Day.
4. Muslims should avoid inconveniencing or mistreating their visitors.
5. Guests should be treated with kindness, generosity and respect.

6. A guest should be honoured for the recommended period of three days.

Accept any three.

c) Explain three responsibilities of a Muslim host towards guests. (3 marks)

Award 1 mark for each well-explained point.

1. Welcoming guests: The host should receive visitors warmly and greet them respectfully.
2. Providing refreshments: The host should offer food and drinks according to their ability.
3. Providing accommodation: Where necessary and possible, the host should provide a comfortable place for guests to stay.
4. Showing respect: The host should treat guests politely and avoid embarrassing them.
5. Maintaining cleanliness: The host should ensure that the environment is clean and suitable for visitors.
6. Protecting guests: The host should ensure visitors are safe and comfortable.

Accept any three.

d) State three responsibilities of a guest towards the host. (3 marks)

Award 1 mark for each correct point.

1. Respecting the host and other household members.
2. Avoiding overstaying and causing unnecessary inconvenience.
3. Appreciating the hospitality offered.
4. Respecting household rules and privacy.
5. Avoiding unreasonable demands.
6. Maintaining cleanliness and order.
7. Avoiding damage to the host's property.

Accept any three.

QUESTION 6: APPLICATION OF THE SELECTED HADITH (6 MARKS)

a) Identify two teachings from the selected Hadith that can help address this situation. (2 marks)

Award 1 mark for each correct teaching.

1. Justice: Every learner should be treated fairly and given equal opportunities regardless of their background.
2. Servant leadership: Leaders should serve, protect and support those under their care.
3. Hospitality and kindness: Learners should treat others with respect, kindness and consideration.
4. Respect for human dignity: Every learner deserves to be treated with dignity and compassion.

Accept any two.

b) Explain four practical actions the prefect can take to promote the teachings of the selected Hadith in school. (4 marks)

Award 1 mark for each well-explained point.

1. Report bullying: Report cases of bullying to teachers and school administrators for appropriate action.

2. Promote equal participation: Ensure all learners are given opportunities to participate in group activities and school programmes.
3. Encourage kindness: Encourage learners to treat one another with respect and avoid discrimination.
4. Support vulnerable learners: Assist learners who are isolated, bullied or experiencing difficulties.
5. Lead by example: Demonstrate fairness, honesty, humility and respect in daily activities.
6. Encourage teamwork: Organise group activities that promote cooperation and inclusion.
7. Promote peaceful conflict resolution: Encourage dialogue and reconciliation when learners disagree.
8. Raise awareness: Educate fellow learners about justice, good leadership and respect for others.

Accept any four well-explained points.

STRAND 2.0: FIQH AL-IBADAT WAL MUAMALAT

JURISPRUDENCE OF DEVOTIONAL ACTS AND HUMAN RELATIONSHIPS

SUB-STRAND 2.1: SECONDARY SOURCES OF SHARIA

1.0 INTRODUCTION TO FIQH AL-IBADAT WAL MUAMALAT

Meaning of Fiqh

Fiqh refers to the understanding and interpretation of Islamic law derived from its recognised sources. It provides Muslims with guidance on how to conduct their religious duties and everyday relationships in accordance with the teachings of Islam.

Fiqh deals with practical aspects of Muslim life, including:

1. Acts of worship such as Salah, Zakah, Sawm and Hajj.
2. Family relationships, including marriage, divorce and inheritance.
3. Business transactions, trade and financial dealings.
4. Social responsibilities and relationships among people.
5. Criminal justice and the administration of justice.
6. Moral conduct, personal responsibilities and community welfare.

Meaning of Al-Ibadat

Al-Ibadat refers to acts of worship performed by Muslims to demonstrate obedience, submission and devotion to Allah (SWT).

Examples include:

- Salah (prayer).
- Zakah (obligatory charity).
- Sawm (fasting).

- Hajj (pilgrimage).
- Dua (supplication).
- Dhikr (remembrance of Allah).

Meaning of Al-Muamalat

Al-Muamalat refers to human relationships and transactions governed by Islamic principles.

Examples include:

- Buying and selling.
- Marriage and family relationships.
- Employment agreements.
- Partnerships and business transactions.
- Inheritance.
- Borrowing and lending.
- Social responsibilities and community interactions.

Importance of Fiqh in the life of Muslims

1. **Provides religious guidance:** It helps Muslims understand how to perform acts of worship correctly.
2. **Promotes justice:** It provides principles for fair treatment of people in society.
3. **Regulates relationships:** It guides Muslims in family, business and community relationships.
4. **Prevents wrongdoing:** It discourages dishonesty, exploitation, corruption and oppression.
5. **Promotes peaceful coexistence:** It encourages respect, fairness and responsibility.
6. **Strengthens faith:** It enables Muslims to practise Islam according to recognised legal principles.

2.1 SECONDARY SOURCES OF SHARIA

2.1.1 Meaning of Sharia

Sharia refers to the divine guidance and principles revealed by Allah (SWT) to guide human beings in matters of faith, worship, morality, relationships and conduct.

The word Sharia literally refers to a path or way leading to a source of water. In Islam, it represents the path of guidance prescribed by Allah for humanity.

Sharia guides Muslims on:

- What is permissible (Halal).
- What is prohibited (Haram).
- What is obligatory (Wajib or Fard).
- What is recommended (Mustahab or Mandub).
- What is disliked (Makruh).
- What is legally permissible or neutral (Mubah).

2.1.2 Primary sources of Sharia

Before examining secondary sources, it is important to understand the two principal sources of Islamic law.

A. The Qur'an

The Qur'an is the revealed word of Allah (SWT), sent to Prophet Muhammad (SAW) through Angel Jibril.

It is the first and most authoritative source of Islamic law.

Examples of legal guidance in the Qur'an include:

- Observing Salah.
- Paying Zakah.
- Fasting during Ramadan.
- Prohibition of Riba (interest/usury).
- Prohibition of theft and injustice.
- Observing justice and fulfilling agreements.

B. Sunnah

Sunnah refers to the teachings, actions, approvals and practices of Prophet Muhammad (SAW).

It explains and supplements the teachings of the Qur'an.

Examples:

- The Prophet demonstrated how Muslims should perform Salah.
- He explained the practical procedures of Hajj.
- He taught Muslims the proper conduct of business.
- He demonstrated kindness, honesty and fairness.
- He provided guidance on family and community relationships.

2.1.3 Meaning of secondary sources of Sharia

Secondary sources of Sharia are recognised methods and principles used by Islamic jurists (scholars of Islamic law) to derive legal rulings when addressing issues that are not explicitly resolved by a direct textual ruling in the Qur'an or Sunnah.

They help scholars interpret Islamic teachings and apply established Islamic legal principles to new situations and changing circumstances.

Secondary sources do not replace the Qur'an and Sunnah. Rather, they operate within the framework established by these primary sources.

Examples of secondary sources covered in this sub-strand are:

1. Ijma (consensus of Islamic jurists).
2. Qiyas (analogical deduction).
3. Istishab (presumption of continuity).
4. 'Urf (customary practice).
5. Maslahah Mursalah (consideration of public interest).

Important distinction: The acceptance, conditions and application of some secondary sources differ among Islamic schools of jurisprudence (Madhahib). Their use must remain consistent with the Qur'an and authentic Sunnah.

2.2 DETAILED STUDY OF THE SECONDARY SOURCES OF SHARIA

2.2.1 IJMA (CONSENSUS OF ISLAMIC JURISTS)

Meaning of Ijma

Ijma refers to the agreement or consensus of qualified Muslim jurists (Mujtahidun) of a particular period on a legal ruling concerning an issue affecting the Muslim community after the death of Prophet Muhammad (SAW).

It is an important source of Islamic jurisprudence because it provides collective scholarly guidance on matters requiring legal interpretation.

In Ijma, qualified scholars examine the Qur'an and Sunnah and reach a common legal position on a particular issue.

Evidence of Ijma from the Qur'an

Surah An-Nisa (4:115) warns against opposing the Messenger and following a path other than that of the believers after guidance has become clear.

Islamic scholars have used this verse, alongside other textual evidence, when discussing the authority of consensus.

Evidence from Hadith

The Prophet Muhammad (SAW) is reported to have said:

"My Ummah will not agree upon error."

This narration is commonly cited in discussions about Ijma. Scholars differ over the authenticity and interpretation of individual narrations used to establish its authority.

Conditions for a valid Ijma

1. **Agreement of qualified scholars:** The consensus must involve scholars qualified to exercise independent legal reasoning (Ijtihad).
2. **A legal issue must be involved:** The agreement should concern an issue requiring an Islamic legal ruling.
3. **Agreement must be genuine:** There should be no established disagreement among the relevant qualified scholars whose consensus is being claimed.
4. **It must occur after the Prophet's death:** Ijma as a technical legal source concerns scholarly agreement after the lifetime of Prophet Muhammad (SAW).
5. **Consistency with primary sources:** A valid consensus cannot contradict an established ruling of the Qur'an or authentic Sunnah.
6. **Knowledge of the issue:** Participating scholars must understand the matter under consideration.
7. **Proper legal reasoning:** The conclusion should be based on recognised Islamic legal principles.

Types of Ijma

1. **Ijma Sarih (Explicit Consensus)**

This occurs when qualified scholars openly express their agreement with a particular legal ruling.

For example, scholars may publicly agree on a legal position after examining the relevant Islamic evidence.

2. Ijma Sukuti (Tacit Consensus)

This refers to a situation where some qualified scholars express a legal opinion and other qualified scholars become aware of it but do not openly object.

Its validity and legal authority are disputed among Islamic jurists.

Examples and applications of Ijma

- The scholarly agreement on the compilation of the Qur'an into a collected manuscript during the caliphate of Abu Bakr (RA).
- The acceptance of the standardised written copies of the Qur'an distributed during the caliphate of Uthman ibn Affan (RA).
- The established scholarly consensus on the obligation of the five daily prayers.
- The established scholarly consensus on the obligation of fasting during Ramadan.

Significance of Ijma in Muslim society

1. Promotes unity: It encourages Muslims to follow agreed legal positions on established matters.
2. Provides legal certainty: It helps prevent unnecessary disagreements on matters settled through valid consensus.
3. Supports Islamic scholarship: It recognises the contribution of qualified scholars in interpreting Islamic law.
4. Addresses new challenges: It provides a framework for collective scholarly responses to emerging issues.
5. Preserves Islamic teachings: It helps maintain continuity in the interpretation of Islamic law.
6. Promotes cooperation: It encourages consultation among Islamic scholars.
7. Strengthens social harmony: It can reduce confusion arising from conflicting legal opinions.

Application of Ijma in the Kenyan context

Muslim scholars and recognised Islamic institutions in Kenya may consult and work together on matters such as:

- Guidance on the proper administration of Muslim religious institutions.
- Common religious education programmes.
- Coordination of community religious activities.
- Guidance on Muslim family matters.
- Collective responses to social challenges affecting Muslims.

These are examples of scholarly consultation and cooperation; they should not automatically be described as binding technical Ijma unless the requirements for consensus are established.

2.2.2 QIYAS (ANALOGICAL DEDUCTION)

Meaning of Qiyas

Qiyas refers to the process of deriving an Islamic legal ruling for a new situation by comparing it with an existing situation whose ruling is established in the Qur'an or Sunnah because both situations share the same effective legal cause ('Illah).

It enables Islamic scholars to apply established Islamic principles to new circumstances.

Qiyas is particularly important when Muslims encounter situations that were not directly addressed in the primary sources.

Example of Qiyas

The Qur'an prohibits the consumption of intoxicants such as wine.

Modern intoxicating substances may not be specifically named in the original texts. Islamic scholars apply Qiyas by comparing them with wine because both share the effective cause of intoxication.

Therefore, substances that intoxicate are prohibited.

Evidence of Qiyas

Qiyas is supported through the broader Islamic principles of reasoning, reflection and applying revealed guidance to new situations.

Scholars also refer to the Qur'anic instruction in Surah An-Nisa (4:59), which directs believers to refer disputes to Allah and the Messenger.

Qiyas is recognised by the majority of Sunni jurists, although its scope and conditions differ among schools of jurisprudence.

Essential elements of Qiyas

Qiyas has four main elements:

1. **Asl (Original case):** This is the existing situation whose ruling is established by the Qur'an or Sunnah.

Example: Wine, which is prohibited.

2. **Far' (New case):** This is the new situation whose legal ruling is being determined.

Example: A newly developed intoxicating substance.

3. **Hukm (Original ruling):** This is the established Islamic legal ruling applicable to the original case.

Example: The prohibition of consuming wine.

4. **'Illah (Effective cause):** This is the common reason that connects the original and new cases.

Example: Intoxication.

Illustration of Qiyas

How Qiyas works

ORIGINAL CASE (ASL)

Wine

Prohibited

Effective cause ('Illah)

Intoxication

NEW CASE (FAR')

A new intoxicating substance

NEW LEGAL RULING (HUKM)

Prohibited

The ruling is extended because both cases share the same effective cause.

Conditions for a valid Qiyas

1. The original case must have an established ruling.
2. The original ruling must be based on recognised Islamic evidence.
3. The effective cause must be identifiable.
4. The new case must share the same effective cause as the original case.
5. The ruling must not contradict the Qur'an or authentic Sunnah.
6. The new case must not already have a specific ruling that makes the proposed analogy inappropriate.
7. The scholar conducting Qiyas must possess adequate Islamic legal knowledge.

Examples of Qiyas in everyday life

- Applying the prohibition of wine to newly developed intoxicating substances.
- Applying established principles against gambling to new forms of gambling that share the relevant prohibited characteristics.
- Applying Islamic principles of fair trade to modern electronic business transactions.
- Applying established prohibitions against fraud to deceptive online commercial activities.

Significance of Qiyas

1. Helps Islam address new developments in society.
2. Promotes flexibility in Islamic jurisprudence.
3. Maintains consistency in Islamic legal rulings.
4. Helps scholars address modern technological challenges.
5. Protects Muslims from harmful practices.
6. Promotes justice and responsible decision-making.
7. Demonstrates the relevance of Islamic law in different generations.

Application of Qiyas in Kenya

Examples include:

- Comparing online gambling with conventional gambling.
- Applying established Islamic principles of honesty to mobile money transactions.
- Applying the prohibition of fraud to online business scams.
- Examining modern intoxicating substances using the same effective cause as traditional intoxicants.

2.2.3 ISTISHAB (PRESUMPTION OF CONTINUITY)

Meaning of Istishab

Istishab refers to the Islamic legal principle of presuming that an existing condition, legal status or established situation continues to remain unchanged until reliable evidence establishes that it has changed.

It is used by Islamic jurists when there is uncertainty about whether an earlier condition has been altered.

The principle prevents people from making legal decisions based merely on suspicion or doubt.

Examples of Istishab

1. **Purity:** A person who is certain that they performed Wudhu remains considered to have Wudhu until there is reliable reason to establish that it has been broken.

2. **Ownership:** A person who legally owns a piece of land continues to be regarded as its owner until valid evidence establishes a transfer or other lawful change.

3. **Marriage:** An established marriage continues to be recognised until a legally valid dissolution is established.

4. **Debt:** A person known to owe money remains responsible for the debt until evidence establishes payment or lawful discharge.

5. **State of cleanliness:** An object known to be clean is presumed clean until evidence indicates that it has become impure.

Evidence supporting Istishab

Istishab is supported by Islamic legal reasoning based on certainty and the rejection of mere doubt.

A well-known Hadith concerning a person who doubts whether they have passed wind during prayer teaches that they should not leave the prayer merely because of doubt unless there is a clear indication.

This illustrates the principle that established certainty is not removed by mere doubt.

Types of Istishab

1. **Istishab al-Bara'ah al-Asliyyah (Presumption of Original Freedom from Liability)**

This means that a person is presumed free from an obligation or liability until evidence establishes that the obligation exists.

Example: A person should not be declared indebted without evidence that they owe money.

2. **Istishab al-Hukm (Continuity of an Established Ruling)**

This refers to maintaining an established legal ruling until evidence establishes a change.

Example: A person who is certain that they are in a state of Wudhu remains in that state until there is evidence of its invalidation.

3. **Istishab al-Wasf (Continuity of an Existing Attribute or Condition)**

This refers to maintaining an established characteristic until evidence shows otherwise.

Example: Land known to belong to a particular individual continues to be treated as their property until a lawful change occurs.

4. **Istishab al-Ijma'i (Continuity of an Established Position)**

This refers to maintaining an established position where the legal conditions for its continuation remain applicable. Its precise technical classification differs among scholars.

Conditions for applying Istishab

- There must be an established previous condition.
- There must be uncertainty about whether the condition has changed.
- There must be no reliable evidence establishing a change.
- The previous condition must be legally relevant.
- It must not contradict an explicit ruling of the Qur'an or Sunnah.
- The presumption should only operate within its recognised legal limits.

Significance of Istishab

1. Prevents unnecessary suspicion.
2. Promotes fairness in legal decisions.
3. Protects individual rights.
4. Provides consistency in Islamic jurisprudence.
5. Reduces unnecessary disputes.
6. Encourages the use of evidence rather than assumptions.
7. Provides guidance in situations involving uncertainty.

Application of Istishab in Kenya

- A Muslim should not repeat Wudhu merely because of an unsupported doubt.
- A person should not be accused of owing money without evidence.
- Ownership of property should not be treated as transferred without lawful evidence.
- Existing family and contractual relationships should not be considered terminated merely because of rumours.

2.2.4 'URF (CUSTOMARY PRACTICE)

Meaning of 'Urf

'Urf refers to a customary practice, tradition or accepted way of doing things that is commonly recognised and followed by a community.

In Islamic jurisprudence, 'Urf can be used as a supplementary source of legal guidance when it does not contradict the Qur'an, authentic Sunnah or established Islamic legal principles.

It recognises that different communities may have different acceptable ways of conducting their daily affairs.

Examples of 'Urf

- Local methods of conducting marriage celebrations.
- Common business practices.
- Accepted methods of greeting people.
- Community practices concerning gifts.
- Common arrangements for delivering goods.
- Local methods of measuring and describing goods in trade.

Types of 'Urf

1. **'Urf Sahih (Sound or Valid Custom)**

This is a customary practice that is acceptable under Islamic law because it does not contradict the Qur'an or Sunnah.

Examples:

- Giving gifts to relatives during family celebrations.
- Using locally accepted methods of measuring goods.
- Observing respectful cultural greetings.
- Agreeing on reasonable arrangements for wedding celebrations.

2. **'Urf Fasid (Invalid or Corrupt Custom)**

This is a customary practice that contradicts Islamic teachings or promotes prohibited behaviour.

Examples:

- Customs involving forced marriage.
- Practices involving bribery or corruption.
- Customs that promote discrimination and injustice.
- Business traditions involving deception.
- Practices that require people to participate in prohibited activities.

Classification according to scope

1. **'Urf Amm (General Custom):** A practice commonly accepted across a wide community or society.

2. **'Urf Khass (Specific Custom):** A practice followed by a particular group, profession, region or community.

Conditions for accepting 'Urf in Islamic jurisprudence

1. It must not contradict an explicit ruling of the Qur'an.
2. It must not contradict authentic Sunnah.
3. It must be commonly recognised by the relevant community.
4. It must not promote injustice or harm.
5. It should be established before or at the time a transaction or agreement is made, where relevant.
6. It must be applicable to the matter being considered.
7. It must not contradict an express condition agreed upon by the parties where that condition is legally valid.
8. It must be a reasonable and recognised practice.

Examples of 'Urf in the Kenyan context

Kenya has diverse cultural communities, including Muslim communities in Mombasa, Lamu, Nairobi, Garissa, Wajir, Mandera and other counties.

Examples of customary practices that may be considered under Islamic jurisprudence include:

- Accepted ways of organising wedding ceremonies.

- Local arrangements for hosting guests.
- Community methods of conducting business transactions.
- Culturally accepted forms of greetings.
- Local arrangements for sharing responsibilities during family celebrations.
- Community customs relating to gifts and hospitality.

These customs are acceptable only when they satisfy the conditions of valid 'Urf.

Significance of 'Urf

1. Promotes respect for cultural diversity.
2. Allows Islamic jurisprudence to address different social environments.
3. Encourages peaceful coexistence.
4. Helps resolve disputes arising from business and social practices.
5. Promotes flexibility in applying Islamic legal principles.
6. Preserves acceptable cultural practices.
7. Discourages harmful customs that contradict Islamic teachings.
8. Promotes understanding between Muslims and other communities.

2.2.5 MASLAHAH MURSALAH (CONSIDERATION OF PUBLIC INTEREST)

Meaning of Maslahah Mursalah

Maslahah Mursalah refers to the consideration of public welfare or common good in Islamic legal reasoning where a particular matter has no specific ruling in the Qur'an or Sunnah and no specific text either approves or rejects that particular measure.

It allows Islamic scholars to consider measures that promote human welfare and prevent harm, provided they are consistent with the objectives of Sharia.

The concept is closely associated with the preservation of human welfare and the objectives of Islamic law (Maqasid al-Sharia).

Meaning of the terms

- **Maslahah:** Benefit, welfare or public interest.
- **Mursalah:** Unrestricted or not specifically addressed by a direct textual ruling.

Therefore, Maslahah Mursalah means consideration of public benefit in matters not specifically addressed by a direct textual ruling.

Examples of Maslahah Mursalah

1. **Establishment of hospitals:** Hospitals protect human life and promote public health.

2. **Construction of schools:** Schools promote knowledge, education and intellectual development.

3. **Road safety regulations:** Traffic regulations help protect human life and prevent accidents.

4. **Environmental conservation:** Measures to protect forests, water sources and the environment promote public welfare.

5. **Public sanitation:** Proper waste disposal prevents diseases and protects communities.

6. **Digital record keeping:** Secure records can improve accountability and protect people's rights.

7. **Fire safety regulations:** Fire prevention measures protect lives and property.

The five major objectives of Sharia (Maqasid al-Sharia)

Maslahah Mursalah is closely connected to five essential objectives of Islamic law.

1. **Protection of Religion (Hifz al-Din)**

Islamic law seeks to protect people's ability to practise and preserve their religion.

Examples:

- Protecting places of worship.
- Promoting Islamic religious education.
- Safeguarding freedom to practise religion within applicable legal frameworks.

2. **Protection of Life (Hifz al-Nafs)**

Islamic law seeks to preserve human life and prevent unnecessary harm.

Examples:

- Road safety regulations.
- Access to healthcare.
- Prevention of violence.
- Emergency rescue services.

3. **Protection of Intellect (Hifz al-Aql)**

Islamic law seeks to protect human reasoning, knowledge and mental capacity.

Examples:

- Promoting education.
- Preventing substance abuse.
- Encouraging intellectual development.
- Protecting learners from harmful influences.

4. **Protection of Family and Lineage (Hifz al-Nasl)**

Islamic law seeks to protect the family institution, children and legitimate family relationships.

Examples:

- Promoting responsible marriage.
- Protecting children's welfare.
- Discouraging exploitation and abuse.
- Upholding family responsibilities.

5. **Protection of Property (Hifz al-Mal)**

Islamic law seeks to protect people's property and financial rights.

Examples:

- Preventing theft.
- Discouraging fraud.
- Promoting honest business transactions.
- Protecting inheritance rights.
- Preventing corruption.

Conditions for applying Maslahah Mursalah

1. The proposed action must promote genuine public benefit.
2. It must not contradict the Qur'an.
3. It must not contradict authentic Sunnah.
4. It must protect one or more recognised objectives of Sharia.
5. The benefit should be real and reasonable rather than imaginary.
6. It should not cause greater harm than the benefit it seeks to achieve.
7. It should benefit the public or a clearly identifiable group whose welfare is at stake.
8. It should be assessed by qualified scholars and relevant experts.

Significance of Maslahah Mursalah

- Promotes public welfare.
- Protects human life and property.
- Helps Muslims address modern challenges.
- Encourages responsible leadership.
- Promotes social justice.
- Supports public health and environmental protection.
- Encourages development while maintaining Islamic values.
- Helps prevent harm in society.

2.3 COMPARISON OF THE FIVE SECONDARY SOURCES OF SHARIA

Source	Meaning	Main application
Ijma	Consensus of qualified jurists	Agreement on legal rulings
Qiyas	Analogical deduction	Applying an established ruling to a similar new case
Istishab	Presumption of continuity	Maintaining an established condition until evidence changes it
'Urf	Accepted custom	Applying valid community practices
Maslahah Mursalah	Consideration of public interest	Promoting welfare and preventing harm

2.4 SIGNIFICANCE OF SECONDARY SOURCES OF SHARIA IN SOCIETY

Secondary sources of Sharia play an important role in the development and practical application of Islamic law.

1. **Addressing emerging issues:** They enable Islamic scholars to examine new challenges arising from technology, medicine, trade and social change.

2. **Promoting justice:** They provide methods of making fair legal decisions based on Islamic principles.

3. **Maintaining relevance:** They help Muslims apply Islamic teachings to changing circumstances.

4. **Promoting public welfare:** They support measures that protect human life, property, family and intellect.

5. **Preserving Islamic identity:** They ensure that legal reasoning remains connected to the Qur'an and Sunnah.

6. **Promoting unity:** Ijma encourages scholarly cooperation and agreement on established matters.

7. **Preventing harm:** Maslahah Mursalah and other legal principles help address harmful practices.

8. **Supporting economic development:** Qiyas and 'Urf help scholars examine modern business arrangements and transactions.

9. **Protecting individual rights:** Istishab helps prevent the removal of established rights without sufficient evidence.

10. **Promoting peaceful coexistence:** Valid customs help communities respect acceptable cultural differences.

2.5 APPLICATION OF SECONDARY SOURCES OF SHARIA IN DAILY LIFE

Muslims can apply the principles of secondary sources in their daily activities.

Daily situation	Relevant source	Application
Scholars agree on a legal position	Ijma	Following valid scholarly consensus
A new intoxicating substance emerges	Qiyas	Comparing it with established intoxicants
A person doubts whether Wudhu is broken	Istishab	Maintaining the established state of purity
A community has an acceptable marriage custom	'Urf	Respecting the custom if it does not contradict Sharia
A county introduces road safety measures	Maslahah Mursalah	Protecting lives and preventing harm

2.6 'URF AND ROAD SAFETY REGULATIONS IN KENYA

Meaning of road safety

Road safety refers to the measures, rules and practices intended to prevent road accidents, protect road users and minimise injuries and deaths.

In Kenya, road safety is important because roads are used by pedestrians, passengers, cyclists, motorists, public service vehicle operators and boda boda riders.

Examples of road safety regulations and practices in Kenya

A. Regulations and responsibilities of pedestrians

1. Use designated pedestrian crossings where available.
2. Observe traffic lights and road signs.
3. Use footbridges where provided and appropriate.
4. Walk on designated pedestrian paths.
5. Avoid crossing roads while distracted by mobile phones.

6. Look carefully in both directions before crossing.
7. Avoid walking on highways and other dangerous road sections.
8. Wear visible clothing when walking at night where possible.

B. Regulations and responsibilities of boda boda operators

1. Wear approved protective helmets.
2. Provide an appropriate helmet for the passenger.
3. Carry only the legally permitted number of passengers.
4. Observe speed limits.
5. Maintain roadworthy motorcycles.
6. Possess the required driving licence.
7. Avoid dangerous overtaking.
8. Obey traffic signs and signals.
9. Avoid riding under the influence of alcohol or drugs.
10. Ensure that motorcycles have the required legal documentation.

C. Regulations and responsibilities of passengers

1. Wear seat belts in vehicles where fitted.
2. Wear protective helmets when travelling on motorcycles.
3. Avoid distracting drivers.
4. Board and alight at safe places.
5. Avoid overcrowding vehicles.
6. Follow the instructions of authorised road safety personnel.
7. Avoid encouraging drivers to overspeed.
8. Report dangerous driving where appropriate.

Relationship between 'Urf and road safety

Customary practices can influence how people behave on Kenyan roads. However, a customary practice cannot be accepted as valid 'Urf if it contradicts Islamic principles or promotes harm.

Examples:

- A community may develop a habit of giving pedestrians priority at informal crossing points. This is a positive practice when consistent with traffic rules.
- Boda boda operators may develop a culture of checking helmets before carrying passengers.
- Drivers may develop a habit of stopping to assist accident victims.
- Passengers may develop a culture of reminding drivers to observe speed limits.

These practices promote responsible behaviour and protect lives.

Relationship between Maslahah Mursalah and road safety

Road safety measures promote the public interest because they protect human life and property.

For example:

- Installing speed bumps near schools protects learners.
- Constructing footbridges reduces pedestrian accidents.
- Providing road signs helps prevent collisions.
- Conducting road safety education promotes responsible road use.
- Enforcing motorcycle helmet requirements reduces the risk of serious head injuries.

These measures are consistent with the Islamic objective of protecting life (Hifz al-Nafs).

2.7 CHALLENGES IN APPLYING SECONDARY SOURCES OF SHARIA

1. **Differences among scholars:** Islamic jurists may disagree on the interpretation and application of certain secondary sources.
2. **Lack of adequate knowledge:** Some people may apply Islamic legal principles without proper understanding.
3. **Cultural conflicts:** Some traditional practices may contradict Islamic teachings.
4. **Modern technological developments:** New technologies create legal questions that require specialised knowledge.
5. **Misinterpretation:** People may misunderstand the conditions governing the use of secondary sources.
6. **Lack of consultation:** Failure to involve qualified scholars may lead to inappropriate legal conclusions.
7. **Conflicting public interests:** Measures intended to benefit society may affect different groups differently.
8. **Influence of personal interests:** Some individuals may misuse legal reasoning to justify personal benefits.

2.8 WAYS OF PROMOTING PROPER APPLICATION OF SECONDARY SOURCES

1. Promoting Islamic religious education.
2. Encouraging consultation among qualified Muslim scholars.
3. Studying the Qur'an and Sunnah.
4. Conducting research on emerging social issues.
5. Promoting ethical leadership.
6. Encouraging respect for valid cultural practices.
7. Rejecting harmful customs.
8. Involving experts in modern issues such as medicine, technology and environmental conservation.
9. Promoting public awareness of Islamic legal principles.
10. Encouraging peaceful dialogue among different Islamic schools of jurisprudence.

3.0 COMPETENCE-BASED LEARNING ACTIVITIES

Activity 1: Research on secondary sources

In groups, learners should:

1. Research the five secondary sources of Sharia.
2. Identify their meanings and supporting evidence.
3. Explain the conditions governing their application.
4. Find examples of their application.
5. Prepare a group presentation.

Activity 2: Case study on Qiyas

Read the following situation:

A new substance is developed that causes intoxication. It is not specifically named in the Qur'an.

Questions:

1. Which secondary source can scholars apply?
2. Identify the original case.
3. Identify the new case.
4. State the effective cause.
5. Explain the legal ruling that may be derived.

Activity 3: Road safety and Islamic values

Visit a nearby road or observe road users in your community.

Identify:

- Common road safety challenges.
- Responsibilities of pedestrians.
- Responsibilities of boda boda operators.
- Responsibilities of passengers.
- Ways road users can prevent accidents.

Explain how Maslahah Mursalah can guide measures to improve road safety.

Activity 4: Evaluation of customary practices

Discuss customary practices in your community and classify them as:

- Valid customs ('Urf Sahih).
- Invalid customs ('Urf Fasid).

Give reasons for each classification.

Activity 5: Applying Istishab

Discuss the following situations:

1. A Muslim is certain that they performed Wudhu but later develops doubt.
2. A person claims that another person owes them money without evidence.

3. A property owner is accused of having transferred their property, but no valid evidence is presented.

Explain how Istishab applies to each situation.

4.0 REVISION QUESTIONS

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all questions. Each question carries one mark. Choose the correct answer from the alternatives A, B, C and D.

1. What is the meaning of Sharia?

A. A collection of cultural practices
B. Divine guidance governing human life
C. A system of political leadership
D. A collection of historical stories

2. Which of the following is the first primary source of Sharia?

A. Ijma
B. Qiyas
C. The Qur'an
D. 'Urf

3. The term Ijma refers to:

A. Individual interpretation of Islamic law
B. Consensus of qualified Islamic jurists
C. Community traditions
D. Personal opinions of Muslims

4. Which of the following is a condition for valid Ijma?

A. Agreement of unqualified individuals
B. Contradiction of the Qur'an
C. Agreement of qualified jurists
D. Rejection of the Sunnah

5. Ijma Sukuti refers to:

A. Explicit scholarly agreement
B. Tacit scholarly agreement
C. Rejection of scholarly opinions
D. Personal legal interpretation

6. Which secondary source of Sharia involves analogical deduction?

A. Istishab
B. Qiyas
C. 'Urf
D. Ijma

7. The original case in Qiyas is known as:

A. Far'
B. 'Illah
C. Asl
D. Hukm

8. In Qiyas, the effective cause connecting two cases is known as:

A. Hukm
B. 'Illah
C. Far'
D. Ijma

9. A newly developed intoxicating substance is compared with wine. Which principle is being applied?

A. Istishab
B. Ijma
C. Qiyas
D. 'Urf

10. The original legal ruling in Qiyas is referred to as:

A. Hukm
B. Far'
C. Asl
D. Maslahah

11. Istishab is based on the principle of:

A. Rejecting all traditions
B. Presumption of continuity
C. Collective agreement
D. Analogical deduction

12. A person who is certain that they have performed Wudhu but later develops doubt should:

A. Automatically repeat Wudhu
B. Ignore the established certainty
C. Maintain the established state unless there is evidence of invalidation
D. Stop performing Salah permanently

13. Which of the following best describes 'Urf?

A. Analogical reasoning
B. Accepted customary practice
C. Scholarly consensus
D. Presumption of continuity

14. A valid customary practice in Islamic jurisprudence is called:

A. 'Urf Fasid
B. 'Urf Sahih
C. Qiyas
D. Istishab

15. Which of the following is an example of 'Urf Fasid?

A. Respectful greetings
B. Honest business practices
C. Forced marriage
D. Hospitality towards visitors

16. A custom followed by a particular community is known as:

A. 'Urf Khass
B. 'Urf Amm
C. Ijma Sarih
D. Maslahah Mursalah

17. Maslahah Mursalah primarily deals with:

A. Personal wealth accumulation
B. Public welfare and prevention of harm
C. Rejection of cultural practices
D. Individual scholarly disagreement

18. Which of the following is an example of Maslahah Mursalah?

A. Promoting corruption
B. Encouraging road accidents
C. Establishing public hospitals
D. Promoting dishonest business

19. Which objective of Sharia focuses on the protection of human life?

A. Hifz al-Din
B. Hifz al-Mal
C. Hifz al-Nafs
D. Hifz al-Aql

20. Hifz al-Mal refers to the protection of:

A. Religion
B. Property
C. Intellect
D. Family

21. Which of the following is a major objective of Sharia?

A. Promoting injustice
B. Protecting human intellect
C. Encouraging dishonesty
D. Promoting exploitation

22. Which secondary source can be used to maintain an established legal position in the absence of evidence of change?

A. Ijma
B. Istishab
C. Qiyas
D. 'Urf

23. Which of the following is a primary source of Sharia?

A. Maslahah Mursalah
B. 'Urf
C. Sunnah
D. Istishab

24. The practice of qualified scholars consulting on emerging Islamic legal issues promotes:

A. Ijma
B. 'Urf Fasid
C. Personal prejudice
D. Unlawful innovation

25. A Muslim scholar examining whether a modern online transaction involves fraud is applying Islamic legal reasoning to:

A. Modern commercial relationships
B. Traditional clothing
C. Agricultural seasons
D. Historical events only

26. Which road safety measure best demonstrates the protection of life?

A. Ignoring road signs
B. Overspeeding near schools
C. Installing pedestrian crossings
D. Carrying excess passengers

27. A community custom is acceptable under Islamic jurisprudence when it:

A. Contradicts the Qur'an
B. Promotes injustice
C. Is consistent with Islamic teachings
D. Encourages exploitation

28. Which of the following is a challenge in applying secondary sources of Sharia?

A. Proper scholarly consultation
B. Misinterpretation of Islamic principles
C. Promotion of education
D. Respect for valid customs

29. Which secondary source is particularly associated with collective scholarly agreement?

A. Ijma
B. Qiyas
C. Istishab
D. Maslahah Mursalah

30. The overall importance of secondary sources of Sharia is that they:

A. Replace the Qur'an and Sunnah
B. Allow unrestricted personal opinions
C. Help apply Islamic legal principles to new situations
D. Eliminate the need for Islamic scholars

SECTION B – 50 MARKS

Structured Questions

Answer all questions. The questions carry 50 marks in total.

1. Introduction to Sharia (8 marks)

a) Define the term Sharia. (2 marks)

b) Identify the two primary sources of Sharia. (2 marks)

c) Explain four reasons why Fiqh is important in the life of Muslims. (4 marks)

2. Ijma (8 marks)

a) Define Ijma. (2 marks)

b) Distinguish between Ijma Sarih and Ijma Sukuti. (2 marks)

c) Explain four conditions for a valid Ijma. (4 marks)

3. Qiyas (8 marks)

a) Define Qiyas. (2 marks)

b) Identify the four essential elements of Qiyas. (4 marks)

c) Explain two ways in which Qiyas helps Muslims address modern challenges. (2 marks)

4. Istishab (8 marks)

a) Explain the meaning of Istishab. (2 marks)

b) Give three examples of the application of Istishab in everyday life. (3 marks)

c) Explain three conditions for applying Istishab. (3 marks)

5. 'Urf (9 marks)

a) Define 'Urf. (2 marks)

b) Differentiate between 'Urf Sahih and 'Urf Fasid. (2 marks)

c) Explain three conditions for accepting a custom under Islamic jurisprudence. (3 marks)

d) Give two examples of acceptable customary practices among Kenyan Muslim communities. (2 marks)

6. Maslahah Mursalah and its application (9 marks)

a) Define Maslahah Mursalah. (2 marks)

b) Identify the five major objectives of Sharia. (5 marks)

c) Explain two ways in which Maslahah Mursalah can be applied to promote road safety in Kenya. (2 marks)

ANSWER KEY AND MARKING SCHEME

Section A: Multiple Choice Answers

Question	Answer	Question	Answer
1	B	16	A
2	C	17	B
3	B	18	C
4	C	19	C
5	B	20	B
6	B	21	B
7	C	22	B
8	B	23	C
9	C	24	A
10	A	25	A
11	B	26	C
12	C	27	C
13	B	28	B
14	B	29	A
15	C	30	C

Section B: Suggested Marking Scheme

1. Introduction to Sharia (8 marks)

a) Sharia refers to the divine guidance and principles revealed by Allah (SWT) to guide humanity in matters of worship, morality, relationships and conduct. (2 marks)

b)

- The Qur'an. (1 mark)
- Sunnah. (1 mark)

c) Importance of Fiqh:

Award 1 mark for each well-explained point.

- Guides Muslims on how to perform acts of worship correctly.
- Promotes justice and fairness.
- Regulates family and social relationships.
- Promotes honesty in business transactions.
- Helps prevent wrongdoing and exploitation.
- Promotes peaceful coexistence.
- Strengthens religious understanding.
- Guides Muslims in making responsible decisions.

(Any four × 1 = 4 marks)

2. Ijma (8 marks)

a) Ijma is the agreement or consensus of qualified Muslim jurists on an Islamic legal ruling concerning a particular issue after the death of Prophet Muhammad (SAW). (2 marks)

b)

- Ijma Sarih: Explicit agreement openly expressed by qualified scholars. (1 mark)
- Ijma Sukuti: Tacit agreement where qualified scholars become aware of an expressed opinion but do not openly object; its authority is disputed. (1 mark)

c) Conditions for valid Ijma:

- Agreement must involve qualified Islamic jurists.
- It must concern an Islamic legal issue.
- The agreement must be genuine.
- It must not contradict the Qur'an or authentic Sunnah.
- Scholars must possess adequate knowledge of the issue.
- The consensus must occur after the death of Prophet Muhammad (SAW).

(Any four × 1 = 4 marks)

3. Qiyas (8 marks)

a) Qiyas is the process of deriving a legal ruling for a new situation by comparing it with an existing situation whose ruling is established in Islamic sources because they share the same effective cause. (2 marks)

b) Four elements:

- Asl – Original case. (1 mark)
- Far' – New case. (1 mark)
- Hukm – Original legal ruling. (1 mark)
- 'Illah – Effective cause. (1 mark)

c) Ways Qiyas addresses modern challenges:

- Helps examine new intoxicating substances by comparing them with established intoxicants.
- Helps apply Islamic principles of honesty to modern electronic transactions.
- Helps address modern gambling practices.
- Helps apply established commercial principles to online business transactions.

(Any two × 1 = 2 marks)

4. Istishab (8 marks)

a) Istishab is the principle of presuming that an established condition or legal position continues until reliable evidence establishes that it has changed. (2 marks)

b) Examples:

- A person who is certain of having Wudhu maintains that state until evidence establishes that it has been broken.
- A person remains the recognised owner of property until a lawful transfer is established.
- A debt remains outstanding until payment or lawful discharge is established.
- An established marriage continues until a valid dissolution is established.

(Any three × 1 = 3 marks)

c) Conditions:

- There must be an established previous condition.
- There must be uncertainty about whether the condition has changed.
- There must be no reliable evidence establishing a change.
- The presumption must not contradict an explicit Islamic ruling.

(Any three × 1 = 3 marks)

5. 'Urf (9 marks)

a) 'Urf refers to a customary practice or accepted tradition recognised and followed by a community, which may be considered in Islamic legal reasoning if it does not contradict Islamic teachings. (2 marks)

b)

- 'Urf Sahih is an acceptable custom consistent with Islamic teachings. (1 mark)
- 'Urf Fasid is an unacceptable custom that contradicts Islamic teachings or promotes wrongdoing. (1 mark)

c) Conditions:

- Must not contradict the Qur'an.

- Must not contradict authentic Sunnah.
- Must be recognised by the relevant community.
- Must not promote injustice or harm.
- Must be applicable to the issue under consideration.
- Must not contradict a valid express agreement.

(Any three × 1 = 3 marks)

d) Examples:

- Acceptable ways of organising wedding celebrations.
- Respectful traditional greetings.
- Hospitality towards visitors.
- Acceptable gift-giving practices.
- Locally accepted methods of conducting business.

(Any two × 1 = 2 marks)

6. Maslahah Mursalah and its application (9 marks)

a) Maslahah Mursalah is the consideration of public welfare or benefit in Islamic legal reasoning where no specific text addresses the particular measure, provided it is consistent with the objectives of Sharia. (2 marks)

b) Five objectives:

1. Hifz al-Din – Protection of religion. (1 mark)
2. Hifz al-Nafs – Protection of life. (1 mark)
3. Hifz al-Aql – Protection of intellect. (1 mark)
4. Hifz al-Nasl – Protection of family and lineage. (1 mark)
5. Hifz al-Mal – Protection of property. (1 mark)

c) Application to road safety in Kenya:

- Installation of speed bumps near schools to protect learners from road accidents. (1 mark)
- Provision of pedestrian crossings and footbridges to protect road users. (1 mark)

Other acceptable responses include road safety education, enforcement of helmet requirements, proper road signage and regulation of vehicle speeds.

STRAND 2.0: FIQH AL-IBADAT WAL MUAMALAT

SUB-STRAND 2.11: IJTIHAD

1.0 INTRODUCTION TO IJTIHAD

1.1 Meaning of Ijtihad

The word **Ijtihad** is derived from the Arabic word *Jahada*, which means to strive, exert effort or struggle.

In Islamic jurisprudence (Fiqh), Ijtihad refers to the intellectual effort made by a qualified Muslim scholar (Mujtahid) to derive an Islamic legal ruling on an issue by carefully examining the sources of Sharia.

It involves using knowledge, reasoning and scholarly investigation to establish the appropriate Islamic ruling where an explicit ruling is not readily available in the Qur'an and authentic Sunnah.

Definition:

Ijtihad is the systematic intellectual effort made by a qualified Islamic scholar to derive a Sharia ruling from the recognised sources of Islamic law when addressing a matter that requires scholarly interpretation.

1.2 Who is a Mujtahid?

A **Mujtahid** is a qualified Muslim scholar who possesses the necessary knowledge, skills and intellectual ability to exercise Ijtihad.

A Mujtahid:

- Understands the Qur'an and its interpretation.
- Has extensive knowledge of the Sunnah of Prophet Muhammad (peace be upon him).
- Understands Arabic and its linguistic principles.
- Understands the principles of Islamic jurisprudence (Usul al-Fiqh).
- Can analyse legal issues using recognised methods of Islamic reasoning.
- Understands the objectives of Sharia (Maqasid al-Sharia).
- Can distinguish authentic evidence from weak or unreliable evidence.

Example:

When Muslim scholars examine the permissibility of organ transplantation, they investigate relevant Islamic principles, available textual evidence, preservation of human life, medical facts and possible benefits and harms before reaching a legal conclusion.

This is an example of applying scholarly reasoning to a contemporary issue.

1.3 Background and Development of Ijtihad

Ijtihad has played an important role in the development of Islamic jurisprudence throughout Islamic history.

1. During the lifetime of Prophet Muhammad (PBUH), Muslims referred to him for guidance on religious and social matters.

2. The Qur'an and Sunnah provided the primary foundations of Islamic guidance.
3. After the death of Prophet Muhammad (PBUH), Muslim communities encountered new situations that required legal interpretation.
4. The companions of the Prophet applied their understanding of the Qur'an and Sunnah when addressing matters without an explicit ruling.
5. Later Muslim scholars developed systematic methods of interpreting Islamic law.
6. The major schools of Islamic jurisprudence developed sophisticated approaches to legal reasoning.
7. Ijtihad continues to assist Muslim scholars in addressing contemporary issues affecting Muslim societies.

Important: Ijtihad does not mean changing Islam according to personal preferences. It must be based on recognised Islamic sources, sound scholarship and established principles of jurisprudence.

2.0 SOURCES OF ISLAMIC LAW AND THE POSITION OF IJTIHAD

Islamic law is based on sources that guide Muslims in matters of worship, social relationships, morality, economic activities and justice.

2.1 Primary Sources of Sharia

The primary sources are:

A. The Qur'an

The Qur'an is the revealed word of Allah (SWT), which was revealed to Prophet Muhammad (PBUH) through Angel Jibril.

It is the first and most authoritative source of Islamic law.

Importance:

- Provides fundamental religious teachings.
- Establishes principles of justice and fairness.
- Gives guidance on worship and moral conduct.
- Provides rulings on marriage, inheritance, trade and other matters.
- Forms the foundation upon which other sources of Islamic law operate.

B. The Sunnah

Sunnah refers to the teachings, actions, approvals and practices of Prophet Muhammad (PBUH).

Importance:

- Explains teachings contained in the Qur'an.
- Provides practical examples of Islamic worship.
- Guides Muslims in their daily activities.
- Clarifies legal and moral responsibilities.
- Helps scholars understand and interpret Islamic rulings.

2.2 Secondary Sources of Islamic Law

Secondary sources are recognised legal methods and supplementary sources used by Muslim jurists to derive rulings where appropriate.

They operate within the authority of the Qur'an and Sunnah.

The commonly discussed sources include:

1. Ijma (consensus).
2. Qiyas (analogical reasoning).
3. Ijtihad (independent scholarly reasoning).
4. Istihsan (juristic preference).
5. Maslahah Mursalah (consideration of public interest).
6. Urf (recognised custom).
7. Sadd al-Dhara'i (blocking the means to harm).
8. Istishab (presumption of continuity).

Note: The recognition, scope and classification of these sources differ among Islamic schools of jurisprudence. Ijtihad is also a broader process of legal reasoning rather than simply one additional source alongside all the others.

2.3 Relationship Between Ijtihad and Other Sources

- Ijtihad draws upon the Qur'an and Sunnah.
- It may employ Qiyas, Maslahah and other recognised legal methods.
- Ijma provides an important source of legal authority.
- Ijtihad helps scholars address new circumstances.
- Secondary legal methods must not contradict clear and definitive teachings of the Qur'an and authentic Sunnah.

3.0 PRINCIPLES OF IJTIHAD

3.1 Meaning of the Principles of Ijtihad

The principles of Ijtihad are the fundamental guidelines, rules and standards that qualified Muslim scholars must observe when interpreting Islamic law and deriving legal rulings.

These principles ensure that Ijtihad is conducted systematically, objectively and in accordance with the teachings of Islam.

They prevent scholars from making legal decisions based on personal interests, ignorance or unsupported opinions.

3.2 Main Principles of Ijtihad

1. Reliance on the Qur'an

- The Qur'an is the primary source of Islamic law.
- Every legal interpretation must respect its teachings and guidance.
- A scholar must examine relevant Qur'anic verses before deriving a ruling.
- Ijtihad cannot be used to contradict a clear and definitive command in the Qur'an.

Example: A scholar addressing issues of inheritance must consider the inheritance provisions established in Surah An-Nisa.

2. Reliance on the Sunnah

- The Sunnah is the second primary source of Islamic law.
- Scholars must examine relevant authentic Hadith.
- The Sunnah explains, clarifies and provides practical applications of Qur'anic teachings.
- Legal decisions must take into consideration the authenticity and meaning of relevant Hadith.

Example: Islamic scholars refer to the Sunnah when explaining the correct performance of Salah.

3. Observance of Ijma

- Ijma refers to the consensus of qualified Muslim jurists on a particular legal matter.
- It is an important source of Islamic jurisprudence.
- A scholar conducting Ijtihad must consider established scholarly consensus.
- An individual scholar should not disregard an established valid consensus.

Example: A scholar examining a new financial transaction should investigate whether there is an established consensus on the relevant underlying legal principle.

4. Application of Qiyas

- Qiyas means analogical reasoning.
- It involves applying an existing Islamic ruling to a new issue because both share an effective legal cause (Illah).
- It helps scholars address matters that are not explicitly discussed in the primary texts.
- The original ruling and the new issue must have a legally relevant common cause.

Example: Scholars have used analogy to extend the prohibition of intoxicating substances beyond traditional alcoholic drinks to other substances that cause intoxication.

5. Consideration of Maqasid al-Sharia

Maqasid al-Sharia refers to the higher objectives and purposes of Islamic law.

Ijtihad should promote the fundamental objectives of Sharia, including:

- Protection of religion (Hifz al-Din).
- Protection of life (Hifz al-Nafs).
- Protection of intellect (Hifz al-Aql).
- Protection of family and lineage (Hifz al-Nasl).
- Protection of property (Hifz al-Mal).

These objectives help scholars evaluate whether a legal decision promotes human welfare and prevents harm.

Example: Islamic scholars may consider the preservation of human life when examining the permissibility of certain medical treatments.

6. Consideration of Maslahah

Maslahah means public interest, welfare or benefit.

- Islamic legal decisions should promote genuine public welfare.
- Scholars consider the benefits and possible harms associated with an issue.
- Public interest must not contradict clear Islamic teachings.
- It helps address emerging social, economic and technological challenges.

Example: Establishing regulations that protect consumers from fraudulent business practices promotes public welfare.

7. Avoidance of Personal Desires

- Ijtihad must not be based on personal interests or selfish motives.
- Scholars should avoid allowing political, financial or social pressure to influence their conclusions.
- Decisions must be supported by Islamic evidence.
- A scholar should be prepared to revise an opinion when stronger evidence becomes available.

Example: A scholar should not declare a prohibited financial practice permissible simply because it benefits a business associate.

8. Consideration of the Arabic Language

- The Qur'an and Sunnah are fundamentally understood through Arabic.
- Scholars must understand Arabic vocabulary, grammar and sentence structures.
- They must examine the meanings of words in their appropriate contexts.
- Correct linguistic interpretation prevents misunderstanding of Islamic texts.

9. Consideration of Context

- Scholars must understand the circumstances surrounding a Qur'anic verse or Hadith.
- They should distinguish between general and specific rulings.
- They must consider the circumstances of the issue being investigated.
- Historical, social and legal contexts may assist in understanding the application of Islamic teachings.

10. Prevention of Harm

Islamic legal reasoning considers the principle that harm should be prevented or removed.

- Decisions should not expose individuals or society to unnecessary harm.
- Scholars should consider the consequences of proposed rulings.
- Harmful practices should be addressed using recognised Islamic legal principles.
- The principle must be applied alongside the other requirements of Sharia.

11. Scholarly Independence and Objectivity

- A Mujtahid should investigate evidence independently.
- Personal prejudice should not influence legal conclusions.
- Scholarly arguments should be supported by reliable evidence.

- Differences of opinion should be handled respectfully.

12. Consistency with the Established Principles of Usul al-Fiqh

Usul al-Fiqh refers to the principles and methodology used to understand and derive Islamic legal rulings.

- Scholars should follow recognised methods of legal interpretation.
- They should understand the relationship between general and specific texts.
- They should distinguish between definitive and speculative evidence.
- They should apply recognised principles of interpretation consistently.

3.3 Summary of the Principles of Ijtihad

Principle	Explanation
Qur'an	Primary foundation of Islamic law
Sunnah	Guidance from the Prophet
Ijma	Scholarly consensus
Qiyas	Analogical reasoning
Maqasid	Objectives of Sharia
Maslahah	Public welfare
Objectivity	Avoiding personal bias
Arabic language	Correct understanding of Islamic texts
Context	Understanding circumstances
Prevention of harm	Protecting individuals and society
Usul al-Fiqh	Following recognised legal methodology

4.0 PROCEDURE FOLLOWED WHEN CONDUCTING IJTIHAD

4.1 Meaning of the Procedure of Ijtihad

The procedure of Ijtihad refers to the systematic steps followed by a qualified scholar when investigating an Islamic legal question and arriving at a Sharia ruling.

A scholar must not rush into making a decision without investigating the available evidence.

4.2 Steps Followed in Conducting Ijtihad

Step 1: Identification of the Legal Problem

- The scholar identifies the issue requiring an Islamic legal ruling.
- The problem must be clearly understood.
- Relevant circumstances are established.
- The scholar determines whether the issue is new or has already been addressed by Islamic scholars.

Example: Determining the Islamic legal position on cryptocurrency transactions.

Step 2: Examination of the Qur'an

- The scholar searches for relevant Qur'anic verses.
- The meanings of the verses are examined.
- Their contexts and legal implications are considered.
- The scholar determines whether the issue has an explicit ruling.

Step 3: Examination of the Sunnah

- Relevant Hadith are identified.
- Their authenticity is examined.
- Their meanings are analysed.
- Their relationship with relevant Qur'anic teachings is established.

Step 4: Examination of Ijma

- The scholar investigates whether a recognised scholarly consensus exists.
- Established legal positions are considered.
- Contradictions with established consensus are avoided.

Step 5: Application of Recognised Legal Methods

Where appropriate, the scholar applies:

- Qiyas.
- Maslahah Mursalah.
- Istihsan.
- Urf.
- Istishab.
- Sadd al-Dhara'i.

The suitability of each method depends on the legal question and the jurisprudential school being followed.

Step 6: Analysis of the Objectives of Sharia

- The scholar examines the impact of the proposed ruling.
- The protection of life, religion, intellect, family and property is considered.
- The potential benefits and harms are assessed.

Step 7: Consultation and Scholarly Discussion

- Other qualified scholars may be consulted.
- Relevant experts may provide technical information.
- Different scholarly opinions are examined.
- The scholar considers the strength of the available evidence.

Step 8: Derivation of the Legal Ruling

- The scholar reaches a conclusion based on the evidence.
- The reasoning behind the ruling is explained.
- The applicable legal principles are identified.
- The scholar clarifies the circumstances under which the ruling applies.

Step 9: Communication of the Ruling

- The ruling is communicated to the Muslim community.
- Its supporting evidence is explained.
- Its limitations and conditions are clarified.
- Muslims are guided on how to apply it.

Step 10: Review When Necessary

- New evidence or relevant circumstances may require further examination.
- Scholars may reassess their conclusions.
- Legal opinions may be refined where justified by stronger evidence.

5.0 QUALITIES OF A MUJTAHID

5.1 Meaning of the Qualities of a Mujtahid

The qualities of a Mujtahid are the intellectual, moral, spiritual and professional characteristics that enable a Muslim scholar to conduct Ijtihad correctly.

A person cannot become a Mujtahid merely by having personal opinions about religious matters.

He or she must possess extensive knowledge and demonstrate the ability to interpret Islamic legal sources using recognised principles.

5.2 Essential Qualities of a Mujtahid

1. Extensive Knowledge of the Qur'an

- Must understand the Qur'an and its teachings.
- Should be familiar with verses relating to Islamic legal matters.
- Must understand the circumstances and meanings of relevant verses.
- Should know how to interpret general and specific verses.

2. Knowledge of the Sunnah

- Must understand the teachings and practices of Prophet Muhammad (PBUH).
- Should have knowledge of authentic Hadith.

- Must understand the classification and authenticity of Hadith.
- Should understand how Hadith explain Qur'anic teachings.

3. Mastery of Arabic Language

- Must understand Arabic vocabulary.
- Should have knowledge of Arabic grammar.
- Must understand linguistic expressions used in the Qur'an and Sunnah.
- Should distinguish between literal and figurative expressions where relevant.

4. Knowledge of Usul al-Fiqh

- Must understand the principles of Islamic jurisprudence.
- Should know the methods used to derive legal rulings.
- Must understand the application of Qiyas, Ijma and other recognised methods.
- Should understand the hierarchy and authority of legal evidence.

5. Knowledge of the Objectives of Sharia

- Must understand the purposes of Islamic law.
- Should appreciate the importance of protecting human welfare.
- Must consider justice, fairness and prevention of harm.
- Should understand the relationship between Islamic rulings and societal welfare.

6. Sound Reasoning Ability

- Must possess strong analytical skills.
- Should compare different pieces of evidence.
- Must identify relationships between existing rulings and new problems.
- Should make logical and evidence-based conclusions.

7. Piety and God-Consciousness (Taqwa)

- Must be conscious of Allah in all decisions.
- Should observe Islamic moral teachings.
- Must avoid using religious knowledge for selfish purposes.
- Should demonstrate commitment to truth and justice.

8. Honesty and Integrity

- Must communicate Islamic teachings truthfully.
- Should not manipulate religious evidence.
- Must acknowledge the limitations of personal knowledge.
- Should not issue rulings for financial or political gain.

9. Impartiality

- Must avoid prejudice.
- Should treat different people fairly.
- Must not allow personal relationships to influence legal conclusions.
- Should consider evidence objectively.

10. Patience and Diligence

- Must investigate issues carefully.
- Should avoid making hurried decisions.
- Must examine different scholarly arguments.
- Should be willing to undertake extensive research.

11. Awareness of Contemporary Issues

- Should understand changes in society.
- Must be familiar with modern developments in science, technology and economics.
- Should understand emerging problems affecting Muslim communities.
- Must be able to relate Islamic principles to contemporary circumstances.

12. Courage and Independence

- Must defend conclusions supported by reliable evidence.
- Should resist inappropriate pressure.
- Must be willing to acknowledge mistakes.
- Should not follow public opinion when it contradicts established Islamic evidence.

5.3 Importance of These Qualities

The qualities of a Mujtahid are important because they:

1. Ensure accuracy in Islamic legal interpretation.
2. Prevent the misuse of Islamic teachings.
3. Promote justice and fairness.
4. Maintain the credibility of Islamic scholarship.
5. Protect Muslims from misleading religious opinions.
6. Promote responsible decision-making.
7. Encourage respect for recognised Islamic sources.
8. Strengthen the development of Islamic jurisprudence.
9. Enable scholars to address emerging challenges.
10. Promote unity and responsible scholarly disagreement.

6.0 SIGNIFICANCE OF IJTIHAD IN THE INTERPRETATION OF ISLAMIC LAW

6.1 Meaning of the Significance of Ijtihad

The significance of Ijtihad refers to the importance and contribution of independent scholarly reasoning in interpreting Islamic law and addressing issues affecting Muslim individuals and communities.

Ijtihad enables Islamic jurisprudence to respond to new circumstances while remaining grounded in the Qur'an and Sunnah.

6.2 Importance of Ijtihad in Muslim Society

1. Addresses Emerging Issues

- New problems arise as societies develop.
- Some modern issues may not have been experienced in the same form during earlier Islamic history.
- Ijtihad enables qualified scholars to examine such issues.
- It helps Muslims obtain guidance on contemporary matters.

Example: Islamic scholars examine the legal and ethical implications of artificial intelligence and digital financial services.

2. Promotes the Development of Islamic Jurisprudence

- It contributes to the expansion of Islamic legal knowledge.
- It enables scholars to examine new legal questions.
- It enriches Islamic jurisprudence with well-supported interpretations.
- It strengthens the application of Islamic principles in changing circumstances.

3. Promotes Justice and Fairness

- Ijtihad helps scholars address complicated legal disputes.
- It encourages decisions based on evidence.
- It promotes fairness in social and economic relationships.
- It supports the protection of individual rights.

4. Provides Solutions to Modern Economic Challenges

- It assists scholars in examining new financial arrangements.
- It helps Muslims understand contemporary banking systems.
- It contributes to discussions about Islamic insurance (Takaful).
- It helps address questions involving digital transactions and investments.

5. Promotes Public Welfare

- It enables scholars to consider the interests of the community.
- It helps address practices that may cause harm.
- It encourages responsible use of resources.
- It promotes the protection of human dignity.

6. Encourages Intellectual Development

- It promotes research and critical thinking.
- It encourages scholars to examine evidence.

- It develops analytical and problem-solving skills.
- It discourages blind acceptance of unsupported religious opinions.

7. Helps Address Medical and Scientific Developments

- It enables scholars to investigate new medical procedures.
- It assists in examining ethical questions involving medical technology.
- It promotes cooperation between religious scholars and medical experts.
- It helps Muslims make informed decisions.

Examples:

- Organ transplantation.
- Assisted reproductive technologies.
- Medical treatment using new technologies.
- End-of-life medical decisions.

8. Promotes the Protection of Human Rights

- It helps scholars examine matters involving human dignity.
- It promotes the protection of life and property.
- It supports justice in family and social relationships.
- It encourages the prevention of exploitation.

9. Promotes Responsible Leadership

- It assists Muslim leaders in addressing emerging community issues.
- It provides religious guidance on social challenges.
- It promotes responsible administration of community affairs.
- It supports ethical decision-making.

10. Strengthens the Relevance of Islamic Teachings

- It demonstrates how enduring Islamic principles can guide changing circumstances.
- It enables Muslims to seek guidance on new challenges.
- It helps connect Islamic teachings with everyday life.
- It promotes the continued study of Islamic jurisprudence.

11. Encourages Scholarly Consultation

- It promotes discussions among qualified scholars.
- It encourages cooperation between experts in different fields.
- It allows different legal opinions to be examined.
- It improves the quality of legal decisions.

12. Helps Resolve Contemporary Social Problems

Ijtihad may assist scholars in addressing:

- Environmental conservation.
- Digital fraud.
- Cybercrime.
- Consumer protection.
- New business practices.
- Family-related challenges.
- Public health concerns.

7.0 EXAMPLES OF DECISIONS ARRIVED AT THROUGH IJTIHAD

7.1 Meaning of Decisions Through Ijtihad

These are legal opinions and rulings reached by qualified Muslim scholars after examining Islamic sources and applying recognised methods of jurisprudential reasoning.

They help Muslims understand how Islamic principles apply to circumstances that require interpretation.

7.2 Examples of Areas Where Ijtihad Is Applied

1. Organ Transplantation

- Modern medicine has made organ transplantation possible.
- Scholars examine the protection of human life.
- They consider the dignity of the human body.
- They investigate consent, medical necessity and possible exploitation.
- Different scholars may reach different conclusions depending on the circumstances and legal methodology applied.

2. Artificial Insemination and Assisted Reproduction

- Modern reproductive technologies raise new ethical and legal questions.
- Scholars examine marriage, lineage and family protection.
- They consider the circumstances under which reproductive procedures may be acceptable.
- Many Islamic rulings distinguish between procedures involving a married couple's own reproductive material and those involving third-party donors.

3. Digital Banking and Electronic Transactions

- Modern society uses electronic platforms to transfer money.
- Scholars examine the principles governing financial transactions.
- They investigate interest (Riba), uncertainty (Gharar) and exploitation.
- They consider the actual structure of the transaction rather than judging it only by its name.

4. Islamic Insurance (Takaful)

- Scholars examine ways of protecting individuals against financial risks.
- They consider cooperation and mutual assistance.
- They assess whether the arrangement complies with Islamic financial principles.

- Takaful models are developed using recognised Islamic contractual principles.

5. Cryptocurrency

- Digital currencies have introduced new financial challenges.
- Scholars investigate their characteristics and uses.
- They examine issues involving speculation, uncertainty, fraud and financial harm.
- Scholarly opinions differ depending on the particular cryptocurrency and transaction.

6. Environmental Conservation

- Environmental destruction affects human beings and other creatures.
- Scholars apply Islamic principles relating to stewardship and prevention of harm.
- They encourage responsible use of natural resources.
- They may support measures to prevent pollution and environmental degradation.

7. Medical Treatment During Fasting

- Modern medical procedures sometimes raise questions about fasting.
- Scholars investigate the nature of the procedure.
- They examine relevant Islamic evidence concerning fasting.
- They consider medical necessity and recognised jurisprudential opinions.

8. Digital Publication of the Qur'an

- Modern technology allows Muslims to access the Qur'an through electronic devices.
- Scholars examine questions involving digital Qur'anic texts, recitation and handling.
- They distinguish between a digital display and a physical Mushaf.
- They provide guidance according to relevant Islamic principles.

9. Online Trade and E-Commerce

- Muslims increasingly purchase and sell goods through digital platforms.
- Scholars examine ownership, payment, delivery and contractual obligations.
- They consider the prevention of fraud and deception.
- They assess whether the transaction meets Islamic requirements.

10. Artificial Intelligence in Society

- Artificial intelligence creates new ethical questions.
- Scholars may examine privacy, accountability, misinformation and human dignity.
- They consider the effects of AI on employment and social relationships.
- They apply established Islamic principles to emerging situations.

Important learning point: These examples illustrate areas of contemporary jurisprudential investigation. They should not be treated as proof that every issue has one universally agreed ruling. The actual ruling depends on the evidence, facts and recognised legal methodology.

8.0 THE ROLE OF SECONDARY SOURCES OF SHARIA IN THE DEVELOPMENT OF ISLAMIC LAW

8.1 Meaning of Secondary Sources of Sharia

Secondary sources of Sharia are recognised methods and supplementary legal authorities that assist Muslim jurists in deriving and applying Islamic rulings.

They complement the Qur'an and Sunnah and help scholars deal with issues requiring further legal interpretation.

8.2 Major Secondary Sources

A. Ijma (Consensus)

Ijma refers to the agreement of qualified Muslim jurists on a legal matter.

Its roles include:

1. Promotes unity among Muslim scholars.
2. Strengthens the authority of established legal rulings.
3. Reduces unnecessary disagreements.
4. Provides guidance on issues that require collective scholarly understanding.
5. Contributes to the continuity of Islamic jurisprudence.

B. Qiyas (Analogical Reasoning)

Qiyas involves extending an established ruling to a new issue because of a shared effective legal cause.

Its roles include:

1. Extends established rulings to new circumstances.
2. Helps address issues not explicitly mentioned in primary texts.
3. Promotes logical legal interpretation.
4. Provides consistency in Islamic jurisprudence.
5. Helps scholars examine emerging social and economic challenges.

Example: The reasoning behind the prohibition of intoxicating substances can be applied to other substances that produce intoxication.

C. Istihsan (Juristic Preference)

Istihsan refers to departing from an apparent analogy in favour of a stronger legal consideration recognised within a particular jurisprudential methodology.

Its roles include:

1. Helps avoid unreasonable hardship.
2. Allows consideration of stronger legal evidence.
3. Promotes fairness.
4. Supports practical solutions to complex issues.
5. Helps scholars apply Islamic law appropriately.

D. Maslahah Mursalah (Unrestricted Public Interest)

Maslahah Mursalah refers to consideration of genuine public benefit in matters where there is no specific text establishing or rejecting the particular measure.

Its roles include:

1. Promotes community welfare.
2. Helps prevent harm.
3. Supports public safety.
4. Addresses changing social needs.
5. Encourages responsible governance.

Example: Developing regulations to protect consumers against fraudulent online businesses.

E. Urf (Custom)

Urf refers to established social customs and practices recognised within a community, provided they do not contradict Islamic teachings.

Its roles include:

1. Helps Islamic law respond to different cultural settings.
2. Promotes consideration of local circumstances.
3. Assists in interpreting business agreements.
4. Helps address customary social practices.
5. Encourages practical application of Islamic legal principles.

Kenyan example: Scholars may examine acceptable local commercial customs when interpreting agreements, provided those customs do not violate Sharia.

F. Istishab (Presumption of Continuity)

Istishab means maintaining an established legal position unless reliable evidence proves otherwise.

Its roles include:

1. Promotes legal certainty.
2. Prevents unnecessary doubts.
3. Provides guidance where evidence is insufficient to establish a change.
4. Supports consistency in legal decisions.
5. Helps resolve certain legal uncertainties.

G. Sadd al-Dhara'i (Blocking the Means to Harm)

This principle involves preventing otherwise permissible actions when they are likely to lead to prohibited harm.

Its roles include:

1. Prevents harmful activities.
2. Protects society from exploitation.
3. Discourages practices leading to wrongdoing.

4. Promotes moral responsibility.
5. Supports the protection of life, property and dignity.

9.0 THE ROLE OF IJTIHAD IN THE DEVELOPMENT OF ISLAMIC LAW

Ijtihad contributes to the development of Islamic law in several ways.

1. **Interpretation of Islamic texts:** Helps scholars explain how Qur'anic and Prophetic teachings apply to different circumstances.

2. **Addressing new challenges:** Provides a framework for investigating emerging legal questions.

3. **Development of jurisprudential schools:** Scholarly reasoning contributed to the development of different approaches within Islamic jurisprudence.

4. **Promotion of legal flexibility:** Allows recognised legal principles to be applied to changing circumstances without abandoning Islamic foundations.

5. **Strengthening legal research:** Encourages scholars to investigate evidence and compare different opinions.

6. **Promotion of justice:** Supports fair decisions in social, economic and family matters.

7. **Development of Islamic finance:** Helps scholars examine modern financial arrangements using Islamic legal principles.

8. **Protection of society:** Helps address practices that threaten human welfare.

9. **Promotion of collective reasoning:** Encourages cooperation among scholars and specialists.

10. **Preservation of Islamic values:** Ensures that new interpretations remain grounded in recognised Islamic sources.

10.0 RELEVANCE OF IJTIHAD IN THE MODERN WORLD

10.1 Meaning of Modern Relevance

The relevance of Ijtihad refers to the ways in which qualified scholarly reasoning continues to provide guidance to Muslims as societies experience social, economic, technological, scientific and environmental changes.

10.2 Relevance of Ijtihad in Contemporary Muslim Society

1. Technology and Digital Communication

- Addresses ethical questions arising from social media.
- Helps examine online fraud and cybercrime.
- Promotes responsible use of digital communication.
- Helps Muslims understand issues involving privacy and digital information.

2. Modern Financial Systems

- Helps Muslims examine contemporary banking.
- Addresses questions involving digital currencies.
- Supports the development of Sharia-compliant financial products.
- Helps prevent exploitation through unfair financial practices.

3. Medical and Health Developments

- Assists in evaluating new medical procedures.
- Helps address ethical issues involving organ transplantation.
- Provides guidance on reproductive technologies.
- Encourages protection of human life and dignity.

4. Environmental Conservation

- Promotes responsible use of natural resources.
- Encourages protection of water sources.
- Supports measures against pollution.
- Reinforces the Islamic responsibility of human beings as stewards of the earth.

5. Family and Social Relationships

- Helps scholars address emerging family challenges.
- Promotes justice in family matters.
- Supports protection of children's rights.
- Encourages responsible relationships within society.

6. Education

- Helps address ethical issues in modern education.
- Promotes access to beneficial knowledge.
- Encourages the responsible use of technology in learning.
- Supports the development of Muslim educational institutions.

7. Governance and Public Administration

- Encourages fairness and accountability.
- Helps address corruption and abuse of public resources.
- Promotes protection of public property.
- Supports ethical leadership.

10.3 Relevance of Ijtihad in the Kenyan Context

In Kenya, Muslims live in a diverse society with people from different religious and cultural backgrounds. Ijtihad can assist qualified Muslim scholars in addressing challenges affecting Muslim communities while maintaining respect for Islamic teachings and the country's legal framework.

Examples include:

1. **Islamic banking:** Helping Muslims understand financial products offered by Islamic financial institutions in Kenya.

2. **Online business:** Providing guidance on honesty, contractual obligations and consumer protection in digital trade.

3. **Education:** Addressing ethical issues arising from technology, research and modern educational practices.

4. **Healthcare:** Examining contemporary medical procedures and their implications under Islamic law.

5. **Environmental protection:** Promoting conservation of forests, rivers and other natural resources.

6. **Family welfare:** Providing guidance on marriage, family responsibilities and the protection of children.

7. **Community development:** Encouraging responsible management of mosques, charitable institutions and community resources.

8. **Employment:** Addressing ethical questions involving contracts, wages, workplace conduct and fairness.

Application activity:

Learners should discuss how Islamic principles can guide Muslims in conducting honest online businesses in Kenya.

11.0 CHALLENGES FACING THE APPLICATION OF IJTIHAD

Despite its importance, the application of Ijtihad faces several challenges.

1. **Lack of qualified scholars:** Some communities lack scholars with sufficient knowledge to undertake independent legal reasoning.

2. **Differences among Islamic schools:** Different jurisprudential schools may apply different methodologies and reach different conclusions.

3. **Misinterpretation of Islamic sources:** Incorrect understanding of the Qur'an and Sunnah can lead to inappropriate rulings.

4. **Influence of personal interests:** Some individuals may allow financial or political interests to influence religious opinions.

5. **Rapid technological developments:** New inventions and practices may emerge faster than scholars can investigate them.

6. **Limited research resources:** Some scholars may lack access to relevant scientific, economic and technological information.

7. **Sectarian disagreements:** Excessive divisions may discourage cooperation among Muslim scholars.

8. **Public misunderstanding:** Some Muslims may confuse genuine Ijtihad with personal opinions or arbitrary changes to Islamic law.

9. **Pressure from society:** Scholars may face pressure to support popular opinions even where the evidence does not support them.

10. **Insufficient collaboration:** Limited cooperation between religious scholars and experts in other disciplines can affect the quality of decisions.

11.1 Ways of Addressing the Challenges

- Promote quality Islamic education.
- Train qualified scholars in Usul al-Fiqh.
- Encourage scholarly research.
- Promote cooperation among different Islamic schools.
- Encourage consultation with experts in science, medicine and economics.
- Strengthen institutions responsible for Islamic scholarship.
- Promote integrity and independence among religious leaders.

- Encourage Muslims to seek guidance from recognised qualified scholars.
- Promote responsible use of modern technology.
- Encourage respectful discussion of differences in legal opinions.

12.0 APPLICATION OF IJTIHAD IN EVERYDAY LIFE

Muslims can benefit from the outcomes of Ijtihad in different aspects of their daily activities.

Area of life	**Application**
Banking	Understanding Sharia-compliant financial products
Healthcare	Examining new medical procedures
Education	Addressing ethical issues in modern learning
Business	Promoting fair online transactions
Environment	Encouraging conservation
Technology	Promoting responsible digital conduct
Family	Addressing emerging family issues
Employment	Promoting fairness in contracts
Governance	Supporting accountability and justice
Community welfare	Protecting public interest

12.1 Values Promoted Through Ijtihad

Ijtihad promotes the following values:

- **Integrity:** Scholars must be honest when interpreting Islamic teachings.
- **Responsibility:** Legal decisions should consider their effects on society.
- **Justice:** Decisions should promote fairness.
- **Respect:** Muslims should respect qualified scholarly differences.
- **Diligence:** Scholars should investigate issues carefully.
- **Tolerance:** Muslims should handle legitimate differences peacefully.
- **Knowledge:** Ijtihad encourages lifelong learning.
- **Accountability:** Scholars should be answerable for the evidence and reasoning behind their opinions.

SUGGESTED LEARNING ACTIVITIES

The following activities can be used by teachers and learners in a Kenyan Grade 11 classroom.

Activity 1: Research on the Principles of Ijtihad

- Learners work in groups.
- Each group researches one principle of Ijtihad.
- They identify its meaning and importance.
- They provide relevant examples.
- Each group presents its findings.

Activity 2: Group Discussion

Discussion question:

Why is Ijtihad important in the interpretation of Islamic law in modern society?

Expected discussion areas:

- Technological development.
- Modern financial systems.
- Medical developments.
- Environmental protection.
- Social challenges.

Activity 3: Case Study

A Muslim entrepreneur in Kenya wants to introduce an online payment platform. The platform charges users different transaction fees and provides short-term credit.

Learners discuss:

- Why should the business arrangement be examined by qualified scholars?
- Which principles of Islamic jurisprudence may be relevant?
- Why should the actual contract be investigated?
- What role can public interest play?

Activity 4: Qualities of a Mujtahid

- Learners identify the qualities of a Mujtahid.
- They prepare a classroom chart.
- They explain why each quality is important.
- They display the chart.

Activity 5: Contemporary Relevance of Ijtihad

Learners investigate the relevance of Ijtihad in the Muslim world today and present their findings.

16.0 KEY TERMS AND THEIR MEANINGS

Term	Meaning
Ijtihad	Scholarly effort to derive Islamic legal rulings
Mujtahid	Qualified scholar capable of exercising Ijtihad
Fiqh	Understanding of Islamic legal rulings
Sharia	Divine guidance and law in Islam
Usul al-Fiqh	Principles and methodology of Islamic jurisprudence
Qur'an	Revealed word of Allah
Sunnah	Teachings, actions and approvals of Prophet Muhammad
Ijma	Scholarly consensus
Qiyas	Analogical reasoning
Maslahah	Public interest or welfare
Istihsan	Juristic preference
Urf	Recognised custom
Istishab	Presumption of continuity
Maqasid al-Sharia	Objectives of Islamic law
Taqwa	God-consciousness
Illah	Effective legal cause
Gharar	Excessive uncertainty in a transaction
Riba	Prohibited interest or usurious gain
Takaful	Islamic cooperative insurance arrangement

PART TWO: GRADE 11 IRE REVISION EXERCISES

SECTION A: MULTIPLE-CHOICE QUESTIONS

Answer all questions. Each question carries 1 mark.

1. The term Ijtihad is derived from the Arabic word Jahada, which means

A. To worship continuously

B. To strive or exert effort

C. To give charity

D. To travel widely

2. In Islamic jurisprudence, Ijtihad refers to

A. Replacing the Qur'an with human opinions

B. Independent scholarly effort to derive legal rulings

C. Rejecting the Sunnah

D. Changing Islamic teachings to suit society

3. A qualified scholar who exercises Ijtihad is known as a

A. Muadhin

B. Muqallid

C. Mujtahid

D. Muezzin

4. Which of the following is the primary source of Islamic law?

A. Qiyas

B. Urf

C. Istihsan

D. Qur'an

5. The second primary source of Islamic law is

A. Sunnah

B. Maslahah

C. Urf

D. Istishab

6. The term Ijma refers to

A. Personal opinion

B. Scholarly consensus

C. Analogical reasoning

D. Public interest

7. Qiyas involves

A. Rejection of established Islamic rulings

B. Following cultural practices without examination

C. Applying an existing ruling to a new issue through analogy

D. Replacing the Qur'an with Hadith

8. The main purpose of Maqasid al-Sharia is to

A. Promote the objectives and purposes of Islamic law

B. Encourage unnecessary disagreements

C. Replace the primary sources of Sharia

D. Promote personal interests

9. Which of the following refers to public interest?

A. Riba

B. Gharar

C. Maslahah

D. Taqwa

10. A scholar who interprets Islamic texts should possess extensive knowledge of

A. Politics only

B. Arabic language

C. Business management only

D. Geography only

11. Which quality prevents a Mujtahid from being influenced by selfish interests?

A. Integrity

B. Pride

C. Greed

D. Impatience

12. Which of the following is an essential requirement for conducting Ijtihad?

A. Personal popularity

B. Wealth

C. Political position

D. Knowledge of Usul al-Fiqh

13. The principle of Istihsan is commonly translated as

A. Scholarly consensus

B. Juristic preference

C. Public interest

D. Presumption of continuity

14. Urf refers to

A. Analogy

B. Consensus

C. Recognised custom

D. Religious pilgrimage

15. Istishab is based on the principle of

A. Presumption of continuity

B. Personal preference without evidence

C. Rejecting established rulings

D. Political influence

16. Sadd al-Dhara'i aims at

A. Encouraging harmful practices

B. Blocking means that may lead to harm

C. Promoting unlawful transactions

D. Replacing Islamic teachings

17. Which of the following is a quality of a Mujtahid?

A. Dishonesty

B. Bias

C. Ignorance

D. Sound reasoning ability

18. Why should a Mujtahid understand Arabic?

A. To understand the language of the Qur'an and relevant Islamic texts

B. To avoid studying Hadith

C. To replace Islamic sources

D. To promote cultural superiority

19. One of the major objectives of Sharia is the protection of

A. Wealthy individuals only

B. Political leaders only

C. Human life

D. Particular communities only

20. Which of the following is an example of a contemporary issue that may require Ijtihad?

A. The historical construction of the Kaaba

B. Digital financial transactions

C. The existence of the Qur'an

D. The obligation of Salah

21. The principle of Maslahah is mainly concerned with

A. Public welfare

B. Personal fame

C. Political competition

D. Cultural superiority

22. Which of the following best describes the role of Ijtihad in modern society?

A. Abolishing Islamic teachings

B. Rejecting all earlier scholarship

C. Addressing emerging issues through recognised Islamic legal reasoning

D. Promoting personal religious opinions

23. Which of the following is a challenge facing Ijtihad?

A. Scholarly research

B. Cooperation among experts

C. Availability of reliable evidence

D. Lack of qualified scholars

24. A Mujtahid should avoid making decisions based on

A. Authentic Hadith

B. Personal desires

C. Recognised legal principles

D. Qur'anic teachings

25. The protection of intellect is known in Arabic as

A. Hifz al-Aql

B. Hifz al-Mal

C. Hifz al-Nasl

D. Hifz al-Din

26. Islamic scholars examining the permissibility of organ transplantation are considering

A. Only political interests

B. Only cultural traditions

C. Contemporary medical and ethical issues

D. Replacing Islamic teachings

27. One importance of Ijtihad in Islamic jurisprudence is that it

A. Discourages research

B. Promotes the development of Islamic legal knowledge

C. Encourages ignorance

D. Abolishes the Sunnah

28. A recognised local custom that does not contradict Islamic teachings is known as

A. Riba

B. Gharar

C. Urf

D. Ibadah

29. Which of the following encourages collective scholarly decision-making?

A. Consultation among qualified scholars

B. Personal bias

C. Unverified information

D. Selfish interests

30. The most appropriate way of addressing disagreements arising from Ijtihad is to

A. Reject all scholars

B. Create hostility

C. Ignore all evidence

D. Respectfully examine the evidence and scholarly reasoning

SECTION B: STRUCTURED QUESTIONS

50 Marks

Answer all questions. Each question carries 10 marks.

QUESTION 1: INTRODUCTION TO IJTIHAD (10 MARKS)

a) Define the term Ijtihad. (2 marks)

b) Explain four characteristics of Ijtihad. (4 marks)

c) Identify four responsibilities of a Mujtahid when interpreting Islamic law. (4 marks)

QUESTION 2: PRINCIPLES OF IJTIHAD (10 MARKS)

a) Explain the meaning of the principles of Ijtihad. (2 marks)

b) Describe four principles that guide the application of Ijtihad. (8 marks)

QUESTION 3: QUALITIES OF A MUJTAHID (10 MARKS)

a) Define the term Mujtahid. (2 marks)

b) Explain four intellectual qualities required of a Mujtahid. (4 marks)

c) Discuss four moral qualities that should be demonstrated by a Mujtahid. (4 marks)

QUESTION 4: SIGNIFICANCE OF IJTIHAD (10 MARKS)

a) Explain the meaning of the significance of Ijtihad. (2 marks)

b) Discuss four ways in which Ijtihad contributes to the interpretation and development of Islamic law. (8 marks)

QUESTION 5: SECONDARY SOURCES OF SHARIA (10 MARKS)

a) Explain the meaning of secondary sources of Sharia. (2 marks)

b) Describe four secondary legal methods or sources used in Islamic jurisprudence. (8 marks)

QUESTION 6: IJTIHAD IN MODERN SOCIETY (10 MARKS)

a) Explain two reasons why Ijtihad remains relevant in modern society. (4 marks)

b) Discuss three challenges facing the application of Ijtihad in contemporary Muslim communities. (6 marks)

PART THREE: ANSWER GUIDE AND MARKING SCHEME

SECTION A: MULTIPLE-CHOICE ANSWERS

Question	Answer	Question	Answer
1	B	16	B
2	B	17	D
3	C	18	A
4	D	19	C

5	A	20	B
6	B	21	A
7	C	22	C
8	A	23	D
9	C	24	B
10	B	25	A
11	A	26	C
12	D	27	B
13	B	28	C
14	C	29	A
15	A	30	D

SECTION B: SUGGESTED MARKING SCHEME

QUESTION 1: INTRODUCTION TO IJTIHAD (10 MARKS)

a) Define Ijtihad. (2 marks)

- Ijtihad is the intellectual effort made by a qualified Muslim scholar to derive an Islamic legal ruling from recognised sources of Sharia. (2 marks)

b) Explain four characteristics of Ijtihad. (4 marks)

Award 1 mark each.

1. It is conducted by qualified Muslim scholars.
2. It involves independent scholarly reasoning.
3. It is based on the Qur'an and Sunnah.
4. It follows recognised principles of Islamic jurisprudence.
5. It addresses legal issues requiring interpretation.
6. It involves careful investigation of evidence.
7. It aims at deriving appropriate Islamic legal rulings.

c) Identify four responsibilities of a Mujtahid. (4 marks)

Award 1 mark each.

1. Examining relevant Qur'anic verses.

2. Investigating authentic Hadith.
3. Applying recognised legal principles.
4. Examining the circumstances of the legal issue.
5. Consulting other qualified scholars where appropriate.
6. Deriving evidence-based legal rulings.
7. Explaining the reasoning behind legal decisions.
8. Avoiding personal bias.

QUESTION 2: PRINCIPLES OF IJTIHAD (10 MARKS)

a) Explain the meaning of the principles of Ijtihad. (2 marks)

- These are the fundamental guidelines and rules that qualified scholars follow when interpreting Islamic sources and deriving legal rulings. (2 marks)

b) Describe four principles that guide the application of Ijtihad. (8 marks)

Award 2 marks for each well-explained principle.

1. **Reliance on the Qur'an:** The Qur'an is the primary source of Islamic law and provides the foundation for legal interpretation.

2. **Reliance on the Sunnah:** Scholars examine the teachings and practices of Prophet Muhammad (PBUH) to understand Islamic rulings.

3. **Observance of Ijma:** Established scholarly consensus must be considered when deriving legal rulings.

4. **Application of Qiyas:** Scholars use analogy to extend an established ruling to a new issue sharing the same effective legal cause.

5. **Consideration of Maslahah:** Genuine public welfare is considered when investigating issues that require legal interpretation.

6. **Consideration of Maqasid al-Sharia:** Legal decisions should promote the objectives of Islamic law.

7. **Avoidance of personal desires:** Scholars must base conclusions on reliable evidence rather than selfish interests.

8. **Consideration of context:** Scholars examine the circumstances surrounding the issue and relevant Islamic texts.

QUESTION 3: QUALITIES OF A MUJTAHID (10 MARKS)

a) Define the term Mujtahid. (2 marks)

- A Mujtahid is a qualified Muslim scholar who possesses the necessary knowledge and ability to exercise Ijtihad and derive Islamic legal rulings. (2 marks)

b) Explain four intellectual qualities required of a Mujtahid. (4 marks)

Award 1 mark each.

1. Extensive knowledge of the Qur'an.
2. Knowledge of authentic Hadith.
3. Mastery of Arabic language.

4. Knowledge of Usul al-Fiqh.
5. Knowledge of Maqasid al-Sharia.
6. Sound analytical and reasoning ability.
7. Awareness of contemporary developments.

c) Discuss four moral qualities that should be demonstrated by a Mujtahid. (4 marks)

Award 1 mark each.

1. **Piety:** Must be conscious of Allah when making legal decisions.
2. **Honesty:** Must communicate Islamic teachings truthfully.
3. **Integrity:** Must avoid using religious knowledge for selfish purposes.
4. **Impartiality:** Must avoid prejudice and personal bias.
5. **Patience:** Must investigate legal issues carefully.
6. **Courage:** Must defend conclusions supported by reliable evidence.
7. **Responsibility:** Must consider the consequences of legal decisions.

QUESTION 4: SIGNIFICANCE OF IJTIHAD (10 MARKS)

a) Explain the meaning of the significance of Ijtihad. (2 marks)

- It refers to the importance and contribution of scholarly reasoning in interpreting Islamic law and addressing new issues affecting Muslim society. (2 marks)

b) Discuss four ways in which Ijtihad contributes to the interpretation and development of Islamic law. (8 marks)

Award 2 marks for each well-explained point.

1. **Addresses emerging issues:** It helps scholars provide guidance on new technological, economic and social developments.

2. **Promotes justice:** It enables scholars to examine legal issues and derive rulings that promote fairness.

3. **Develops Islamic jurisprudence:** It contributes to the growth of Islamic legal knowledge through scholarly research and interpretation.

4. **Promotes public welfare:** It helps scholars consider the interests of society and prevent harm.

5. **Encourages intellectual development:** It promotes critical thinking, investigation and evidence-based reasoning.

6. **Addresses medical developments:** It enables scholars to examine new medical procedures and ethical challenges.

7. **Promotes responsible leadership:** It assists Muslim leaders in addressing emerging community challenges.

8. **Strengthens the relevance of Islamic teachings:** It helps Muslims apply Islamic principles to changing circumstances.

QUESTION 5: SECONDARY SOURCES OF SHARIA (10 MARKS)

a) Explain the meaning of secondary sources of Sharia. (2 marks)

- These are recognised supplementary legal authorities and methods that assist Muslim scholars in deriving and applying Islamic rulings alongside the primary sources of Sharia. (2 marks)

b) Describe four secondary legal methods or sources used in Islamic jurisprudence. (8 marks)

Award 2 marks each.

1. **Ijma:** Agreement of qualified Muslim jurists on a particular legal matter. It promotes consistency and strengthens established legal rulings.

2. **Qiyas:** Applying an established Islamic ruling to a new issue because both share an effective legal cause.

3. **Istihsan:** Juristic preference for a stronger legal consideration within a recognised methodology of Islamic jurisprudence.

4. **Maslahah Mursalah:** Considering genuine public interest in matters where no specific text establishes or rejects the proposed measure.

5. **Urf:** Recognised custom that does not contradict Islamic teachings.

6. **Istishab:** Presuming the continuation of an established legal position until reliable evidence proves otherwise.

7. **Sadd al-Dhara'i:** Preventing otherwise permissible means when they are likely to lead to prohibited harm.

QUESTION 6: IJTIHAD IN MODERN SOCIETY (10 MARKS)

a) Explain two reasons why Ijtihad remains relevant in modern society. (4 marks)

Award 2 marks each.

1. **Technological development:** It enables scholars to examine emerging issues such as artificial intelligence, digital transactions and online communication.

2. **Modern medical developments:** It helps scholars investigate new medical procedures and their ethical implications.

3. **Modern financial systems:** It provides a framework for examining contemporary banking, insurance and digital currencies.

4. **Social challenges:** It helps scholars address emerging family and community issues.

5. **Environmental protection:** It enables the application of Islamic principles to environmental conservation.

b) Discuss three challenges facing the application of Ijtihad in contemporary Muslim communities. (6 marks)

Award 2 marks each for a well-explained point.

1. **Lack of qualified scholars:** Some communities lack scholars with sufficient knowledge of Islamic sources and jurisprudence.

2. **Differences in jurisprudential schools:** Different schools may apply different legal methodologies and reach different conclusions.

3. **Misinterpretation of Islamic sources:** Poor understanding of the Qur'an and Sunnah may lead to inappropriate legal conclusions.

4. **Personal interests:** Some individuals may allow financial or political interests to influence religious decisions.

5. **Rapid technological changes:** New developments may emerge faster than scholars can investigate them.

6. **Limited research resources:** Lack of access to relevant information may affect the quality of legal decisions.

7. **Sectarian divisions:** Disagreements may discourage cooperation among qualified scholars.

17.0 TEACHER'S ASSESSMENT CHECKLIST

The teacher can use the following checklist to assess learners' achievement of the specific learning outcomes.

Learning outcome assessment

0/7 achieved

Describes the principles of Ijtihad as a methodology of interpreting Sharia sources.

Explains the significance of Ijtihad in interpreting Islamic law.

Examines the qualities of a Mujtahid.

Explains the role of secondary sources of Sharia.

Identifies examples of decisions arrived at through Ijtihad.

Explains the relevance of Ijtihad in the modern world.

Demonstrates respect for legitimate differences in Islamic legal opinions.

STRAND 2.0: FIQH AL-IBADAT WAL MUAMALAT

SUB-STRAND 2.3: FOUNDERS OF SCHOOLS OF JURISPRUDENCE

1.0 INTRODUCTION TO ISLAMIC JURISPRUDENCE (FIQH)

1.1 Meaning of Fiqh

Fiqh is an Arabic term that means deep understanding or comprehension. In Islamic Religious Education, Fiqh refers to the understanding and interpretation of practical Islamic legal rulings derived from the recognised sources of Shariah.

Fiqh guides Muslims on how to conduct their religious, social, economic, family and personal affairs according to Islamic teachings.

It provides guidance on matters such as:

- Performing acts of worship.
- Conducting business transactions.
- Marriage and family responsibilities.

- Inheritance and distribution of wealth.
- Personal hygiene and cleanliness.
- Social relationships and moral conduct.
- Justice, leadership and community responsibilities.

Example: A Muslim who wants to know the correct procedure for performing Salah, paying Zakah or conducting a lawful business transaction can consult Islamic jurisprudence.

1.2 Meaning of Shariah

Shariah refers to the divine guidance and way of life prescribed by Allah (SWT) for human beings.

It is derived primarily from:

1. The Qur'an.
2. The Sunnah of Prophet Muhammad (PBUH).

Other recognised methods of deriving legal rulings include Ijma and Qiyas.

1.3 Difference between Shariah and Fiqh

Shariah	Fiqh
Refers to divine guidance from Allah.	Refers to human understanding of Islamic legal rulings.
Its primary sources are the Qur'an and Sunnah.	Its rulings are derived through recognised methods of interpretation.
It provides the fundamental principles of Islamic life.	It explains how those principles apply to practical situations.
It is divine in origin.	It involves scholarly interpretation and reasoning.
Its fundamental principles are not dependent on individual scholars.	Some rulings may differ because scholars interpret evidence differently.

Important: Differences among schools of jurisprudence do not mean that Islam has different religions. They reflect differences in scholarly interpretation of Islamic legal evidence.

1.4 Meaning of Islamic jurisprudence

Islamic jurisprudence is the systematic study and interpretation of Islamic law. It involves examining the Qur'an, Sunnah and other recognised legal sources to establish rulings on matters affecting Muslims.

1.5 Important terms used in Islamic jurisprudence

Term	Meaning
Fiqh	Understanding of practical Islamic legal rulings.
Shariah	Divine guidance and Islamic way of life.
Faqih	A scholar who has specialised knowledge of Islamic jurisprudence.
Fuqaha	Plural of Faqih; Islamic jurists.

Usul al-Fiqh	Principles and methods used in deriving Islamic legal rulings.
Madhhab	A school or established approach of Islamic jurisprudence.
Ijtihad	Independent scholarly reasoning to derive Islamic legal rulings.
Ijma	Consensus of qualified Muslim scholars on a legal matter.
Qiyas	Analogical reasoning used to establish a legal ruling.
Sunnah	Teachings, actions, approvals and practices of Prophet Muhammad (PBUH).
Fatwa	A scholarly legal opinion on an Islamic matter.
Hadith	A report concerning the sayings, actions or approvals of Prophet Muhammad (PBUH).
Dalil	Evidence or proof supporting an Islamic ruling.
Mufti	A qualified scholar who issues fatwas.

1.6 Importance of Fiqh in the life of a Muslim

Fiqh is important because it:

1. Guides Muslims in worship: It explains how to perform Salah, observe Sawm, pay Zakah and undertake Hajj correctly.

2. Promotes obedience to Allah: It helps Muslims understand and follow the commandments of Allah (SWT).

3. Provides guidance on daily activities: It guides Muslims on matters such as eating, dressing, hygiene and relationships.

4. Promotes justice: It provides principles for resolving disputes and protecting people's rights.

5. Guides economic activities: It explains lawful and unlawful transactions, including the prohibition of Riba.

6. Promotes family stability: It provides guidance on marriage, divorce, inheritance and family responsibilities.

7. Preserves Islamic teachings: It helps transmit Islamic legal knowledge from one generation to another.

8. Promotes discipline: It encourages Muslims to conduct their affairs according to Islamic principles.

9. Encourages responsible decision-making: It helps Muslims make informed decisions when faced with new situations.

10. Promotes unity and mutual respect: Understanding the different schools encourages Muslims to respect legitimate differences in Islamic legal interpretation.

2.0 MEANING OF SCHOOLS OF ISLAMIC JURISPRUDENCE

2.1 Definition of Madhhab

A Madhhab is an established school or approach of Islamic jurisprudence based on the legal interpretations, principles and methodologies developed by a recognised Islamic jurist and his scholarly tradition.

The schools provide organised methods of understanding and applying Islamic legal teachings.

The term Madhhab is commonly used to refer to the major schools of Islamic jurisprudence.

2.2 Major schools of Islamic jurisprudence

The major Sunni schools of jurisprudence are:

1. Hanafi School – associated with Imam Abu Hanifa.
2. Maliki School – associated with Imam Malik ibn Anas.
3. Shafi'i School – associated with Imam Muhammad ibn Idris al-Shafi'i.
4. Hanbali School – associated with Imam Ahmad ibn Hanbal.

Another important school is the Ja'fari School, associated with Imam Ja'far al-Sadiq and developed within the Shia Islamic legal tradition.





2.3 Historical background of the development of the schools

During the lifetime of Prophet Muhammad (PBUH), Muslims received direct religious and legal guidance from him. Whenever they encountered a problem, they could ask the Prophet for clarification.

After the death of Prophet Muhammad (PBUH) in 632 CE, the Muslim community expanded into different regions. Muslims encountered new situations that required legal guidance.

The companions of the Prophet (Sahabah) used their knowledge of the Qur'an and Sunnah to address these situations.

As Islam spread, Muslim scholars developed systematic approaches to interpreting Islamic legal sources. Their students recorded, discussed and transmitted their teachings.

Over time, organised schools of jurisprudence emerged.

2.4 Factors that contributed to the development of schools of Islamic jurisprudence

The development of the schools of jurisprudence was influenced by several historical, social, intellectual and religious factors.

1. Expansion of Islam

- Islam spread beyond the Arabian Peninsula into Africa, Asia and Europe.
- Muslims settled in different geographical regions.
- New communities encountered situations that required Islamic legal guidance.
- Scholars developed interpretations to address the needs of these communities.

Example: Muslim communities in Iraq and North Africa encountered different commercial and social practices that required legal examination.

2. Death of Prophet Muhammad (PBUH)

- During the Prophet's lifetime, Muslims received direct guidance from him.
- After his death, Muslims could no longer consult him directly.
- The companions relied on the Qur'an and Sunnah to address emerging problems.
- Later scholars developed systematic approaches to interpreting Islamic teachings.

3. Emergence of new social and economic challenges

- The expansion of Muslim societies created new commercial practices.
- Issues involving agriculture, trade, taxation, marriage and inheritance became more complex.
- Scholars interpreted Islamic legal principles to address these challenges.
- This encouraged the development of organised jurisprudential methods.

4. Geographical differences

- Muslim scholars lived in different regions.
- They had access to different collections of Hadith.
- Their communities had different customs and social conditions.
- These circumstances influenced their approaches to legal interpretation.

5. Availability and transmission of Hadith

- Scholars travelled in search of Hadith.
- Different regions had varying access to narrations.
- Scholars examined the authenticity and reliability of Hadith.

- Differences in the availability or interpretation of narrations sometimes resulted in different legal rulings.

6. Development of Ijtihad

- Some legal questions were not explicitly addressed in the available textual evidence.
- Qualified scholars used independent reasoning to establish appropriate rulings.
- They relied on established Islamic legal principles.
- This contributed to the development of different jurisprudential methodologies.

7. Development of Islamic scholarship

- Islamic learning centres emerged in places such as Madinah, Makkah, Kufa and Baghdad.
- Scholars established circles of learning.
- Students travelled to acquire Islamic knowledge.
- The teachings of leading jurists were discussed, recorded and transmitted.

8. Differences in interpretation of Islamic texts

- Scholars sometimes interpreted Qur'anic verses and Hadith differently.
- They differed in their understanding of the wording and implications of particular texts.
- They also differed in determining how general and specific legal texts should be applied.
- These differences contributed to the emergence of distinct legal approaches.

9. Differences in legal methodology

- Scholars developed different approaches to using Qiyas, Ijma and other legal principles.
- Some gave greater emphasis to Hadith evidence.
- Others made extensive use of established legal reasoning where appropriate.
- These differences shaped the identity of the schools.

10. Influence of local customs

- Muslim communities had different cultural practices.
- Scholars examined whether particular customs were compatible with Islamic teachings.
- Acceptable customs could be considered when deriving rulings.
- This helped Islamic jurisprudence address the realities of different communities.

11. Contributions of students and followers

- Students studied under prominent jurists.
- They recorded, explained and transmitted their teachers' legal opinions.
- They developed the schools' legal literature.
- Their efforts helped preserve and spread the teachings of the founders.

12. Political and intellectual developments

- The establishment of Muslim states and administrative institutions created demand for legal guidance.

- Scholars were consulted on public, judicial and social matters.
- Centres of Islamic learning received support from different communities and institutions.
- These developments encouraged the growth of Islamic jurisprudence.

13. Need for uniformity and organised legal guidance

- Growing Muslim communities needed organised methods of understanding Islamic law.
- The schools provided systematic approaches to legal interpretation.
- They helped students and judges access established legal principles.
- They promoted continuity in Islamic legal scholarship.

14. Scholarly debates and exchange of ideas

- Muslim scholars engaged in discussions and academic debates.
- They examined one another's legal arguments.
- They evaluated evidence and improved legal reasoning.
- These interactions strengthened the development of Fiqh.

2.5 The role of early Muslim scholars in the development of Fiqh

Early Muslim scholars contributed to Islamic jurisprudence by:

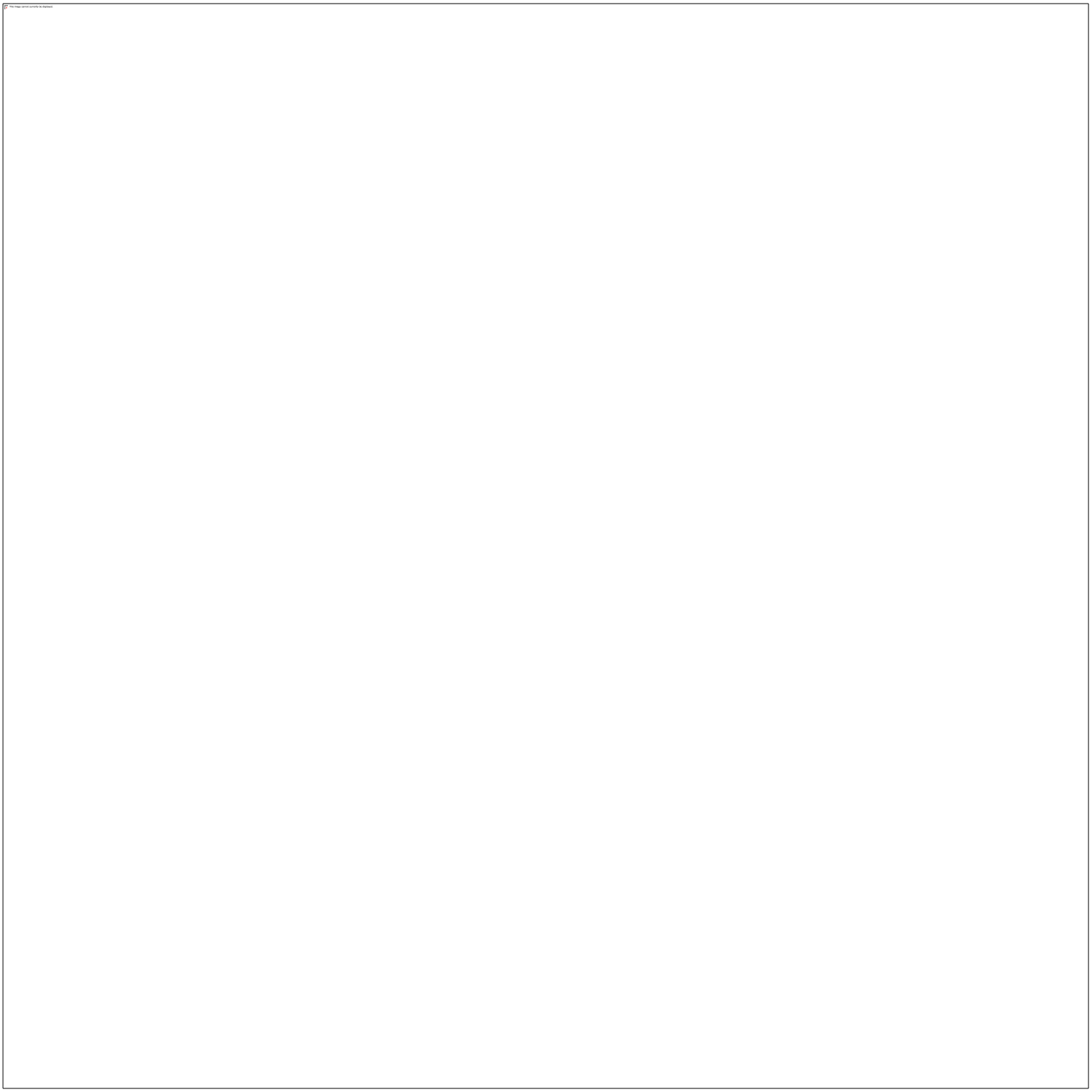
- Teaching the Qur'an and Sunnah.
- Preserving and transmitting Hadith.
- Giving legal opinions on emerging issues.
- Using Ijtihad when necessary.
- Establishing principles for interpreting Islamic texts.
- Training students in Islamic legal reasoning.
- Recording legal rulings.
- Resolving disputes within Muslim communities.
- Promoting the application of Islamic teachings in everyday life.

3.0 THE FOUNDERS OF THE MAJOR SCHOOLS OF ISLAMIC JURISPRUDENCE

The five scholars covered in this sub-strand made significant contributions to Islamic legal scholarship. They helped preserve, explain and develop Islamic jurisprudence through teaching, research, interpretation and scholarly reasoning.

The four Sunni schools and the Ja'fari school are important traditions, but they belong to different branches of Islamic legal scholarship.

3.1 IMAM AN-NU'MAN IBN THABIT ABU HANIFA (THE HANAFI SCHOOL)



Full name: An-Nu'man ibn Thabit ibn Zuta.

Popular name: Imam Abu Hanifa.

School: Hanafi School.

Birth: Approximately 699 CE (80 AH).

Place of birth: Kufa, Iraq.

Death: 767 CE (150 AH), Baghdad, Iraq.

3.1.1 Background and early life

Imam Abu Hanifa was one of the most influential Muslim jurists in Islamic history. He lived during the early Abbasid period and became well known for his knowledge, intelligence, honesty and ability to analyse Islamic legal matters.

His early life was characterised by the following:

1. He was born in Kufa, an important centre of Islamic learning in Iraq.
2. He grew up in a community where Islamic scholarship and intellectual discussions were flourishing.
3. He initially engaged in business and became familiar with commercial activities.
4. His involvement in business helped him understand practical economic and social problems.
5. He later devoted much of his time to studying Islamic knowledge.
6. He studied under recognised scholars, particularly Hammad ibn Abi Sulayman.
7. He developed expertise in Islamic law and legal reasoning.
8. He attracted many students who came to learn from him.

3.1.2 Factors that influenced his jurisprudential approach

His legal approach was influenced by:

- The availability of different Hadith reports in Iraq.
- The complex commercial activities in Kufa.
- The need to resolve new legal problems.
- His knowledge of the Qur'an and Sunnah.
- His emphasis on systematic reasoning.
- His interaction with scholars and students.

3.1.3 Sources and methods of legal reasoning used by Imam Abu Hanifa

Imam Abu Hanifa employed several legal principles in deriving Islamic rulings.

1. The Qur'an

- He regarded the Qur'an as the primary source of Islamic law.
- He based legal rulings on relevant Qur'anic teachings.
- He examined the meaning and implications of Qur'anic verses.
- He ensured that legal reasoning did not contradict the Qur'an.

2. The Sunnah

- He relied on authentic teachings of Prophet Muhammad (PBUH).
- He examined Hadith evidence before issuing legal opinions.
- He considered the reliability and relevance of narrations.
- He used the Sunnah to explain and complement the Qur'an.

3. Ijma

- He recognised the consensus of qualified Muslim scholars as an important source of legal authority.
- He considered established scholarly agreement when deriving rulings.

4. Qiyas

Qiyas refers to analogical reasoning.

- He used Qiyas to address issues that did not have an explicit ruling in the Qur'an or Sunnah.
- He compared a new situation with an existing case that had an established ruling.
- He identified the common effective cause (illah) behind the ruling.
- He applied the ruling to the new situation where the analogy was valid.

Example: If a new intoxicating substance causes the same type of intoxication as wine, scholars may use analogy to establish its prohibition.

5. Istihsan

Istihsan means juristic preference or choosing a stronger legal solution over an otherwise applicable analogy when supported by recognised legal evidence.

- It helps prevent unjust or excessively difficult outcomes.
- It allows consideration of stronger evidence and genuine circumstances.
- It supports fairness in the application of Islamic law.

6. Urf (custom)

- He recognised acceptable customs and practices in society.
- Customs could be considered when they did not contradict Islamic teachings.
- This helped make legal rulings relevant to the circumstances of communities.

3.1.4 Contributions of Imam Abu Hanifa to Fiqh

1. **Development of the Hanafi school**

He established the intellectual foundations of the Hanafi approach to Islamic jurisprudence. His students and later scholars organised and expanded his teachings.

2. **Promotion of systematic legal reasoning**

He encouraged the careful examination of legal problems and the use of established principles in deriving rulings.

3. **Development of Qiyas**

He contributed significantly to the use of analogical reasoning in Islamic jurisprudence, particularly when addressing new situations.

4. **Development of Istihsan**

His school became particularly associated with the application of juristic preference in resolving legal difficulties.

5. **Training of Islamic scholars**

He taught many students who became important jurists. Among his most influential students were:

- Abu Yusuf.
- Muhammad ibn al-Hasan al-Shaybani.
- Zufar ibn al-Hudhayl.

6. **Contribution to commercial jurisprudence**

His understanding of trade and business enabled him to address issues involving contracts, partnerships, sales and financial dealings.

7. **Promotion of scholarly discussion**

He encouraged consultation, debate and critical examination of legal arguments.

8. **Preservation of Islamic legal knowledge**

His teachings were transmitted and developed by students and later generations of scholars.

9. **Influence on Islamic judicial systems**

The Hanafi school later became influential in several Muslim empires and judicial institutions.

10. **International spread of Fiqh**

The Hanafi school spread widely across Turkey, Central Asia, South Asia and other regions.

3.1.5 Characteristics of the Hanafi School

- It gives importance to the Qur'an and Sunnah.
- It recognises Ijma and Qiyas.
- It makes considerable use of Istihsan.
- It considers acceptable customs.
- It encourages systematic legal reasoning.
- It addresses practical social and commercial problems.

3.1.6 Relevance of Imam Abu Hanifa's teachings in modern life

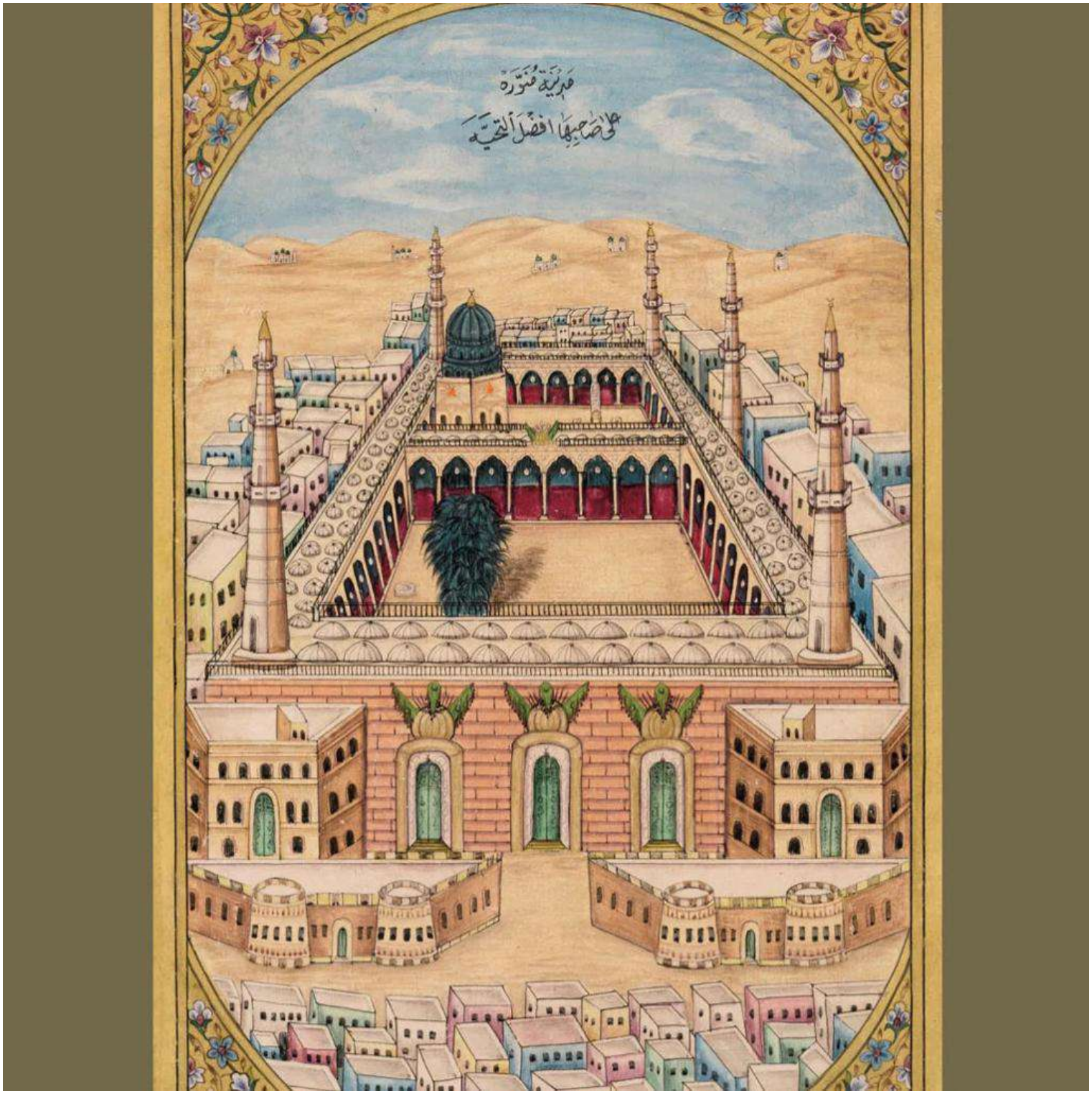
His teachings can guide Muslims in:

- Conducting lawful business transactions.
- Resolving commercial disputes.
- Making fair contractual agreements.
- Addressing new economic challenges.
- Avoiding unlawful financial dealings.
- Applying Islamic principles to contemporary situations.
- Respecting the importance of knowledge and consultation.

Remember

Imam Abu Hanifa is particularly associated with systematic legal reasoning, Qiyas and Istihsan. His students played a major role in recording and developing the Hanafi school.

3.2 IMAM MALIK IBN ANAS (THE MALIKI SCHOOL)



Full name: Malik ibn Anas ibn Malik.

Popular name: Imam Malik.

School: Maliki School.

Birth: Approximately 711 CE (93 AH).

Place of birth: Madinah, Arabia.

Death: 795 CE (179 AH), Madinah.

3.2.1 Background and early life

Imam Malik was a distinguished Muslim scholar who became famous for his knowledge of Hadith and Islamic jurisprudence.

He spent most of his life in Madinah, the city where Prophet Muhammad (PBUH) lived and established the Muslim community.

His early life and education were characterised by:

1. He was born in Madinah.
2. He grew up in a family with an interest in Islamic knowledge.
3. He received early education in the Qur'an and Hadith.
4. He studied under several respected scholars of Madinah.
5. He became well known for his careful transmission of Hadith.
6. He developed a reputation for piety, honesty and scholarship.
7. Many students travelled to Madinah to study under him.
8. He became an important authority in Islamic jurisprudence.

3.2.2 The influence of Madinah on his jurisprudence

Madinah was important in his legal approach because:

- It was the city where Prophet Muhammad (PBUH) established the first Muslim community.
- Many companions of the Prophet lived and taught there.
- Their students transmitted Islamic knowledge across generations.
- The community preserved many established religious practices.
- Imam Malik considered the established practice of the people of Madinah important legal evidence.

3.2.3 Sources and methods of legal reasoning used by Imam Malik

1. The Qur'an

- He regarded the Qur'an as the highest source of Islamic law.
- He interpreted its teachings in matters of worship and human relations.
- He ensured that legal rulings were consistent with Qur'anic principles.

2. The Sunnah

- He gave great importance to the Sunnah of Prophet Muhammad (PBUH).
- He carefully examined Hadith reports.
- He used the Sunnah to explain Islamic legal requirements.

3. Amal Ahl al-Madinah (Practice of the People of Madinah)

This refers to the established religious practice of the people of Madinah.

- He considered the inherited practices of Madinah significant.
- He believed that the city's established religious practices preserved aspects of the Prophet's teachings.

- He used this practice as an important legal consideration, especially in matters where it was well established.

4. Ijma

- He recognised scholarly consensus.
- He considered agreement among qualified scholars when deriving legal rulings.

5. Qiyas

- He used analogical reasoning to address new legal problems.
- He compared cases with similar effective causes.

6. Maslahah Mursalah (Public interest)

This is the consideration of general welfare in matters where no specific text provides a direct ruling, provided the consideration does not contradict Shariah.

- It promotes the welfare of society.
- It helps prevent harm.
- It supports the protection of human interests.
- It helps address emerging social challenges.

Example: Introducing fair administrative procedures to protect public property and prevent misuse of community resources can be considered in light of public welfare.

7. Sadd al-Dhara'i (Blocking the means to harm)

This principle involves preventing otherwise permissible actions when they are likely to lead to prohibited harm.

- It helps prevent wrongdoing before it occurs.
- It protects individuals and society.
- It encourages responsible behaviour.

8. Urf (Custom)

- He recognised acceptable social customs.
- He considered the practices of communities when applying Islamic legal principles.
- He rejected customs that contradicted Islamic teachings.

3.2.4 Major contributions of Imam Malik to Fiqh

1. **Establishment of the Maliki school**

His teachings became the foundation of the Maliki school, which was further developed by his students and later scholars.

2. **Compilation of Al-Muwatta**

He compiled a famous work known as *Al-Muwatta*, which contains Hadith, reports from early Muslims and legal opinions.

3. **Preservation of Hadith**

He contributed to the preservation and transmission of prophetic traditions.

4. **Promotion of the practice of Madinah**

He emphasised the importance of the established practices inherited by the people of Madinah.

5. **Development of public-interest reasoning**

His school became well known for the use of Maslahah Mursalah in appropriate legal matters.

6. **Promotion of social welfare**

His jurisprudential approach considered the welfare of the Muslim community.

7. **Training of Islamic scholars**

He taught numerous students, including:

- Muhammad ibn Idris al-Shafi'i.
- Ibn al-Qasim.
- Yahya ibn Yahya al-Laythi.

8. **Promotion of ethical conduct**

He emphasised sincerity, respect, patience and good character in the pursuit of Islamic knowledge.

9. **Contribution to Islamic legal literature**

His teachings became a foundation for later Maliki legal works.

10. **Spread of Islamic jurisprudence**

The Maliki school became influential in North Africa, West Africa and parts of other Muslim regions.

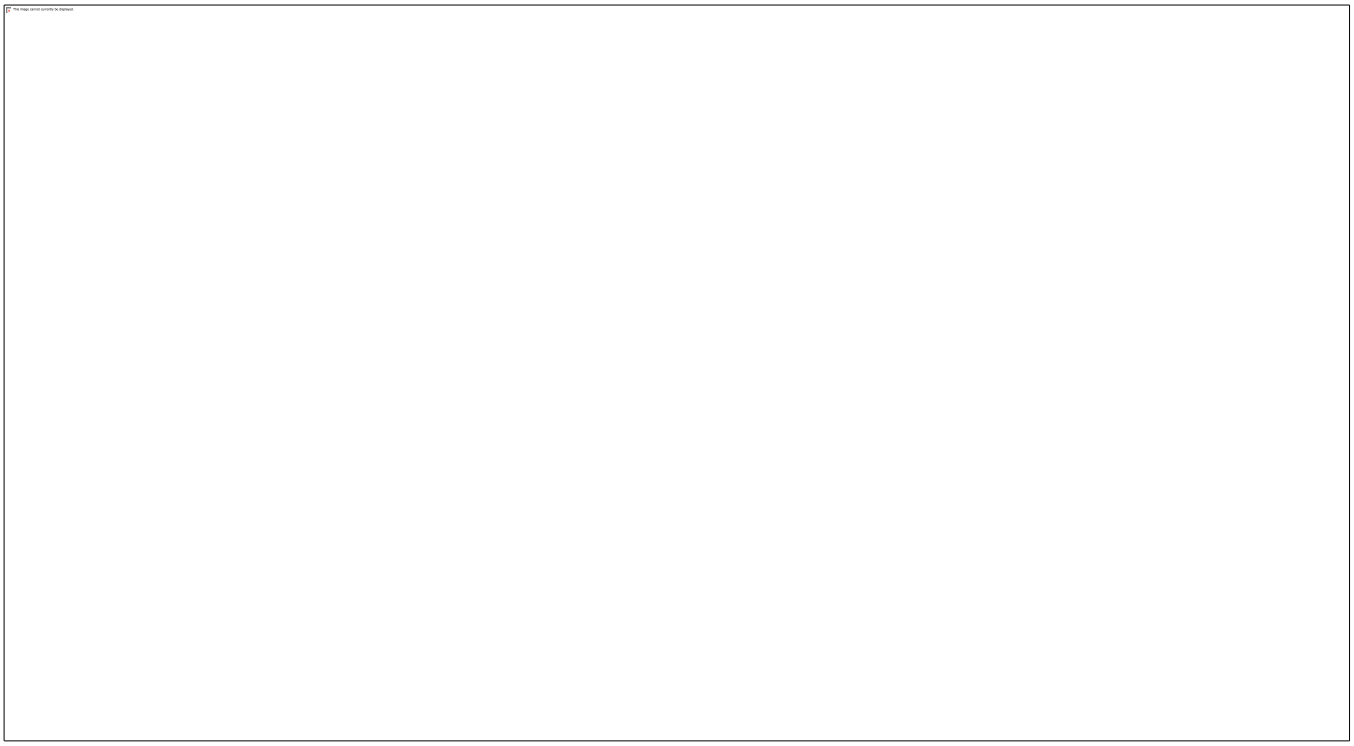
3.2.5 Characteristics of the Maliki School

- Emphasises the Qur'an and Sunnah.
- Gives importance to the practice of the people of Madinah.
- Uses Ijma and Qiyas.
- Recognises public interest (Maslahah).
- Considers acceptable social customs.
- Uses preventive legal principles to avert harm.

3.2.6 Relevance of Imam Malik's teachings in modern society

His teachings help Muslims to:

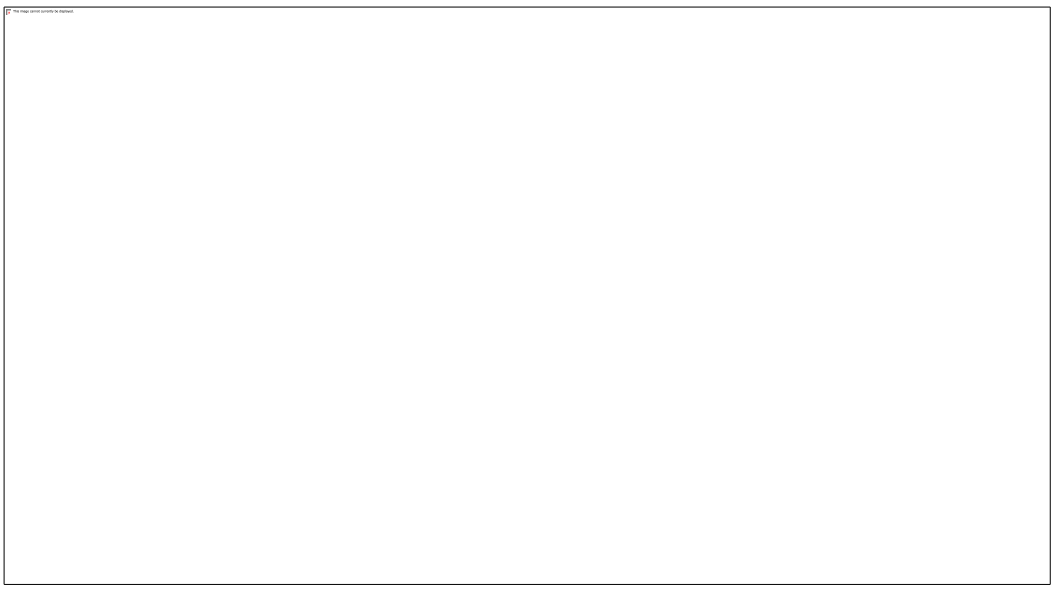
- Promote public welfare.
- Protect community resources.
- Make responsible social decisions.
- Respect established religious practices.
- Preserve authentic Islamic teachings.
- Prevent harmful activities.
- Promote justice and fairness in society.



Remember

Imam Malik is especially associated with Al-Muwatta, the practice of the people of Madinah and the consideration of public interest in Islamic jurisprudence.

3.3 IMAM MUHAMMAD IBN IDRIS AL-SHAFI'I (THE SHAFI'I SCHOOL)



Full name: Muhammad ibn Idris al-Shafi'i.

Popular name: Imam al-Shafi'i.

School: Shafi'i School.

Birth: 767 CE (150 AH).

Place of birth: Gaza, Palestine.

Death: 820 CE (204 AH), Egypt.

3.3.1 Background and early life

Imam al-Shafi'i was one of the greatest Islamic jurists and legal theorists. He made important contributions to the development of Usul al-Fiqh, the principles governing the derivation of Islamic legal rulings.

His early life was characterised by:

1. He was born in Gaza, Palestine.
2. His family had connections with the Quraysh tribe.
3. His father died when he was young.
4. He was raised by his mother, who took him to Makkah.
5. He memorised the Qur'an at an early age.
6. He studied Arabic language and literature.
7. He travelled to Madinah to study under Imam Malik.
8. He also acquired knowledge from scholars in other regions.
9. He became recognised for his knowledge of Hadith and Fiqh.
10. He later taught students and developed his own legal methodology.

3.3.2 Influences on his jurisprudence

Imam al-Shafi'i's approach was influenced by:

- His study of the Qur'an.
- His knowledge of Hadith.
- His education under Imam Malik.
- His exposure to the Hanafi tradition through scholars in Iraq.
- His knowledge of Arabic language.
- His understanding of legal reasoning.
- His scholarly debates with other jurists.

3.3.3 Sources and methods of legal reasoning used by Imam al-Shafi'i

1. The Qur'an

- He considered the Qur'an the primary source of Islamic law.
- He emphasised the importance of understanding its language and context.
- He used Qur'anic evidence to establish legal rulings.

2. The Sunnah

- He gave strong importance to authentic Hadith.
- He emphasised that the Sunnah was an authoritative source of Islamic law.
- He explained the relationship between the Qur'an and Sunnah.
- He opposed rejecting authentic prophetic traditions without valid grounds.

3. Ijma

- He recognised scholarly consensus as an important source of legal authority.
- He emphasised the need for reliable evidence when claiming consensus.

4. Qiyas

- He accepted analogical reasoning.
- He required a sound legal basis for making comparisons.
- He emphasised identifying the effective cause of a ruling.

5. Arabic language and textual interpretation

- He emphasised the importance of Arabic language in understanding Islamic legal texts.
- He examined the wording and context of Qur'anic verses and Hadith.
- He explained how general and specific expressions should be understood.

3.3.4 Major contributions of Imam al-Shafi'i to Fiqh

1. **Development of the Shafi'i school**

He established a systematic approach to Islamic jurisprudence that was further developed by his students.

2. **Development of Usul al-Fiqh**

He made a major contribution to organising the principles and methods used in deriving Islamic legal rulings.

3. **Compilation of Al-Risalah**

He authored *Al-Risalah*, a foundational work in Islamic legal theory.

4. **Clarification of the authority of Sunnah**

He explained the importance of following authentic prophetic traditions as a source of Islamic law.

5. **Systematisation of legal sources**

He helped organise the discussion of the Qur'an, Sunnah, Ijma and Qiyas within a coherent legal framework.

6. **Promotion of disciplined Qiyas**

He explained the need for sound evidence and proper reasoning when applying analogy.

7. **Promotion of scholarly debate**

He encouraged the careful examination of legal arguments through evidence and logical analysis.

8. **Training of Islamic scholars**

He taught students who helped spread and develop his legal approach.

9. **Development of Islamic legal literature**

His works influenced generations of Muslim jurists and students.

10. **Spread of Islamic jurisprudence**

The Shafi'i school became influential in East Africa, Egypt, Yemen and Southeast Asia.

3.3.5 Characteristics of the Shafi'i School

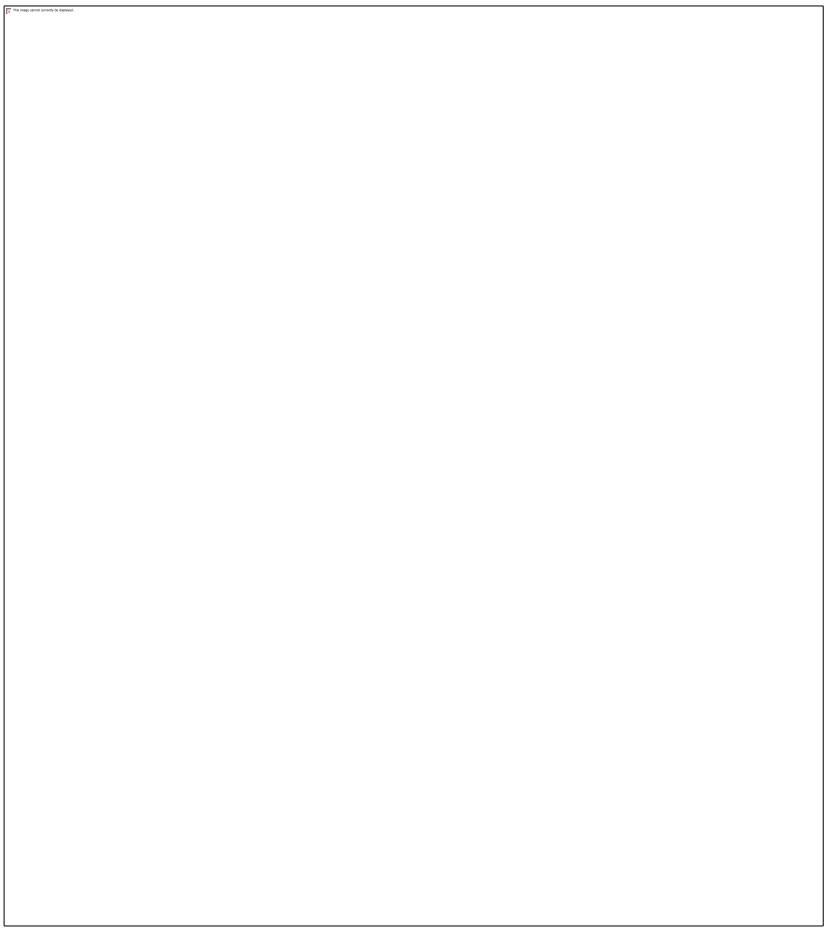
- Gives priority to the Qur'an and authentic Sunnah.

- Recognises Ijma.
- Accepts Qiyas under established conditions.
- Emphasises the systematic interpretation of legal texts.
- Gives importance to Arabic language.
- Promotes disciplined legal reasoning.

3.3.6 Relevance of Imam al-Shafi'i's teachings today

His contributions are useful in:

- Promoting accurate interpretation of Islamic texts.
- Encouraging evidence-based decision-making.
- Strengthening the study of Hadith.
- Guiding Islamic legal research.
- Promoting organised religious education.
- Helping Muslims distinguish reliable evidence from unsupported opinions.



Remember

Imam al-Shafi'i is particularly associated with the systematic development of Usul al-Fiqh and his famous work, Al-Risalah.

3.4 IMAM AHMAD IBN HANBAL (THE HANBALI SCHOOL)



Full name: Ahmad ibn Muhammad ibn Hanbal.

Popular name: Imam Ahmad ibn Hanbal.

School: Hanbali School.

Birth: 780 CE (164 AH).

Place of birth: Baghdad, Iraq.

Death: 855 CE (241 AH), Baghdad.

3.4.1 Background and early life

Imam Ahmad ibn Hanbal was a distinguished Islamic scholar known for his extensive knowledge of Hadith, commitment to Islamic teachings and contribution to jurisprudence.

His early life was characterised by:

1. He was born in Baghdad, an important centre of Islamic scholarship.
2. His father died when he was young.
3. He was raised by his mother.
4. He began studying Islamic knowledge at an early age.
5. He travelled to different regions in search of Hadith.
6. He studied under many respected scholars.
7. He interacted with leading jurists, including Imam al-Shafi'i.
8. He became highly respected for his knowledge and dedication.
9. He attracted many students who studied Hadith and Fiqh under him.

3.4.2 Sources and methods of legal reasoning used by Imam Ahmad

1. The Qur'an

- He regarded the Qur'an as the primary source of Islamic law.
- He used its teachings to establish legal rulings.
- He ensured that legal opinions were consistent with its guidance.

2. The Sunnah

- He placed great emphasis on authentic prophetic traditions.
- He collected and studied numerous Hadith reports.
- He considered the Sunnah essential in understanding Islamic law.

3. Fatwas of the companions

- He gave importance to the legal opinions of the Prophet's companions.
- He considered their understanding of Islamic teachings valuable.
- He examined their opinions when addressing legal issues.

4. Ijma

- He recognised established consensus among qualified Muslim scholars.
- He considered reliable scholarly agreement in legal interpretation.

5. Qiyas

- He accepted Qiyas when necessary and when supported by sound legal principles.
- He preferred direct textual evidence where available.

6. Caution in personal reasoning

- He was cautious about issuing rulings based on unsupported personal opinions.
- He emphasised the importance of textual evidence.

- He encouraged scholars to avoid making legal claims without reliable proof.

3.4.3 Major contributions of Imam Ahmad ibn Hanbal to Fiqh

1. **Establishment of the Hanbali school**

His teachings formed the foundation of the Hanbali school, which was later organised and expanded by his students and other scholars.

2. **Compilation of Musnad Ahmad**

He is associated with the compilation of *Musnad Ahmad*, a major collection of Hadith arranged according to the companions who narrated them.

3. **Preservation of Hadith**

He contributed significantly to the collection, examination and transmission of prophetic traditions.

4. **Emphasis on authentic evidence**

He encouraged Muslims to base legal rulings on reliable Qur'anic and prophetic evidence.

5. **Promotion of the teachings of the companions**

He valued the legal understanding and opinions of the Prophet's companions.

6. **Promotion of religious commitment**

He demonstrated commitment to Islamic teachings despite facing difficult circumstances.

7. **Training of students**

He taught many students who helped preserve and transmit his teachings.

8. **Development of Islamic legal scholarship**

His approach influenced later Muslim jurists and legal scholars.

9. **Contribution to Islamic education**

His teachings helped strengthen the study of Hadith and jurisprudence.

10. **International influence**

The Hanbali school became influential in parts of the Arabian Peninsula and other Muslim communities.

3.4.4 Characteristics of the Hanbali School

- Strong emphasis on the Qur'an.
- Strong emphasis on authentic Sunnah.
- Gives importance to the opinions of companions.
- Recognises Ijma.
- Accepts Qiyas when appropriate.
- Exercises caution in using unsupported personal reasoning.

3.4.5 Relevance of Imam Ahmad's teachings in modern life

His contributions help Muslims to:

- Verify religious information before accepting it.

- Avoid spreading fabricated Hadith.
- Respect authentic Islamic evidence.
- Preserve Islamic traditions.
- Develop commitment to religious obligations.
- Seek knowledge from qualified scholars.
- Make informed religious decisions.



Remember

Imam Ahmad ibn Hanbal is especially associated with the preservation of Hadith and the compilation of Musnad Ahmad.

3.5 IMAM JA'FAR AS-SADIQ (THE JA'FARI SCHOOL)



Full name: Ja'far ibn Muhammad al-Baqir.

Popular name: Imam Ja'far al-Sadiq.

School: Ja'fari School.

Birth: Approximately 702 CE (83 AH).

Place of birth: Madinah, Arabia.

Death: 765 CE (148 AH), Madinah.

3.5.1 Background and early life

Imam Ja'far al-Sadiq was an influential Islamic scholar and the sixth Imam in Twelver Shia Islam. He is recognised for his contributions to Islamic theology, Hadith and jurisprudence.

He was a descendant of Prophet Muhammad (PBUH) through the family of Ali ibn Abi Talib and Fatimah (RA).

His early life was characterised by:

1. He was born in Madinah.
2. He belonged to the family of Prophet Muhammad (PBUH).
3. His father was Muhammad al-Baqir, a respected Islamic scholar and the fifth Imam in Twelver Shia tradition.
4. He grew up in an environment of Islamic scholarship.
5. He acquired knowledge of the Qur'an, Hadith and Islamic teachings.
6. He became recognised for his knowledge and wisdom.
7. He taught many students from different intellectual backgrounds.
8. He became an important authority in the development of Shia Islamic jurisprudence.

3.5.2 The Ja'fari school of jurisprudence

The Ja'fari school is an important school of Islamic jurisprudence associated with Imam Ja'far al-Sadiq.

It is principally followed within Twelver Shia Islam and is also known as Imami jurisprudence.

The school takes its name from Imam Ja'far al-Sadiq because of his major influence on its legal and scholarly tradition.

Important distinction: Imam Ja'far al-Sadiq is not the founder of one of the four major Sunni schools. He is the central figure associated with the Ja'fari legal tradition. Its detailed legal system was developed and transmitted by later Shia scholars.

3.5.3 Sources and methods of legal reasoning in Ja'fari jurisprudence

1. The Qur'an

- It is regarded as the primary source of Islamic law.
- It provides guidance on worship, morality, family life and social relationships.
- Legal rulings must be consistent with Qur'anic teachings.

2. The Sunnah

- The teachings and practices of Prophet Muhammad (PBUH) are important sources of guidance.
- The school also gives particular importance to reports transmitted through the Prophet's family and the Imams.

3. Ijma

- Scholarly consensus is considered within the Ja'fari legal tradition.
- Its authority and interpretation have distinct characteristics in relation to the teachings of the Imams.

4. Aql (reason)

- Reason is recognised as an important element in legal understanding.
- It helps scholars examine the implications of Islamic legal principles.
- It supports the evaluation of legal arguments.

5. Ijtihad

- Qualified scholars engage in scholarly reasoning to derive legal rulings.
- They examine the Qur'an, Sunnah and recognised legal principles.
- This enables the tradition to address emerging questions.

6. Teachings of the Imams

- The teachings and reports of the Imams are important in Ja'fari jurisprudence.
- They are considered authoritative within the Twelver Shia tradition.

Important distinction: Classical Ja'fari jurisprudence does not generally accept Qiyas as an independent legal proof in the same way that the four Sunni schools do. It gives importance to reason, but reason and analogy are not identical legal concepts.

3.5.4 Major contributions of Imam Ja'far al-Sadiq to Fiqh

1. **Development of Ja'fari jurisprudence**

His teachings became a major foundation of the Ja'fari legal tradition.

2. **Transmission of Islamic knowledge**

He taught many students and transmitted knowledge concerning the Qur'an, Hadith and Islamic law.

3. **Contribution to Hadith scholarship**

His reported teachings became an important source of Hadith and legal understanding within Twelver Shia Islam.

4. **Promotion of Islamic education**

He encouraged the acquisition and dissemination of religious knowledge.

5. **Contribution to Islamic theology**

He contributed to discussions concerning faith, religious authority and Islamic beliefs.

6. **Emphasis on reason and knowledge**

He encouraged the pursuit of knowledge and thoughtful examination of religious matters.

7. **Training of scholars**

His teaching influenced generations of Muslim scholars.

8. **Contribution to legal interpretation**

His teachings helped establish the principles used in understanding Islamic legal questions within the Ja'fari tradition.

9. **Promotion of good character**

He is remembered for teachings that emphasise honesty, patience, humility and responsibility.

10. **Strengthening the intellectual heritage of Islam**

His legacy continues to influence Islamic education, theology and jurisprudence.

3.5.5 Characteristics of Ja'fari jurisprudence

- It recognises the Qur'an as the primary source of Islamic law.
- It gives importance to the Sunnah of Prophet Muhammad (PBUH).
- It recognises the teachings of the Imams.
- It gives an important role to reason (Aql).
- It recognises Ijtihad.
- It has a distinct approach to Ijma and legal authority.
- It does not generally use Qiyas as an independent source of law.

3.5.6 Relevance of Imam Ja'far al-Sadiq's teachings today

His contributions help Muslims to:

- Appreciate the importance of Islamic scholarship.
- Develop a deeper understanding of Islamic teachings.
- Promote the pursuit of knowledge.
- Examine religious matters carefully.
- Appreciate the intellectual heritage of the Prophet's family.
- Respect differences in Islamic legal traditions.
- Promote honesty and good character.



Remember

Imam Ja'far al-Sadiq is associated with the Ja'fari school of jurisprudence, which is particularly important in Twelver Shia Islam.

4.0 COMPARISON OF THE FIVE FOUNDERS OF SCHOOLS OF JURISPRUDENCE

4.1 Summary table

Scholar	School	Main area of emphasis	Important work or legacy
Abu Hanifa	Hanafi	Qiyas and Istihsan	Foundations of Hanafi Fiqh
Malik ibn Anas	Maliki	Practice of Madinah and public interest	Al-Muwatta
Muhammad ibn Idris al-Shafi'i	Shafi'i	Systematic legal methodology	Al-Risalah
Ahmad ibn Hanbal	Hanbali	Hadith and textual evidence	Musnad Ahmad
Ja'far al-Sadiq	Ja'fari	Teachings of the Imams and reason	Foundations of Ja'fari jurisprudence

4.2 Similarities among the five scholars

Despite their differences in methodology, the scholars shared several important characteristics.

1. They recognised the importance of the Qur'an.
2. They valued the teachings of Prophet Muhammad (PBUH).
3. They promoted Islamic education.
4. They contributed to the preservation of Islamic knowledge.
5. They trained students in religious scholarship.
6. They sought to guide Muslims in practical matters.
7. They emphasised the importance of religious commitment.
8. They contributed to the development of Islamic legal scholarship.
9. They encouraged the study and interpretation of Islamic teachings.
10. Their contributions influenced later generations of Muslims.

4.3 Differences among the five schools

Area	Hanafi	Maliki	Shafi'i	Hanbali	Ja'fari
Main legal tradition	Sunni	Sunni	Sunni	Sunni	Twelver Shia
Qur'an	Primary source	Primary source	Primary source	Primary source	Primary source
Sunnah	Important	Important	Important	Important	Important
Qiyas	Accepted	Accepted	Accepted	Accepted	Not generally accepted as an independent proof
Special emphasis	Istihsan	Practice of Madinah and Maslahah	Systematic Usul al-Fiqh	Hadith evidence	Teachings of Imams and Aql

Note: This table gives a simplified Grade 11 comparison. Each school has developed detailed rules and qualifications over many centuries. It should not be interpreted to mean that one school ignores the Qur'an or Sunnah.

5.0 CONTRIBUTIONS OF THE SCHOOLS OF JURISPRUDENCE TO ISLAMIC SOCIETY

The schools of jurisprudence have made significant contributions to the development and application of Islamic teachings.

5.1 Preservation of Islamic legal knowledge

- They preserved the legal interpretations of early Muslim scholars.
- They transmitted Islamic knowledge to later generations.
- They developed books and reference materials.
- They helped prevent the loss of important jurisprudential knowledge.

5.2 Promotion of organised Islamic scholarship

- They established systematic methods of legal interpretation.
- They encouraged advanced studies in Fiqh.
- They trained qualified scholars.
- They promoted scholarly discussions and research.

5.3 Guidance on acts of worship

The schools provide detailed guidance on:

- Salah.
- Sawm.
- Zakah.
- Hajj.
- Taharah.
- Other acts of worship.

They help Muslims understand the requirements and conditions of worship.

5.4 Guidance on commercial activities

The schools provide legal guidance on:

- Buying and selling.
- Business partnerships.
- Loans and debts.
- Contracts.
- Trade ethics.
- Prohibition of Riba.
- Rights and responsibilities of business partners.

5.5 Promotion of justice

- They provide guidance on the resolution of disputes.
- They explain the rights and obligations of individuals.
- They discourage oppression and exploitation.
- They promote fairness in human relationships.

5.6 Guidance on family matters

They provide legal guidance on:

- Marriage.
- Divorce.
- Maintenance.
- Inheritance.
- Childcare.
- Family responsibilities.

5.7 Promotion of flexibility in Islamic law

- They demonstrate how Islamic legal principles can address different situations.
- They provide recognised methods of reasoning.
- They help Muslims address new challenges.
- They demonstrate that legitimate scholarly differences can exist.

5.8 Promotion of respect and tolerance

- They teach Muslims to appreciate different scholarly approaches.
- They discourage unnecessary hostility over legitimate differences.
- They encourage consultation with qualified scholars.
- They promote peaceful coexistence.

5.9 Development of Islamic education

- They produced scholars and teachers.
- They contributed to Islamic educational institutions.
- They encouraged the study of Hadith and Fiqh.
- They developed a rich tradition of scholarly writing.

5.10 International spread of Islamic jurisprudence

- They helped Islamic legal knowledge spread to different regions.
- They influenced religious institutions and judicial systems.
- They promoted the study of Islam across different cultures.
- They strengthened the global Islamic intellectual heritage.

6.0 APPLICATION OF THE SCHOOLS OF JURISPRUDENCE IN EVERYDAY LIFE

Muslims can apply the teachings of the schools of jurisprudence in their daily activities. The schools provide guidance on how to worship Allah and interact responsibly with other people.

6.1 Application in worship

- Muslims consult recognised Fiqh teachings to understand the requirements of Salah.
- They follow guidance on purification before prayer.
- They learn the conditions of valid fasting.
- They understand the rules governing Zakah.
- They learn how to perform Hajj correctly.

Example: A Muslim may consult a qualified Shafi'i or Hanafi scholar to understand a particular issue concerning Wudhu.

6.2 Application in business

- Muslims should engage in lawful trade.
- They should avoid cheating customers.
- They should honour agreements.
- They should avoid Riba.
- They should respect the rights of business partners.

Kenyan example: A Muslim operating a retail shop in Kilgoris, Nairobi, Mombasa or Nakuru should ensure that prices, weights and measures are fair and that customers are not deceived.

6.3 Application in marriage and family life

- Muslims should understand the Islamic requirements of marriage.
- They should respect the rights of spouses.
- They should fulfil family responsibilities.
- They should provide appropriate maintenance.
- They should follow Islamic guidance on inheritance.

6.4 Application in social relationships

- Muslims should respect their neighbours.
- They should assist people in need.
- They should avoid gossip and slander.
- They should resolve disagreements peacefully.
- They should respect legitimate differences in religious practice.

6.5 Application in education

- Learners should respect Islamic teachers.
- They should seek knowledge from reliable sources.
- They should avoid spreading false religious information.
- They should participate in respectful scholarly discussions.

- They should demonstrate honesty in academic work.

6.6 Application in modern technology

Islamic jurisprudence can help Muslims address new challenges arising from technological developments.

Examples include:

1. **Online business:** Ensuring that online transactions are honest and lawful.
2. **Mobile money:** Understanding the Islamic principles governing financial transactions.
3. **Digital communication:** Avoiding slander, false information and harmful messages.
4. **Social media:** Maintaining modesty and responsible behaviour.
5. **Online education:** Using digital platforms to acquire beneficial Islamic knowledge.
6. **Digital contracts:** Understanding the conditions that make agreements valid.

6.7 How to apply the schools responsibly

1. Seek guidance from qualified Islamic scholars.
2. Understand the evidence supporting a legal ruling.
3. Avoid selecting opinions merely to justify personal desires.
4. Respect legitimate differences among schools.
5. Avoid declaring other Muslims wrong merely because they follow another recognised school.
6. Apply Islamic teachings consistently.
7. Consider the circumstances of a legal issue.
8. Avoid issuing religious rulings without adequate knowledge.

7.0 DIFFERENCES AMONG THE SCHOOLS AND THE IMPORTANCE OF RESPECTING THEM

7.1 Why do the schools sometimes give different legal rulings?

The schools sometimes differ because of:

- Differences in the availability of Hadith.
- Differences in the interpretation of Hadith.
- Differences in understanding Qur'anic expressions.
- Differences in assessing the authenticity of narrations.
- Differences in legal reasoning.
- Differences in the use of Qiyas.
- Differences in the application of local customs.
- Differences in the legal significance given to particular evidence.

7.2 Examples of areas where legal differences may occur

Scholars belonging to different schools may have different rulings or procedures concerning:

1. Certain actions performed during Salah.

2. Some matters concerning Wudhu.
3. The legal requirements of particular contracts.
4. Certain inheritance questions.
5. Some issues involving fasting.
6. Particular family and marriage matters.

The differences should be understood through proper study of the evidence rather than through hostility.

7.3 Importance of respecting differences among the schools

1. Promotes Muslim unity: It prevents unnecessary divisions within the Muslim community.

2. Encourages tolerance: Muslims learn to respect the opinions of qualified scholars.

3. Promotes peaceful coexistence: People can worship and interact without hostility over legitimate differences.

4. Encourages knowledge: Learners develop an interest in understanding different Islamic legal approaches.

5. Reduces religious misunderstandings: It helps people avoid accusing others of wrongdoing without adequate knowledge.

6. Promotes cooperation: Muslims can work together on matters of common interest.

7. Preserves Islamic scholarship: Different approaches contribute to the richness of Islamic intellectual heritage.

8. Encourages responsible decision-making: Muslims learn to consult knowledgeable scholars when faced with difficult issues.

COMPETENCY-BASED LEARNING ACTIVITIES

The following activities can be used by teachers and learners in Kenyan Grade 11 classrooms.

Activity 1: Research on the development of Fiqh

Instructions:

1. Divide learners into groups.
2. Ask each group to research one factor that contributed to the development of Islamic jurisprudence.
3. Let learners use Islamic textbooks, reference materials and reliable digital resources.
4. Ask each group to prepare summary notes.
5. Let groups present their findings to the class.

Expected competencies:

- Communication and collaboration.
- Critical thinking and problem-solving.
- Digital literacy.
- Learning to learn.

Activity 2: Research on the founders

Assign learners the five scholars:

- Group 1: Imam Abu Hanifa.
- Group 2: Imam Malik ibn Anas.
- Group 3: Imam al-Shafi'i.
- Group 4: Imam Ahmad ibn Hanbal.
- Group 5: Imam Ja'far al-Sadiq.

Each group should research:

1. Background of the scholar.
2. Major contributions to Fiqh.
3. Legal methods used.
4. The school associated with the scholar.
5. Relevance of the scholar's teachings today.

Each group should present its findings.

Activity 3: Comparative learning

Learners should prepare a comparison chart showing:

- The five founders.
- Their respective schools.
- Their major contributions.
- Their legal methodologies.
- Their influence on Islamic society.

Activity 4: Role-play

Learners should act out a situation involving a Muslim businessperson who wants to enter into a commercial agreement.

They should discuss:

- Honesty in business.
- Avoidance of Riba.
- Respect for contractual obligations.
- Fair treatment of customers.
- Consultation with qualified scholars.

Activity 5: Community research

Learners may interview a qualified Muslim religious teacher or scholar about:

- The importance of Fiqh.
- The schools followed in the local Muslim community.
- The importance of respecting legitimate differences.
- How Islamic jurisprudence addresses modern challenges.

Activity 6: Reflection

Learners write a short paragraph explaining how the teachings of the schools of jurisprudence can guide them in their personal, family, educational and social lives.

10.0 SUMMARY OF THE SUB-STRAND

By studying the founders of schools of jurisprudence, learners should understand that:

- Fiqh is the understanding of practical Islamic legal rulings.
- Shariah is the divine guidance provided by Allah (SWT).
- Islamic jurisprudence developed as Muslim communities expanded and encountered new challenges.
- The four major Sunni schools are Hanafi, Maliki, Shafi'i and Hanbali.
- The Ja'fari school is an important school of Twelver Shia jurisprudence.
- Imam Abu Hanifa is associated with the Hanafi school.
- Imam Malik ibn Anas is associated with the Maliki school.
- Imam Muhammad ibn Idris al-Shafi'i is associated with the Shafi'i school.
- Imam Ahmad ibn Hanbal is associated with the Hanbali school.
- Imam Ja'far al-Sadiq is associated with the Ja'fari school.
- The schools contributed to the preservation and development of Islamic legal knowledge.
- Muslims should respect legitimate differences in jurisprudential interpretation.
- Islamic jurisprudence provides guidance for worship, family life, business and social relationships.

11.0 KEY TERMS FOR REVISION

Term	Explanation
Fiqh	Understanding of practical Islamic legal rulings.

Shariah	Divine guidance from Allah (SWT).
Madhhab	An established school of Islamic jurisprudence.
Ijtihad	Scholarly reasoning to derive Islamic legal rulings.
Ijma	Consensus of qualified scholars.
Qiyas	Analogical reasoning.
Istihsan	Juristic preference supported by recognised legal principles.
Maslahah	Consideration of public welfare.
Urf	Recognised custom.
Usul al-Fiqh	Principles of Islamic jurisprudence.
Fatwa	Scholarly opinion on an Islamic legal matter.
Amal Ahl al-Madinah	Established practice of the people of Madinah.
Aql	Reason or intellect.
Ja'fari	School of jurisprudence associated with Imam Ja'far al-Sadiq.

GRADE 11 IRE REVISION EXERCISE

LEARNER'S REVISION ASSESSMENT

ISLAMIC RELIGIOUS EDUCATION

GRADE 11 – STRAND 2.0

SUB-STRAND 2.3: FOUNDERS OF SCHOOLS OF JURISPRUDENCE

Time: 1 Hour 30 Minutes Total: 80 Marks

Learner's details

Name: .....

Assessment No.: .....

School: .....

Date: .....

Instructions

1. Answer ALL questions in Section A.
2. Choose the best answer from the four alternatives A, B, C and D.
3. Answer ALL questions in Section B.
4. Write your answers clearly and accurately.

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Choose the correct answer in each of the following questions.

1. The term Fiqh in Islamic jurisprudence refers to:

A. Memorisation of Arabic poetry.

B. Understanding of practical Islamic legal rulings.

C. Recitation of the Qur'an only.

D. Study of Islamic history only.

2. Which of the following is the primary source of Islamic law?

A. Local customs.

B. Personal opinions.

C. The Qur'an.

D. Historical records.

3. A school of Islamic jurisprudence is commonly known as:

A. Madhhab.

B. Madrasa.

C. Masjid.

D. Minbar.

4. The Hanafi school of jurisprudence is associated with:

A. Imam Malik.

B. Imam Ahmad ibn Hanbal.

C. Imam Ja'far al-Sadiq.

D. Imam Abu Hanifa.

5. Imam Abu Hanifa was born in:

A. Madinah.

B. Kufa.

C. Makkah.

D. Cairo.

6. Which legal method involves comparing a new situation with an existing case that has an established ruling?

A. Ijma.

B. Istihsan.

C. Qiyas.

D. Urf.

7. Imam Malik ibn Anas is associated with the:

A. Maliki school.

B. Hanafi school.

C. Hanbali school.

D. Ja'fari school.

8. Which famous book was compiled by Imam Malik?

A. Al-Risalah.

B. Musnad Ahmad.

C. Sahih al-Bukhari.

D. Al-Muwatta.

9. Imam Malik gave particular importance to:

A. Personal opinions only.

B. The established practice of the people of Madinah.

C. Political authority.

D. Foreign cultural practices.

10. The consideration of public welfare in Islamic jurisprudence is known as:

A. Qiyas.

B. Taqlid.

C. Maslahah.

D. Takbir.

11. Imam Muhammad ibn Idris al-Shafi'i founded the:

A. Shafi'i school.

B. Hanafi school.

C. Maliki school.

D. Ja'fari school.

12. Which work is associated with Imam al-Shafi'i?

A. Al-Muwatta.

B. Musnad Ahmad.

C. Sahih Muslim.

D. Al-Risalah.

13. Usul al-Fiqh refers to:

A. Islamic history.

B. Principles of Islamic jurisprudence.

C. Rules of Arabic poetry.

D. Islamic architecture.

14. Imam Ahmad ibn Hanbal is associated with the:

A. Ja'fari school.

B. Maliki school.

C. Hanbali school.

D. Shafi'i school.

15. Which Hadith collection is associated with Imam Ahmad ibn Hanbal?

A. Musnad Ahmad.

B. Al-Muwatta.

C. Al-Risalah.

D. Kitab al-Umm.

16. The Ja'fari school is particularly associated with:

A. Imam Abu Hanifa.

B. Imam Malik.

C. Imam Ahmad ibn Hanbal.

D. Imam Ja'far al-Sadiq.

17. Imam Ja'far al-Sadiq is recognised as the sixth Imam in:

A. Hanafi Islam.

B. Twelver Shia Islam.

C. Maliki Islam.

D. Hanbali Islam.

18. Which of the following is NOT one of the four major Sunni schools?

A. Hanafi.

B. Maliki.

C. Ja'fari.

D. Shafi'i.

19. One major factor that contributed to the development of Islamic jurisprudence was:

A. The expansion of Muslim communities.

B. The abandonment of Islamic teachings.

C. The disappearance of Hadith.

D. The rejection of Islamic education.

20. The independent scholarly effort to derive Islamic legal rulings is known as:

A. Zakah.

B. Ijtihad.

C. Sawm.

D. Hajj.

21. Which of the following refers to consensus among qualified Muslim scholars?

A. Urf.

B. Qiyas.

C. Ijma.

D. Istihsan.

22. The Hanafi school is particularly associated with the use of:

A. Istihsan.

B. Amal Ahl al-Madinah only.

C. Rejection of all reasoning.

D. Political opinions.

23. A Muslim scholar considers a community's accepted customs when determining a legal matter, provided they do not contradict Islamic teachings. This is an application of:

A. Sawm.

B. Hajj.

C. Qira'ah.

D. Urf.

24. One major contribution of Imam al-Shafi'i was:

A. Establishing the principles of Arabic poetry.

B. Systematising the principles of Islamic jurisprudence.

C. Establishing the first Muslim empire.

D. Compiling the Qur'an into its final written form.

25. One major contribution of the schools of jurisprudence is:

A. Encouraging religious hostility.

B. Discouraging Islamic scholarship.

C. Preserving Islamic legal knowledge.

D. Promoting unlawful business activities.

26. A Muslim businessperson consults Islamic legal teachings before entering into a financial agreement. This demonstrates the application of:

A. Fiqh in commercial activities.

B. Political history.

C. Arabic grammar.

D. Geography.

27. Which of the following best explains why different schools may have different legal rulings?

A. They worship different gods.

B. They reject the Qur'an.

C. They follow completely unrelated religions.

D. They may differ in interpreting legal evidence and applying legal methodologies.

28. A learner discovers that another Muslim follows a different recognised school of jurisprudence. The best response is to:

A. Insult the learner.

B. Respect the legitimate difference.

C. Refuse to interact with the learner.

D. Declare the learner an enemy of Islam.

29. Which of the following is an important benefit of the schools of jurisprudence?

A. Promoting confusion in society.

B. Encouraging discrimination.

C. Providing organised guidance on Islamic practices.

D. Preventing Muslims from acquiring knowledge.

30. A Muslim learner researches the contributions of the five founders and presents the findings to classmates. The main competency demonstrated is:

A. Communication and collaboration.

B. Physical fitness.

C. Financial management only.

D. Mechanical skills.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Answer ALL questions.

1. Introduction to Islamic jurisprudence (10 marks)

a) Define the term Fiqh. (2 marks)

b) State four differences between Shariah and Fiqh. (4 marks)

c) Explain four importance of Fiqh in the life of a Muslim. (4 marks)

2. Development of schools of jurisprudence (10 marks)

a) Explain five factors that contributed to the development of schools of Islamic jurisprudence. (5 marks)

b) Identify the four major Sunni schools of Islamic jurisprudence and their founders. (4 marks)

c) State one reason why Muslim scholars developed systematic methods of legal interpretation. (1 mark)

3. Imam Abu Hanifa and Imam Malik (10 marks)

a) Identify the school of jurisprudence associated with each of the following scholars:

i. Imam Abu Hanifa. (1 mark)

ii. Imam Malik ibn Anas. (1 mark)

b) Explain four contributions of Imam Abu Hanifa to Islamic jurisprudence. (4 marks)

c) State four contributions of Imam Malik ibn Anas to Islamic jurisprudence. (4 marks)

4. Imam al-Shafi'i and Imam Ahmad ibn Hanbal (8 marks)

a) Name the famous book on Islamic legal theory written by Imam al-Shafi'i. (1 mark)

b) Explain three contributions of Imam al-Shafi'i to Islamic jurisprudence. (3 marks)

c) State four contributions of Imam Ahmad ibn Hanbal to Islamic jurisprudence. (4 marks)

5. Imam Ja'far al-Sadiq (6 marks)

a) Name the school of jurisprudence associated with Imam Ja'far al-Sadiq. (1 mark)

b) Explain three contributions of Imam Ja'far al-Sadiq to Islamic jurisprudence. (3 marks)

c) State two sources or methods recognised in Ja'fari jurisprudence. (2 marks)

6. Application and benefits of schools of jurisprudence (6 marks)

a) State three benefits of the schools of Islamic jurisprudence to Muslims. (3 marks)

b) Explain three ways a Muslim can apply the teachings of Islamic jurisprudence in everyday life. (3 marks)

ANSWERS AND MARKING SCHEME

SECTION A: MULTIPLE-CHOICE ANSWERS

Each correct answer carries 1 mark. Total: 30 marks.

Question	Answer
1	B
2	C
3	A
4	D

5	B
6	C
7	A
8	D
9	B
10	C
11	A
12	D
13	B
14	C
15	A
16	D
17	B
18	C
19	A
20	B
21	C
22	A
23	D
24	B
25	C
26	A
27	D
28	B
29	C
30	A

SECTION B: SUGGESTED MARKING SCHEME

Question 1: Introduction to Islamic jurisprudence (10 marks)

a) Define Fiqh. (2 marks)

Fiqh is the understanding and interpretation of practical Islamic legal rulings derived from recognised sources of Islamic law, particularly the Qur'an and Sunnah.

- Understanding of practical Islamic legal matters – 1 mark.
- Reference to Islamic legal rulings/sources – 1 mark.

b) Four differences between Shariah and Fiqh. (4 marks)

Award 1 mark for each correctly explained difference.

- Shariah is divine guidance from Allah, whereas Fiqh is human understanding of Islamic legal rulings.
- Shariah is primarily based on the Qur'an and Sunnah, whereas Fiqh involves interpretation of these and other recognised legal sources.
- Shariah provides fundamental principles, whereas Fiqh explains their practical application.
- Shariah is divine in origin, whereas Fiqh involves scholarly reasoning and interpretation.
- Fiqh rulings may differ among scholars, whereas the divine origin of Shariah is not dependent on individual interpretations.

c) Four importance of Fiqh in the life of a Muslim. (4 marks)

Award 1 mark for each well-explained point.

1. Guides Muslims on how to perform Salah, Sawm, Zakah and Hajj.
2. Promotes obedience to Allah by explaining religious obligations.
3. Provides guidance on lawful business transactions.
4. Promotes justice in society by explaining people's rights and responsibilities.
5. Guides Muslims on marriage, divorce and inheritance.
6. Promotes discipline and responsible behaviour.
7. Helps Muslims address emerging social challenges.
8. Promotes peaceful relationships among Muslims.

Question 2: Development of schools of jurisprudence (10 marks)

a) Five factors that contributed to the development of schools of Islamic jurisprudence. (5 marks)

Award 1 mark for each correctly explained factor.

1. Expansion of Islam into different regions, exposing Muslims to new social and economic challenges.
2. Death of Prophet Muhammad (PBUH), which meant Muslims could no longer seek direct guidance from him.
3. Emergence of new commercial and social issues requiring legal solutions.
4. Differences in the availability and transmission of Hadith among scholars.
5. Development of Ijtihad to address legal questions.
6. Geographical differences that influenced scholarly approaches.
7. Development of Islamic learning centres.
8. Differences in interpreting Qur'anic verses and Hadith.
9. Contributions of students who recorded and transmitted their teachers' legal opinions.
10. Influence of local customs on legal interpretation.

b) Four major Sunni schools and their founders. (4 marks)

Award 1 mark for each correct pairing.

School	Founder
Hanafi	Imam Abu Hanifa
Maliki	Imam Malik ibn Anas
Shafi'i	Imam Muhammad ibn Idris al-Shafi'i
Hanbali	Imam Ahmad ibn Hanbal

c) One reason for developing systematic methods of legal interpretation. (1 mark)

- To provide organised and consistent guidance on emerging Islamic legal issues.

Question 3: Imam Abu Hanifa and Imam Malik (10 marks)

a) Schools associated with the scholars. (2 marks)

i. Imam Abu Hanifa – Hanafi school. (1 mark)

ii. Imam Malik ibn Anas – Maliki school. (1 mark)

b) Four contributions of Imam Abu Hanifa. (4 marks)

Award 1 mark for each correct contribution.

1. Established the foundations of the Hanafi school.
2. Promoted systematic legal reasoning.
3. Contributed to the application of Qiyas.
4. Developed the use of Istihsan in legal reasoning.
5. Trained influential students such as Abu Yusuf and Muhammad al-Shaybani.
6. Contributed to commercial jurisprudence.
7. Promoted scholarly discussions and debates.
8. Helped preserve and transmit Islamic legal knowledge.

c) Four contributions of Imam Malik ibn Anas. (4 marks)

Award 1 mark for each correct contribution.

1. Established the foundations of the Maliki school.
2. Compiled the famous book Al-Muwatta.
3. Contributed to the preservation and transmission of Hadith.
4. Promoted the practice of the people of Madinah as an important legal consideration.
5. Contributed to the development of public-interest reasoning.
6. Trained influential Muslim scholars.
7. Promoted ethical conduct in Islamic scholarship.
8. Contributed to the development of Islamic legal literature.

Question 4: Imam al-Shafi'i and Imam Ahmad ibn Hanbal (8 marks)

a) Famous book written by Imam al-Shafi'i. (1 mark)

- Al-Risalah. (1 mark)

b) Three contributions of Imam al-Shafi'i. (3 marks)

Award 1 mark for each correct contribution.

1. Established the foundations of the Shafi'i school.
2. Contributed to the systematic development of Usul al-Fiqh.
3. Clarified the authority of authentic Sunnah in Islamic law.
4. Promoted disciplined use of Qiyas.
5. Authored Al-Risalah.
6. Trained students who spread his legal teachings.

c) Four contributions of Imam Ahmad ibn Hanbal. (4 marks)

Award 1 mark for each correct contribution.

1. Established the foundations of the Hanbali school.
2. Compiled Musnad Ahmad.
3. Promoted the preservation of Hadith.
4. Emphasised authentic Qur'anic and prophetic evidence.
5. Promoted the use of companions' legal opinions.
6. Trained students in Hadith and Fiqh.
7. Contributed to Islamic legal scholarship.
8. Demonstrated commitment to Islamic teachings.

Question 5: Imam Ja'far al-Sadiq (6 marks)

a) School associated with Imam Ja'far al-Sadiq. (1 mark)

- Ja'fari school. (1 mark)

b) Three contributions to Islamic jurisprudence. (3 marks)

Award 1 mark for each correctly explained contribution.

1. His teachings became a major foundation of Ja'fari jurisprudence.
2. He contributed to the transmission of Islamic knowledge.
3. He contributed to Hadith scholarship within the Ja'fari tradition.
4. He trained students in Islamic religious knowledge.
5. He promoted the pursuit of knowledge and intellectual development.
6. He contributed to Islamic legal interpretation and theology.
7. He strengthened the intellectual heritage of the Prophet's family.

c) Two sources or methods recognised in Ja'fari jurisprudence. (2 marks)

Award 1 mark each.

- The Qur'an.
- The Sunnah.
- Teachings of the Imams.
- Aql (reason).
- Ijtihad.
- Ijma, according to Ja'fari principles.

Question 6: Application and benefits of schools of jurisprudence (6 marks)

a) Three benefits of the schools of jurisprudence. (3 marks)

Award 1 mark each.

1. They preserve Islamic legal knowledge.
2. They provide guidance on religious practices.
3. They promote justice and fairness.

4. They guide Muslims on commercial activities.
5. They promote Islamic education.
6. They encourage respect for legitimate differences.
7. They provide methods of addressing emerging legal challenges.

b) Three ways Muslims can apply Fiqh in everyday life. (3 marks)

Award 1 mark for each relevant application.

1. Observing Salah and other acts of worship according to Islamic requirements.
2. Conducting honest business transactions and avoiding Riba.
3. Respecting the rights of family members.
4. Following Islamic guidance on marriage and inheritance.
5. Treating neighbours fairly and peacefully.
6. Avoiding gossip, slander and harmful communication.
7. Seeking guidance from qualified Islamic scholars when faced with difficult legal matters.
8. Respecting legitimate differences among schools of jurisprudence.

STRAND 2.0: FIQH AL-IBADAT WAL MUAMALAT

SUB-STRAND 2.4: ISLAMIC FINANCE

1.0 INTRODUCTION TO ISLAMIC FINANCE

1.1 Meaning of Islamic Finance

Islamic finance refers to a financial system that operates according to the teachings and principles of Islam as derived from the Qur'an and Sunnah of Prophet Muhammad (peace be upon him).

It guides Muslims on how to earn, spend, save, invest, borrow and lend money in ways that please Allah (SWT).

Islamic finance promotes fairness, honesty, justice, transparency, cooperation and social responsibility in economic activities.

Unlike conventional financial systems that commonly use interest-based lending, Islamic finance prohibits Riba and encourages trade, investment and partnerships based on legitimate economic activities.

Islamic finance is guided by the following principles:

1. **Prohibition of Riba:** Muslims are prohibited from charging or receiving unlawful interest on loans and certain financial exchanges.

2. **Prohibition of Gharar:** Excessive uncertainty, ambiguity or deception in business transactions is prohibited.

3. **Prohibition of Maysir:** Gambling and transactions based on games of chance are prohibited.

4. **Halal investments:** Muslims should invest in lawful economic activities and avoid businesses involving prohibited products and services.

5. **Fairness and justice:** All parties involved in financial transactions should be treated fairly.

6. **Risk sharing:** In appropriate partnership arrangements, parties share business risks and rewards according to agreed Islamic principles.

7. **Transparency:** Business transactions should be clear, honest and understood by all parties.

8. **Social responsibility:** Wealth should contribute to the welfare of individuals, families and society.

1.2 Meaning of Fiqh al-Muamalat

Fiqh al-Muamalat refers to the Islamic jurisprudence governing human relationships and transactions, particularly commercial, financial and economic dealings.

It provides guidance on how Muslims should conduct business and interact economically with other people.

It covers matters such as:

- Buying and selling.
- Borrowing and lending.
- Leasing and renting.
- Partnerships.
- Contracts and agreements.
- Inheritance and wealth distribution.
- Debts and financial obligations.
- Business ethics.
- Investments and financial institutions.

Importance of Fiqh al-Muamalat

1. Guides Muslims to earn wealth through lawful means.
2. Protects people against exploitation and dishonesty.
3. Promotes justice in business transactions.
4. Encourages cooperation and mutual assistance.
5. Prevents unlawful enrichment.
6. Promotes peaceful economic relationships.

7. Helps Muslims fulfil their financial responsibilities according to Islamic teachings.

1.3 Sources of Islamic Financial Principles

Islamic financial principles are derived from the following sources:

a) The Qur'an

The Qur'an is the primary source of Islamic teachings. It provides guidance on trade, wealth, debts, Riba, charity and financial responsibilities.

For example, Surah Al-Baqarah 2:275 distinguishes between lawful trade and prohibited Riba.

b) The Sunnah

The Sunnah refers to the teachings, actions and approvals of Prophet Muhammad (peace be upon him).

It provides practical guidance on honesty, fair trading, contracts, partnerships and the proper handling of wealth.

c) Ijma

Ijma refers to the consensus of qualified Muslim scholars on a particular Islamic legal issue.

It helps guide Muslims on financial matters not explicitly addressed in detail in the primary sources.

d) Qiyas

Qiyas refers to analogical reasoning used by qualified Islamic scholars to establish rulings on new issues based on established Islamic principles.

It helps Islamic jurisprudence address emerging financial products and commercial practices.

2.0 RIBA (INTEREST)

2.1 Meaning of Riba

Riba is an Arabic term that means increase, growth, addition or excess.

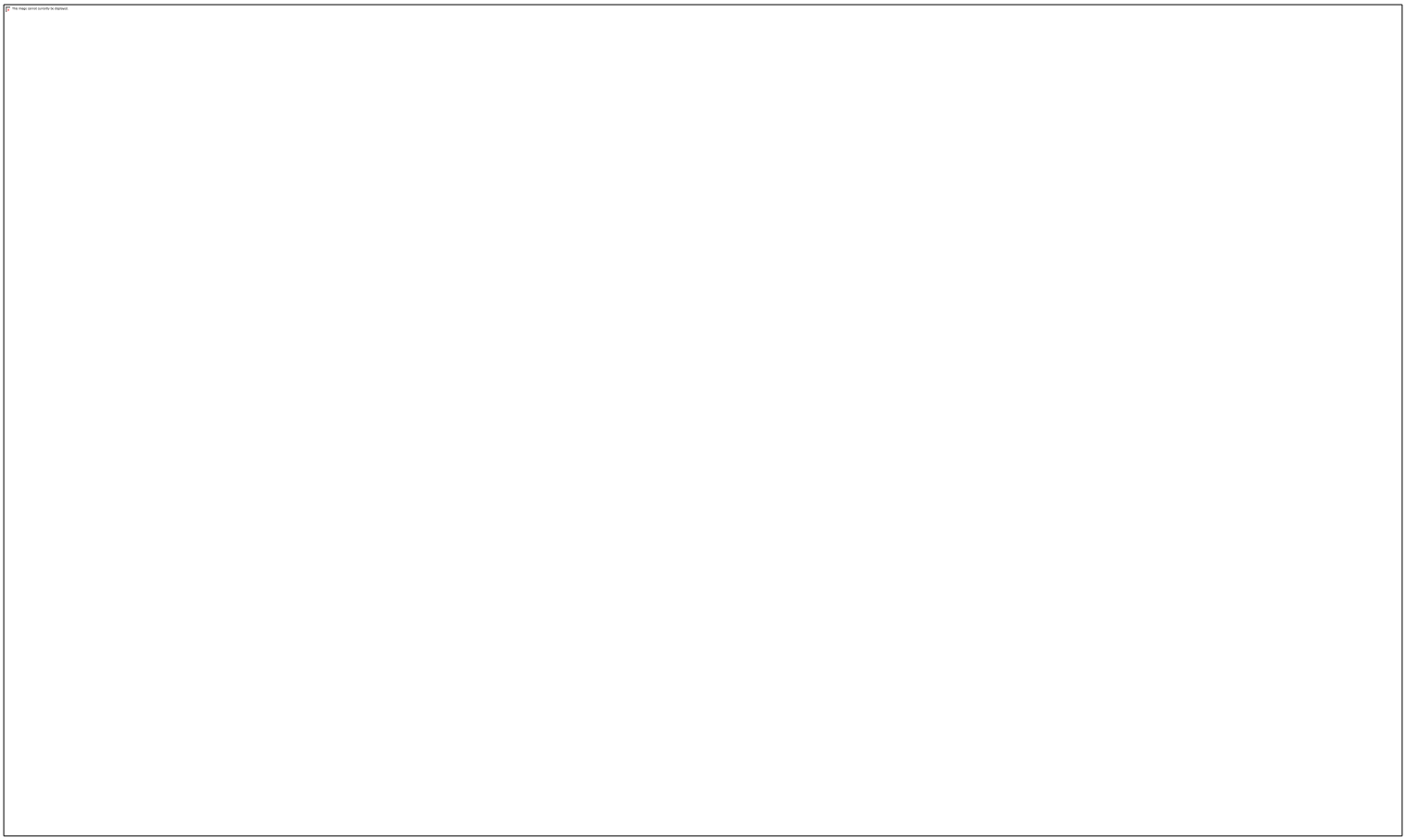
In Islamic financial terminology, Riba refers to an unlawful excess or increase in certain financial transactions, particularly lending and borrowing, which is prohibited by Allah (SWT).

In a common loan situation, Riba occurs when a lender requires a borrower to repay more than the principal amount because of the loan itself or the passage of time.

For example:

A person borrows KSh 10,000 from another person and agrees to repay KSh 12,000 after three months solely because of the loan.

The additional KSh 2,000 is interest and constitutes Riba in this loan arrangement.



Important distinction: Not every increase in money or price is Riba. A legitimate profit earned through lawful trade is different from interest charged on a loan. Islamic law also recognises specific rules governing currency and debt exchanges.

2.2 Types of Riba

Islamic scholars commonly discuss two major categories of Riba:

1. Riba al-Duyun (Riba associated with debts and loans).
2. Riba al-Buyu (Riba associated with certain sales and exchanges).

A. Riba al-Duyun (Riba of Loans and Debts)

This refers to unlawful increases imposed on a debt or loan.

It occurs when a lender requires a borrower to pay an additional amount over the original debt because of the loan or an extension of its repayment period.

Forms of Riba al-Duyun

i. Riba al-Qard

This refers to an excess stipulated as a condition of a loan.

Example:

A trader lends KSh 20,000 to another trader and requires repayment of KSh 24,000 after two months.

The additional KSh 4,000 is stipulated because of the loan.

ii. Riba al-Jahiliyyah

This refers to the form of interest associated with pre-Islamic Arabian debt practices.

When a debtor failed to repay a debt at the agreed time, the creditor would give the debtor an extension on condition that the debt increased.

Example:

- A person borrows KSh 5,000.
- The repayment date arrives.
- The borrower cannot repay.
- The creditor offers more time but increases the debt to KSh 6,000.
- The additional KSh 1,000 represents Riba.

This practice exploited people who were already experiencing financial difficulties.

B. Riba al-Buyu (Riba in Sales and Exchanges)

This refers to unlawful excess or delay in the exchange of certain categories of commodities that are subject to specific Islamic rules.

The rules are particularly important when exchanging the same type of ribawi commodity.

The six commodities specifically mentioned in an authentic hadith include:

1. Gold.
2. Silver.
3. Wheat.
4. Barley.
5. Dates.
6. Salt.

Two commonly discussed forms of Riba al-Buyu are:

i. Riba al-Fadl

This refers to an unlawful excess when exchanging the same type of ribawi commodity.

Example:

A person exchanges 1 kilogram of high-quality dates for 2 kilograms of lower-quality dates.

Where the exchange involves the same ribawi commodity, the required rule is equality in quantity and immediate exchange.

ii. Riba al-Nasi'ah

This refers to an unlawful delay in the exchange of certain ribawi commodities where immediate exchange is required.

Example:

A person exchanges gold for gold but agrees to deliver one portion at a later date.

Such an arrangement violates the applicable rules of immediate exchange.

Note: The detailed application of Riba al-Buyu depends on the type of commodity, the nature of the exchange and the relevant Islamic legal rules.

3.0 EVIDENCE FROM THE QUR'AN AND SUNNAH ON THE PROHIBITION OF RIBA

Islam strongly prohibits Riba because it promotes injustice, exploitation and unfair economic relationships.

3.1 Evidence from the Qur'an

a) Surah Al-Baqarah 2:275

Allah (SWT) says, in meaning:

"Allah has permitted trade and forbidden interest."

This verse establishes a clear distinction between lawful commercial activities and prohibited interest.

Lessons from the verse:

1. Trade is permitted when conducted according to Islamic principles.
2. Riba is prohibited.
3. Muslims should seek lawful ways of earning wealth.
4. Financial transactions should be conducted fairly.
5. Wealth should not be acquired through exploitation.

b) Surah Al-Baqarah 2:278–279

Allah instructs believers to give up whatever remains of Riba if they are truly believers.

The passage further explains that if they repent, they may retain their principal amounts without wronging others or being wronged.

Lessons:

1. Muslims must abandon interest-based transactions.
2. A lender is entitled to the original principal in a lawful debt.
3. Creditors should not exploit debtors.
4. Islam promotes justice between lenders and borrowers.
5. Financial relationships should be based on fairness.

c) Surah Al-Imran 3:130

Allah prohibits believers from consuming Riba multiplied many times over.

Lessons:

- Muslims should avoid interest-based dealings.
- Wealth should be acquired through lawful means.
- Exploitation of financially vulnerable people is prohibited.
- Muslims should obey Allah's commands in economic activities.

d) Surah An-Nisa 4:161

The Qur'an condemns the taking of Riba and the wrongful consumption of people's wealth.

Lesson: Islam protects people's property and condemns unlawful enrichment.

3.2 Evidence from the Sunnah

Prophet Muhammad (peace be upon him) strongly condemned Riba.

An authentic hadith recorded in Sahih Muslim reports that the Prophet (PBUH) cursed the one who consumes Riba, the one who pays it, the one who records it and the two witnesses to it.

Lessons from the hadith:

1. Riba is a serious sin in Islam.
2. Muslims should not participate in interest-based transactions.
3. Recording and witnessing prohibited transactions is also condemned.
4. Muslims should promote lawful financial practices.
5. Business ethics should be guided by Islamic teachings.

4.0 RATIONALE BEHIND THE PROHIBITION OF RIBA IN ISLAM

4.1 Meaning of Rationale

Rationale refers to the reasons, justification or explanations behind a particular decision, rule or action.

The prohibition of Riba is intended to protect individuals and society from financial exploitation and economic injustice.

4.2 Reasons Why Islam Prohibits Riba

1. To prevent exploitation of the poor

Riba can exploit people who borrow money because of poverty, emergencies or other financial difficulties.

A borrower may become trapped in increasing debt, making it difficult to improve their living conditions.

Islam prohibits this form of exploitation and encourages compassion towards people in need.

2. To promote economic justice

Islam requires fairness in financial relationships.

A lender should not automatically receive an increase simply because time has passed while the borrower carries the financial burden.

Islamic financial arrangements encourage justice and clearly agreed contractual responsibilities.

3. To prevent accumulation of wealth in the hands of a few people

An interest-based system can contribute to the concentration of wealth among those who already own substantial financial resources.

People with little wealth may remain dependent on borrowing.

Islam encourages the circulation and fair distribution of wealth through trade, investment, Zakah, Sadaqah and legitimate partnerships.

4. To promote cooperation and brotherhood

Islam encourages Muslims to assist one another.

Interest-free assistance, charitable lending and genuine partnerships promote cooperation instead of taking advantage of another person's difficulties.

5. To encourage productive economic activities

Islam encourages people to engage in lawful economic activities such as agriculture, manufacturing, transport, trade and services.

Through partnerships, people can combine their money, skills, labour and experience to create wealth.

6. To prevent unnecessary indebtedness

Interest can increase the total amount that a borrower must repay.

Islam encourages responsible borrowing and discourages financial practices that lead to unnecessary debt.

7. To protect human dignity

People experiencing financial difficulties should be treated with compassion and respect.

Islam discourages practices that humiliate, oppress or take advantage of debtors.

8. To distinguish between legitimate profit and unlawful gain

Islam permits profit obtained through lawful trade and investment.

However, it prohibits stipulated interest on loans and other forms of Riba.

This distinction encourages Muslims to earn wealth through productive and lawful activities.

9. To promote social responsibility

Islam requires Muslims to consider the welfare of others when conducting economic activities.

Wealth should not be used as a tool for oppression or exploitation.

10. To encourage obedience to Allah

The prohibition of Riba is a divine command.

Muslims avoid Riba because obedience to Allah (SWT) is a fundamental part of their faith and worship.

5.0 EFFECTS OF RIBA IN SOCIETY

Riba can have negative consequences for individuals, families, businesses and the wider economy.

5.1 Effects of Riba on Individuals

1. Increased financial burden

Borrowers are required to repay the principal together with interest. This increases their financial obligations.

2. Debt accumulation

When borrowers fail to repay their loans, interest and additional charges may increase their outstanding debt.

3. Poverty

Low-income individuals may spend a significant proportion of their earnings repaying interest-bearing loans instead of meeting basic needs.

4. Financial stress

People struggling to repay debts may experience anxiety, fear and emotional distress.

5. Loss of property

Failure to meet loan obligations may lead to the seizure or sale of assets used as security, depending on the applicable agreement and law.

6. Reduced savings

A person who spends much of their income servicing debts may have little money left for saving and investment.

7. Family conflicts

Financial difficulties can create disagreements between spouses and other family members.

8. Dependence on borrowing

Some individuals may repeatedly borrow money to repay existing debts, creating a cycle of indebtedness.

5.2 Effects of Riba on Families

1. **Reduced household income:** A large portion of family income may be used to repay interest-bearing debts.

2. **Poor access to basic needs:** Families may struggle to afford food, education, healthcare and decent housing.

3. **Family disagreements:** Debt-related pressure may cause misunderstandings and conflicts.

4. **Reduced investment in children:** Parents may be unable to meet educational and developmental needs.

5. **Insecurity:** Families may face uncertainty when debts become difficult to manage.

5.3 Effects of Riba on Businesses

1. **High operating costs:** Interest payments increase the cost of financing business activities.

2. **Reduced profits:** Businesses may use a large proportion of their earnings to service loans.

3. **Business failure:** Excessive debt obligations can contribute to insolvency and closure.

4. **Limited expansion:** Businesses may avoid productive investments because of high borrowing costs.

5. **Unequal competition:** Businesses with easier access to finance may enjoy advantages over smaller enterprises.

6. **Reduced employment opportunities:** Financial difficulties may force businesses to reduce their workforce.

5.4 Effects of Riba on Society

1. **Economic inequality:** Riba may contribute to the widening gap between wealthy lenders and financially vulnerable borrowers.

2. **Social injustice:** Poor people may be exploited when they borrow money to meet urgent needs.

3. **Unemployment:** Businesses experiencing financial difficulties may reduce employment.

4. **Social divisions:** Differences in wealth and financial opportunities may create tension in society.

5. **Reduced economic cooperation:** Interest-based lending may encourage relationships centred on financial returns rather than mutual assistance.

6. **Increased poverty:** Heavy debt repayments may reduce the resources available for productive investment and basic needs.

7. **Moral deterioration:** Greed and excessive concern for financial gain may undermine honesty, compassion and social responsibility.

8. **Economic instability:** Excessive borrowing and unsustainable debt may increase financial vulnerability.

9. **Reduced investment in productive activities:** Businesses may become more concerned with meeting debt obligations than developing their operations.

10. **Spiritual consequences:** Muslims who knowingly engage in prohibited Riba disobey Allah's commands and risk spiritual accountability.

5.5 Positive Islamic Alternatives to Riba

Islam provides several lawful alternatives to interest-based financial arrangements.

These include:

- Qard Hasan – a benevolent, interest-free loan.
- Musharaka – a business partnership involving shared capital.
- Mudharaba – a partnership involving capital from one party and management from another.
- Murabaha – a cost-plus sale arrangement.
- Ijara – a leasing arrangement.
- Salam – an advance payment sale under specified conditions.
- Istisna – a contract for manufacturing or construction.
- Zakah – obligatory wealth redistribution to eligible recipients.
- Sadaqah – voluntary charitable giving.

These arrangements have different legal requirements and should not be treated as interchangeable.

6.0 ISLAMIC BUSINESS PARTNERSHIPS

6.1 Meaning of Partnership in Islam

A partnership in Islam refers to a lawful business arrangement in which two or more parties cooperate by contributing capital, labour, skills, expertise or other agreed resources to conduct a business activity and earn profits.

Islam encourages partnerships because they promote cooperation, mutual assistance, economic development and the sharing of responsibilities.

Islamic partnerships must operate according to the principles of Shariah. They should be based on honesty, transparency, mutual consent, fairness and clearly defined contractual obligations.

The parties involved must avoid Riba, gambling, fraud, excessive uncertainty and prohibited business activities.

6.2 Islamic Principles Governing Business Partnerships

The following principles guide Islamic partnerships:

1. **Mutual consent:** All partners must willingly agree to enter into the partnership without force, intimidation or deception.

2. **Lawful business activities:** The partnership must engage in activities permitted by Islam.

3. **Honesty:** Partners must provide truthful information about their contributions, business operations, income and expenditure.

4. **Transparency:** The terms of the partnership should be clearly stated and understood by all parties.

5. **Profit-sharing agreement:** Partners must agree on how profits will be distributed before the business begins.

6. **Fairness:** No partner should unfairly exploit another partner.

7. **Accountability:** Every partner should fulfil their responsibilities and account for the resources entrusted to them.

8. **Avoidance of Riba:** Partners must not structure their agreement around interest-based returns on loans.

9. **Avoidance of Gharar:** Contracts should not contain excessive uncertainty that may lead to disputes.

10. **Avoidance of Maysir:** Partnership activities should not involve gambling or speculative games of chance.

11. **Proper record keeping:** Financial transactions should be recorded to promote accountability.

12. **Respect for agreements:** Partners should honour the conditions of their contracts as long as they are consistent with Islamic law.

6.3 Importance of Business Partnerships in Islam

1. They encourage cooperation among Muslims.
2. They enable people with limited resources to establish businesses.
3. They promote sharing of business risks.
4. They encourage entrepreneurship and innovation.
5. They create employment opportunities.
6. They promote the circulation of wealth.
7. They encourage responsible investment.
8. They strengthen relationships among business people.
9. They promote financial independence.
10. They provide alternatives to interest-based financing.
11. They encourage the development of small and medium-sized enterprises.
12. They promote social and economic justice.

7.0 MUSHARAKA (PARTNERSHIP)

7.1 Meaning of Musharaka

Musharaka is an Islamic business partnership in which two or more parties contribute capital to establish or operate a business and share the resulting profits and losses according to agreed Islamic principles.

The partners jointly own the business and participate in its financial risks.

The word Musharaka is derived from the Arabic root associated with sharing or partnership.

In a Musharaka arrangement, partners may contribute different amounts of capital, depending on their agreement.

Profits are distributed according to a mutually agreed ratio, while financial losses are generally shared according to each partner's capital contribution.

7.2 Example of Musharaka in the Kenyan Context

Three Muslim entrepreneurs in Kilgoris decide to establish an agricultural produce business.

They contribute the following capital:

- Partner A contributes KSh 200,000.
- Partner B contributes KSh 300,000.
- Partner C contributes KSh 500,000.

Total capital:

KSh 200,000 + KSh 300,000 + KSh 500,000 = KSh 1,000,000.

They agree that profits will be distributed as follows:

- Partner A: 20%.
- Partner B: 30%.
- Partner C: 50%.

If the business makes a profit of KSh 200,000:

- Partner A receives KSh 40,000.
- Partner B receives KSh 60,000.
- Partner C receives KSh 100,000.

If the business suffers a financial loss of KSh 100,000, and all three partners contributed capital only, the loss is distributed according to their capital contributions:

- Partner A bears KSh 20,000.
- Partner B bears KSh 30,000.
- Partner C bears KSh 50,000.

This illustrates the principle of sharing both financial rewards and risks.



7.3 Types of Musharaka

There are different forms of Musharaka discussed in Islamic commercial jurisprudence and contemporary Islamic finance.

A. Permanent Musharaka

Permanent Musharaka refers to a partnership that continues for an agreed period or until the partners decide to dissolve it according to their contract.

Characteristics:

1. Partners jointly contribute capital.
2. Partners jointly own the business.
3. Profits are shared according to an agreed ratio.
4. Financial losses are shared according to capital contributions.
5. Partners may participate in business management.
6. The partnership continues according to the agreed conditions.

Example:

Two Muslim entrepreneurs establish a permanent wholesale shop in Nakuru. Both contribute capital and agree to share profits and losses according to Islamic rules.

B. Diminishing Musharaka (Musharaka Mutanaqisah)

Diminishing Musharaka is a partnership arrangement in which one partner gradually purchases the ownership share of another partner until they eventually become the sole owner.

It is commonly used in Islamic home financing and property acquisition.

How it operates:

1. Two parties jointly purchase a property.
2. One party occupies or uses the property according to the agreement.
3. The occupying party gradually purchases the other party's ownership units.
4. The ownership share of the selling partner reduces over time.
5. Eventually, the purchasing partner becomes the full owner.

Example:

A financial institution and a customer jointly purchase a house.

The customer gradually buys the institution's ownership share through separately agreed transactions.



7.4 Rules and Regulations Governing Musharaka

1. **Contribution of capital:** Partners must contribute agreed capital to the business.

2. **Lawful investment:** The business must engage in activities permitted by Islam.

3. **Profit-sharing ratio:** The profit-sharing ratio must be agreed upon when the partnership is established.

4. **Sharing of losses:** Financial losses are shared according to the partners' capital contributions.

5. **Management:** Partners may participate in managing the business according to their agreement.

6. **Honesty:** Every partner must act honestly and avoid concealing important financial information.

7. **No guaranteed profit:** A partner should not be guaranteed a fixed monetary return merely because they invested capital.

8. **No deliberate negligence:** A partner who causes loss through misconduct, negligence or breach of contract may be held liable according to the applicable rules.

9. **Proper accounting:** Business transactions should be recorded accurately.

10. **Mutual agreement:** Important business decisions should follow the partnership contract.

11. **Avoidance of prohibited transactions:** The business must not engage in Riba, gambling, fraud or other prohibited activities.

12. **Termination:** The partnership should be dissolved according to its agreed conditions and applicable Islamic legal requirements.

7.5 Advantages of Musharaka

1. Promotes cooperation among business people.
2. Encourages joint investment.
3. Enables people to combine financial resources.
4. Provides an alternative to interest-based loans.
5. Promotes fair sharing of business risks.
6. Encourages entrepreneurship.
7. Promotes accountability among partners.
8. Supports small and medium-sized enterprises.
9. Encourages the productive use of wealth.
10. Creates employment opportunities.
11. Promotes economic independence.
12. Strengthens relationships within the Muslim community.

7.6 Challenges of Musharaka

1. **Disagreements among partners:** Partners may disagree about business decisions.

2. **Dishonesty:** Some partners may conceal income or misuse business resources.

3. **Management difficulties:** Different management approaches may create conflicts.

4. **Financial losses:** The business may experience losses due to poor planning or market conditions.

5. **Lack of trust:** Suspicion among partners may weaken cooperation.

6. **Difficulty in evaluating contributions:** It may be difficult to determine the value of non-monetary contributions where these are permitted.

7. **Poor record keeping:** Inadequate financial records may lead to misunderstandings.

8. **Withdrawal of partners:** A partner's decision to leave may disrupt business operations.

8.0 MUDHARABA (TRUST-BASED PROFIT-SHARING PARTNERSHIP)

8.1 Meaning of Mudharaba

Mudharaba is an Islamic business partnership in which one party provides capital while another party provides business management, labour or expertise.

The person who provides the capital is called the **Rabb-ul-Mal**, while the person who manages the business is called the **Mudarib**.

The profits are shared according to a ratio agreed upon before the business begins.

Under a genuine Mudharaba arrangement, ordinary financial losses are borne by the capital provider, while the Mudarib loses the time, labour and effort invested in the business.

However, if the Mudarib causes losses through negligence, misconduct, fraud or breach of the agreement, they may be held financially responsible.

8.2 Parties Involved in Mudharaba

A. Rabb-ul-Mal (Capital Provider)

This is the person who provides the money or capital required to operate the business.

Responsibilities of Rabb-ul-Mal:

1. Provides the agreed capital.
2. Ensures that the capital is lawfully acquired.
3. Agrees on the profit-sharing ratio.
4. Allows the manager to conduct the business according to the contract.
5. Avoids imposing unlawful conditions.
6. Receives the agreed share of profits.
7. Bears genuine financial losses unless they result from the manager's misconduct or negligence.

B. Mudarib (Business Manager)

This is the person who manages the business using the capital provided by the Rabb-ul-Mal.

Responsibilities of the Mudarib:

1. Manages the business honestly.
2. Uses the capital for the agreed business activities.
3. Avoids misuse of business resources.
4. Maintains accurate financial records.
5. Provides information about business performance.
6. Works diligently to make the business successful.
7. Shares profits according to the agreed ratio.
8. Avoids negligence and fraudulent activities.

8.3 Example of Mudharaba in Kenya

A Muslim investor in Nairobi has KSh 500,000 but does not have enough time to manage a business.

They approach an experienced business manager in Nakuru who has skills in selling agricultural products but lacks capital.

They agree to establish an agricultural supplies business.

Their agreement is as follows:

- Rabb-ul-Mal contributes KSh 500,000.
- Mudarib manages the business.
- Profits are shared at 60% for the capital provider and 40% for the manager.

At the end of the business period, the business earns a profit of KSh 100,000.

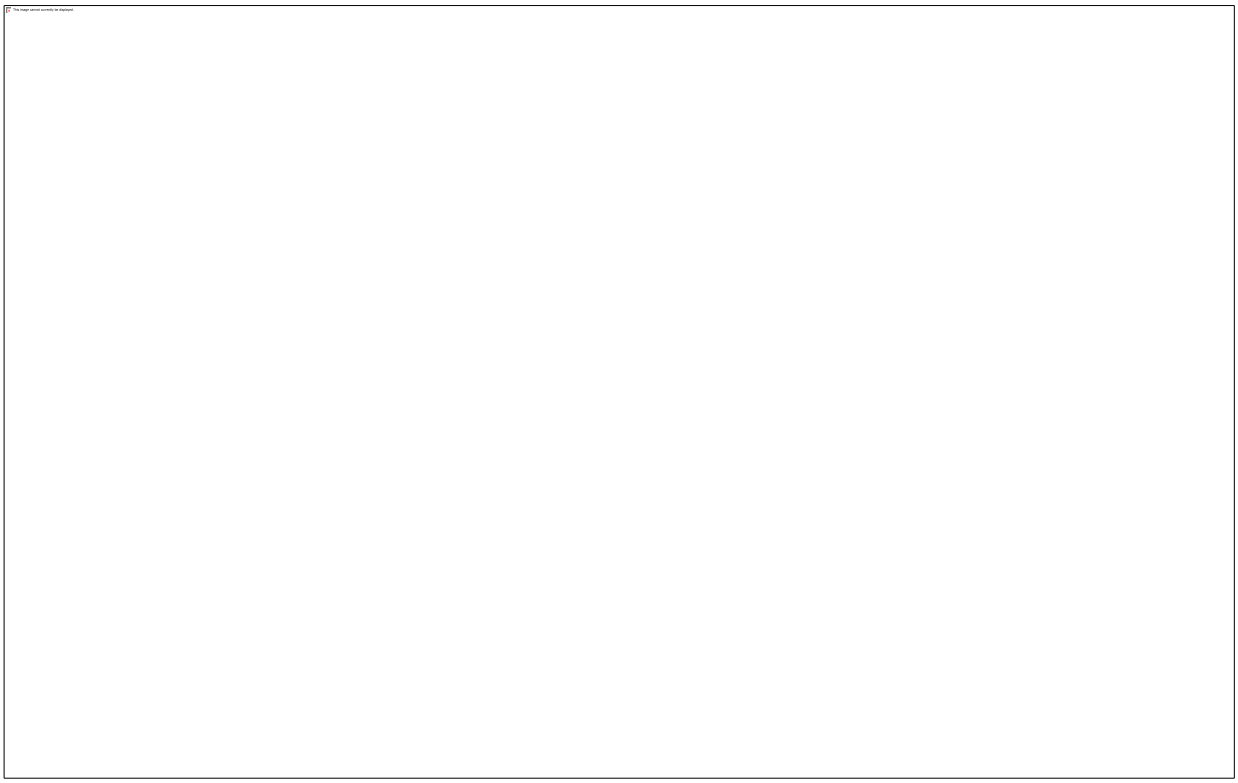
The profit is distributed as follows:

- Rabb-ul-Mal receives KSh 60,000.
- Mudarib receives KSh 40,000.

The original capital of KSh 500,000 is also accounted for separately.

If the business suffers a genuine financial loss of KSh 50,000 without negligence or misconduct by the Mudarib:

- Rabb-ul-Mal bears the KSh 50,000 capital loss.
- Mudarib receives no profit and loses the time and effort invested.



8.4 Types of Mudharaba

A. Restricted Mudharaba (Mudharaba Muqayyadah)

This is a partnership in which the capital provider places specific conditions on how the business manager should invest or use the capital.

The conditions may relate to:

- The type of business.
- The location of the business.
- The period of investment.
- The nature of the goods to be traded.
- The people or businesses with whom transactions may be conducted.

Example:

A capital provider gives KSh 300,000 to a business manager on condition that the money is used only to purchase and sell agricultural produce in Narok County.

The manager must observe the agreed restrictions.

B. Unrestricted Mudharaba (Mudharaba Mutlaqah)

This is a partnership in which the capital provider gives the manager considerable freedom to operate the business within the limits of Shariah.

The manager can decide on suitable business activities, suppliers, customers and operational arrangements.

However, the manager must act honestly and responsibly.

Example:

An investor provides KSh 700,000 to an experienced entrepreneur to establish a lawful trading business.

The entrepreneur chooses the specific lawful goods to trade in and manages the business according to the agreement.

8.5 Rules and Regulations Governing Mudharaba

1. **Provision of capital:** The Rabb-ul-Mal must provide the agreed capital.

2. **Management responsibility:** The Mudarib manages the business and uses their skills and experience.

3. **Profit-sharing agreement:** The parties must agree on the profit-sharing ratio before commencing business.

4. **Actual profit distribution:** Profits must be shared as a proportion of actual profit, not as a guaranteed fixed amount or fixed percentage of the capital.

5. **Financial losses:** Genuine business losses are borne by the capital provider unless the manager is responsible through negligence, misconduct or breach of contract.

6. **Lawful business:** The partnership must engage in activities permitted by Islam.

7. **Honesty:** The manager must provide accurate information about business operations.

8. **Proper use of capital:** The manager must use the funds for the agreed purpose.

9. **Accountability:** The manager should maintain proper financial records.

10. **Avoidance of Riba:** The partnership must not involve interest-based financial dealings.

11. **Avoidance of fraud:** The manager must not misuse funds or conceal business profits.

12. **Mutual agreement:** Both parties must willingly accept the partnership terms.

13. **Termination:** The partnership must be concluded according to the contract and relevant Islamic rules, with proper accounting and settlement of obligations.

8.6 Advantages of Mudharaba

1. Provides investment opportunities to people with financial resources.
2. Creates employment for skilled entrepreneurs.
3. Enables people without capital to participate in business.
4. Encourages innovation and entrepreneurship.
5. Promotes cooperation between investors and managers.
6. Encourages productive use of wealth.
7. Provides an alternative to interest-based borrowing.
8. Promotes sharing of business profits.
9. Encourages accountability.
10. Supports small businesses and start-ups.
11. Promotes economic development.
12. Allows people to contribute according to their abilities.

8.7 Challenges of Mudharaba

1. **Dishonesty by managers:** A manager may conceal profits or misuse capital.

2. **Business losses:** The business may fail due to poor market conditions.

3. **Lack of supervision:** The investor may not be directly involved in daily operations.

4. **Disagreement over profits:** The parties may disagree about the amount of profit earned.

5. **Poor management skills:** An inexperienced manager may make poor business decisions.

6. **Lack of trust:** Suspicion may damage the relationship between the parties.

7. **Inaccurate records:** Poor accounting can make it difficult to establish actual profits and losses.

9.0 MURABAHA (COST-PLUS SALE)

9.1 Meaning of Murabaha

Murabaha is an Islamic financing and sales arrangement in which a seller purchases an asset and resells it to a buyer at the original cost plus an agreed profit margin.

The seller must disclose the original purchase cost and the profit added to the selling price.

The buyer and seller agree on the selling price and payment terms before completing the sale.

Murabaha is widely used by Islamic financial institutions to help customers acquire assets such as vehicles, equipment, furniture and property.

Important: Murabaha is a sale contract, not a partnership in the strict legal sense. It is studied alongside Musharaka and Mudharaba because all three are important Islamic commercial and financing arrangements.

9.2 Example of Murabaha in Kenya

A Muslim teacher in Kilgoris wants to purchase a motor vehicle but does not have enough money to pay the full price immediately.

An Islamic financial institution agrees to purchase the vehicle from a dealer for KSh 1,500,000.

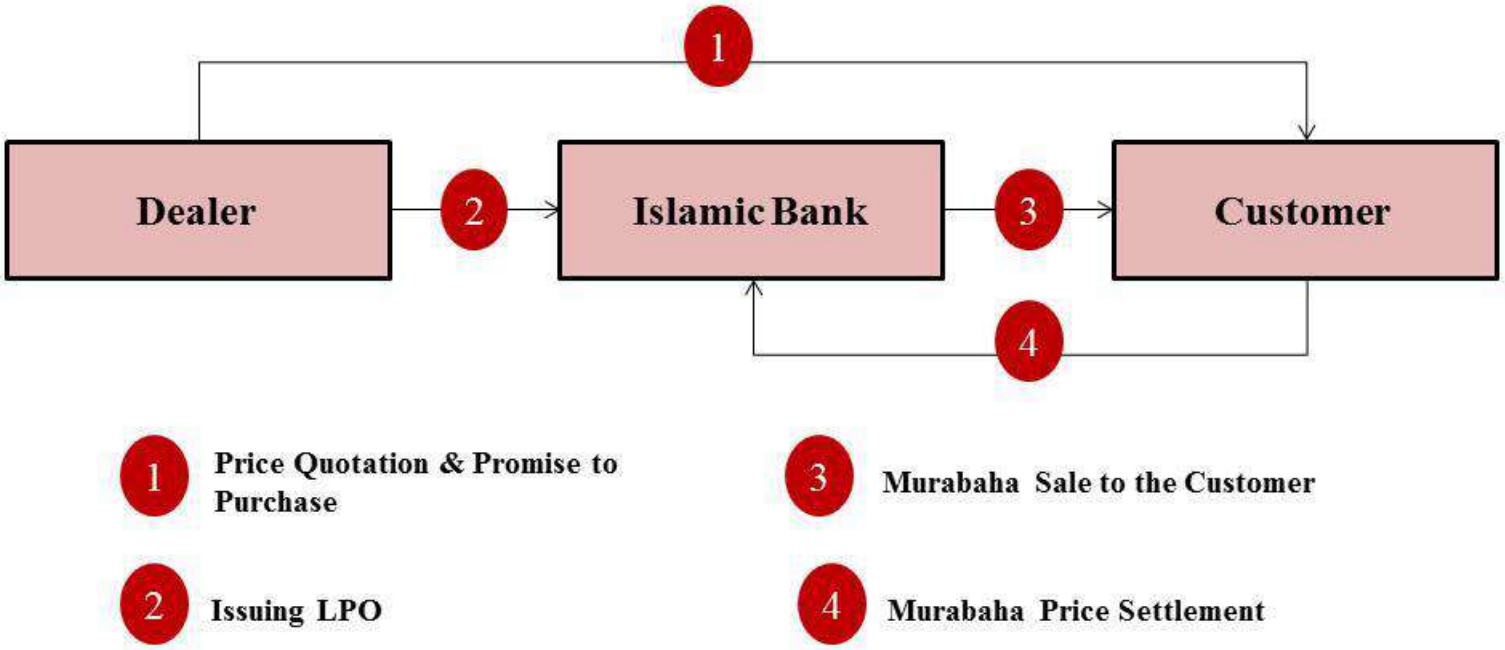
The institution then sells the vehicle to the teacher for KSh 1,800,000, with payment spread over an agreed period.

The parties agree that:

- Original cost: KSh 1,500,000.
- Disclosed profit: KSh 300,000.
- Final selling price: KSh 1,800,000.

The teacher pays the agreed selling price according to the contract.

The KSh 300,000 is a disclosed profit from a sale, not interest charged on a loan, provided the transaction satisfies the requirements of a genuine Murabaha contract.



9.3 How Murabaha Operates

The following steps explain the process:

Step 1: Identification of the asset

The customer identifies the asset they want to purchase, such as a vehicle, tractor, computer or piece of equipment.

Step 2: Customer request

The customer approaches the Islamic financial institution and requests assistance in acquiring the asset.

Step 3: Purchase by the institution

The institution purchases the identified asset from the original seller.

Step 4: Ownership and possession

The institution must acquire ownership and the relevant possession of the asset before reselling it to the customer, according to applicable Shariah requirements.

Step 5: Disclosure of cost and profit

The institution informs the customer of the original purchase cost and the profit margin.

Step 6: Agreement on selling price

Both parties agree on the final selling price and payment arrangements.

Step 7: Sale to the customer

The institution sells the asset to the customer through a valid Murabaha contract.

Step 8: Payment

The customer pays according to the agreed terms.

9.4 Rules and Regulations Governing Murabaha

1. **Lawful asset:** The asset being sold must be permissible under Islamic law.
2. **Ownership:** The seller must own the asset before reselling it to the customer.
3. **Possession:** The seller must acquire the required possession of the asset before selling it.
4. **Disclosure of cost:** The original purchase cost must be truthfully disclosed.
5. **Disclosure of profit:** The profit margin must be clearly stated.
6. **Agreement on price:** The final selling price must be agreed upon by both parties.
7. **Clear contract:** The terms and conditions must be clearly explained.
8. **Mutual consent:** Both parties must willingly agree to the transaction.
9. **Avoidance of Riba:** The transaction must not be disguised interest-based lending.
10. **No deception:** The seller must not misrepresent the cost or quality of the asset.
11. **Payment terms:** The agreed payment arrangements must be clear.
12. **Fixed sale price:** Once the Murabaha sale is concluded, the agreed selling price cannot simply be increased because the customer needs more time to pay.
13. **Responsibility for ownership risks:** The seller bears the relevant ownership risks before the valid sale to the customer.
14. **Avoidance of uncertainty:** The asset, price and contractual obligations must be sufficiently identified.

9.5 Advantages of Murabaha

1. Enables customers to acquire important assets without conventional interest-based loans.
2. Promotes transparency because the original cost and profit are disclosed.
3. Provides predictable payment obligations.
4. Supports the acquisition of vehicles and business equipment.
5. Encourages lawful trade.
6. Promotes responsible financial planning.
7. Provides an alternative financing method for individuals and businesses.
8. Encourages asset-based economic activity.
9. Supports entrepreneurship.

10. Promotes confidence between financial institutions and customers.

9.6 Challenges of Murabaha

1. **High selling price:** The final price may be higher than the immediate cash price.

2. **Default in payment:** Customers may fail to make payments as agreed.

3. **Ownership risks:** The financial institution bears risks associated with owning the asset before resale.

4. **Administrative costs:** Purchasing, documenting and transferring assets may involve additional expenses.

5. **Limited availability:** Some areas may have few institutions offering Shariah-compliant Murabaha services.

6. **Misunderstanding:** Some customers may confuse Murabaha with conventional interest-based loans.

7. **Non-compliance risks:** Incorrect implementation may make the arrangement inconsistent with Shariah requirements.

10.0 DIFFERENCES BETWEEN MUSHARAKA, MUDHARABA AND MURABAHA

These three Islamic financial arrangements are important alternatives to conventional interest-based financing.

However, they operate differently.

10.1 Comparison Table

Feature	**Musharaka**	**Mudharaba**	**Murabaha**
Meaning	Capital-sharing partnership	Capital and management partnership	Cost-plus sale
Parties	Two or more partners	Capital provider and manager	Seller and buyer
Capital	Partners contribute capital	One party provides capital	Seller purchases an asset
Management	Partners may manage	Mudarib manages	Seller and buyer perform their respective contractual duties
Profit	Shared by agreed ratio	Shared by agreed ratio	Seller earns agreed sale profit
Financial loss	Shared according to capital contribution	Borne by capital provider unless manager is at fault	Seller bears ownership risks before sale; buyer assumes ownership risks after sale
Ownership	Joint ownership	Capital provider owns invested capital; business assets are held under the arrangement	Ownership transfers to the buyer under the sale contract
Main	Joint business	Investment using another person's	Financing acquisition through

purpose	investment	expertise	trade
Example	Two people establish a shop together	Investor finances a manager's business	Institution buys and resells a tractor

10.2 Main Similarities Between Musharaka, Mudharaba and Murabaha

1. All are recognised Islamic commercial and financial arrangements.
2. All must comply with Shariah principles.
3. All prohibit Riba.
4. All require honesty and transparency.
5. All involve clearly defined contractual obligations.
6. All promote lawful economic activities.
7. All encourage responsible financial dealings.
8. All seek to promote fairness in commercial relationships.
9. All can contribute to economic development.
10. All discourage fraud and exploitation.

11.0 SIGNIFICANCE OF ISLAMIC PARTNERSHIPS AS AN ALTERNATIVE MODEL OF ECONOMIC DEVELOPMENT

11.1 Meaning of Economic Development

Economic development refers to the improvement of the economic and social well-being of people through increased production, employment, income, investment, infrastructure and access to essential services.

It involves improving people's living standards and creating opportunities for sustainable prosperity.

Islamic partnerships can contribute to economic development by encouraging people to combine their resources, skills and expertise.

11.2 Significance of Islamic Partnerships

1. Creation of employment opportunities

Islamic partnerships encourage the establishment of businesses that require workers.

For example, a Musharaka partnership may establish an agricultural processing company in Narok County and employ farmers, drivers, technicians and salespeople.

This reduces unemployment.

2. Promotion of entrepreneurship

Mudharaba enables individuals with business skills but limited financial resources to establish businesses using capital provided by investors.

It encourages innovation and self-employment.

3. Reduction of poverty

Islamic partnerships enable people to participate in productive economic activities.

The resulting income can improve access to food, education, healthcare and decent housing.

4. Promotion of economic justice

Islamic partnerships encourage fairness in the distribution of business profits and responsibilities.

They discourage exploitation and unfair financial practices.

5. Mobilisation of financial resources

Partnerships enable people to combine their savings and capital to undertake projects that would be difficult to finance individually.

For example, several farmers may jointly invest in an irrigation project.

6. Encouragement of productive investment

Islamic financial arrangements encourage investment in real economic activities such as agriculture, manufacturing, transport and trade.

7. Development of small and medium-sized enterprises

Partnerships provide opportunities for small businesses to access capital and managerial expertise.

This strengthens local economies.

8. Promotion of social cooperation

Islamic partnerships encourage individuals to work together towards common economic goals.

They strengthen trust and unity among community members.

9. Reduction of dependence on interest-based loans

Musharaka and Mudharaba offer alternative approaches to business financing.

Murabaha enables customers to acquire assets through a genuine sale arrangement.

10. Promotion of innovation

Partners can combine different skills, knowledge and experiences to develop new products and services.

11. Development of agriculture

Farmers can form partnerships to invest in:

- Irrigation systems.
- Modern farming equipment.
- Storage facilities.
- Food processing.
- Transport and marketing of agricultural produce.

These investments can improve agricultural productivity.

12. Improvement of living standards

Successful businesses generate income that can improve the quality of life of business owners, employees and their families.

13. Encouragement of financial inclusion

Islamic financial arrangements provide options for people who prefer financial services that comply with their religious principles.

14. Promotion of wealth circulation

Islam encourages the circulation of wealth through legitimate trade, Zakah, Sadaqah and productive investment.

15. Strengthening of national economic growth

When Islamic partnerships establish successful businesses, they contribute to national production, tax revenues, employment and economic activity.

12.0 ISLAMIC FINANCE AND SUSTAINABLE ECONOMIC DEVELOPMENT

12.1 Meaning of Sustainable Economic Development

Sustainable economic development refers to economic progress that meets present needs without undermining the ability of future generations to meet their own needs.

It involves balancing economic growth, social well-being and environmental protection.

Islamic finance supports sustainable development by encouraging responsible investment, justice, ethical business practices and the responsible use of resources.

12.2 How Islamic Finance Promotes Sustainable Development

1. Encouraging responsible investment

Islamic finance requires investments to comply with Shariah principles.

This encourages investors to consider the nature and consequences of their business activities.

2. Supporting agriculture

Islamic partnerships can finance agricultural activities that improve food production and rural livelihoods.

3. Promoting environmental responsibility

Muslims are encouraged to protect the environment and avoid wasteful use of natural resources.

4. Supporting small businesses

Islamic financing arrangements can support small enterprises that provide goods and services to local communities.

5. Promoting social justice

Islamic finance discourages exploitation and encourages fairness in economic relationships.

6. Encouraging financial discipline

Clear contractual obligations and proper record keeping promote responsible financial management.

7. Supporting infrastructure development

Islamic financing arrangements can support the acquisition of productive equipment and development of facilities.

8. Encouraging wealth redistribution

Zakah and Sadaqah help support vulnerable members of society and reduce economic hardship.

9. Promoting intergenerational responsibility

Islamic teachings encourage people to use wealth and natural resources responsibly for the benefit of present and future generations.

10. Strengthening community development

Islamic financial partnerships can support community projects such as schools, healthcare facilities and productive enterprises.

13.0 ISLAMIC FINANCE IN THE KENYAN CONTEXT

Islamic finance has practical applications in Kenya, where people engage in agriculture, trade, manufacturing, transport, education and other economic activities.

Islamic financial principles can be applied in both Muslim-majority and religiously diverse communities.

13.1 Examples of Islamic Finance in Kenya

1. **Agriculture:** Farmers may establish Musharaka partnerships to purchase tractors, irrigation equipment and storage facilities.

2. **Livestock keeping:** Livestock traders may enter into Mudharaba agreements where an investor provides capital and an experienced trader manages the business.

3. **Retail trade:** Business people may jointly establish shops through Musharaka.

4. **Transport:** Islamic financial institutions may use Murabaha arrangements to assist customers in acquiring vehicles.

5. **Manufacturing:** Entrepreneurs may combine capital and expertise to establish processing industries.

6. **Education:** Investors may finance lawful educational enterprises through suitable Islamic financial arrangements.

7. **Housing:** Diminishing Musharaka can be used in Shariah-compliant home acquisition arrangements.

8. **Small enterprises:** Skilled entrepreneurs may access investment through Mudharaba.

13.2 Challenges Facing Islamic Finance in Kenya

1. Limited awareness of Islamic financial principles.
2. Shortage of qualified Islamic finance professionals.
3. Limited access to Islamic financial services in some regions.
4. Misunderstanding of the difference between interest and legitimate trade profits.
5. High administrative costs associated with some financial products.
6. Competition from conventional financial institutions.
7. Limited financial literacy among some customers.
8. Difficulties in adapting some financial products to local business needs.
9. Lack of trust arising from poor implementation of financial agreements.
10. Limited availability of Shariah-compliant investment opportunities.

13.3 Ways of Promoting Islamic Finance in Kenya

1. Educating the public about Islamic financial principles.

2. Offering Islamic finance courses in educational institutions.
3. Encouraging financial institutions to develop accessible Shariah-compliant products.
4. Training qualified Islamic finance professionals.
5. Promoting ethical business practices.
6. Encouraging cooperation between Islamic financial institutions and entrepreneurs.
7. Improving financial literacy.
8. Supporting small and medium-sized enterprises.
9. Encouraging transparent financial reporting.
10. Promoting awareness of lawful investment opportunities.

14.0 ISLAMIC FINANCE AS A MODEL FOR ECONOMIC JUSTICE

Islamic finance promotes a just economic system in which individuals are encouraged to earn, invest and distribute wealth responsibly.

14.1 Ways Islamic Finance Promotes Economic Justice

1. **Protection of property:** Islam recognises the right of individuals to own and protect lawful property.

2. **Fair business dealings:** Muslims are expected to conduct transactions honestly.

3. **Prohibition of exploitation:** Riba and fraudulent practices are prohibited.

4. **Wealth redistribution:** Zakah supports eligible individuals and helps address poverty.

5. **Encouragement of charity:** Sadaqah promotes voluntary assistance to people in need.

6. **Protection of vulnerable groups:** Islam encourages assistance to orphans, widows, the poor and other vulnerable people.

7. **Promotion of accountability:** People are responsible for how they acquire and use their wealth.

8. **Encouragement of productive activities:** Islam promotes lawful work, trade and investment.

14.2 Difference Between Conventional Interest-Based Financing and Islamic Finance

Conventional interest-based financing	Islamic finance
Commonly involves interest-bearing loans	Prohibits Riba
Lender receives stipulated interest on a loan	Returns arise through permissible trade, investment or other valid contracts
Financing may be separated from ownership of an asset	Some arrangements are linked to genuine assets and commercial activities
Loan repayment obligations generally remain regardless of business performance	Risk allocation depends on the particular Islamic contract
May finance businesses without Shariah restrictions	Investment must comply with Shariah
May rely on fixed interest charges	Uses approved arrangements such as trade profits, leasing and profit-sharing

Important: Islamic finance is not simply conventional financing given a different name. Its underlying contracts, ownership requirements, risk allocation and Shariah conditions must be genuinely observed.

15.0 KEY ISLAMIC FINANCIAL TERMS

Term	Meaning
Riba	Prohibited excess or increase in specified financial transactions

Gharar	Excessive uncertainty in a contract
Maysir	Gambling or games of chance
Musharaka	Capital-sharing business partnership
Mudharaba	Partnership involving capital from one party and management from another
Rabb-ul-Mal	Capital provider in Mudharaba
Mudarib	Business manager in Mudharaba
Murabaha	Cost-plus sale
Qard Hasan	Benevolent interest-free loan
Ijara	Islamic leasing arrangement
Zakah	Obligatory almsgiving
Sadaqah	Voluntary charity
Shariah	Islamic law and guidance
Fiqh al-Muamalat	Islamic jurisprudence governing transactions
Ijma	Scholarly consensus
Qiyas	Analogical reasoning
Halal	Permissible under Islamic law
Haram	Prohibited under Islamic law

COMPETENCY-BASED LEARNING ACTIVITIES

The following activities help learners develop practical skills, values and attitudes in Islamic finance.

Activity 1: Research on Riba

Task:

In groups, research the rationale behind the prohibition of Riba using the Qur'an, Sunnah and available reference materials.

Expected outcomes:

Learners should be able to:

1. Explain the meaning of Riba.
2. Identify different forms of Riba.
3. Explain why Islam prohibits Riba.
4. Identify the effects of Riba in society.
5. Present their findings using PowerPoint.

Competencies developed:

- Digital literacy.
- Communication and collaboration.
- Critical thinking and problem-solving.
- Learning to learn.

Activity 2: Musharaka, Mudharaba and Murabaha

Task:

In groups, discuss the rules and regulations governing Musharaka, Mudharaba and Murabaha.

Prepare a comparison chart showing their differences.

Expected outcomes:

Learners should be able to:

1. Define each financial arrangement.
2. Identify the parties involved.
3. Explain the contribution of each party.
4. Describe how profits and losses are treated.
5. Compare their advantages and challenges.

Activity 3: Islamic Finance in the Community

Task:

Identify a business within your community that could benefit from Islamic financial partnerships.

Suggest an appropriate Islamic financial arrangement and explain how it could operate.

Example:

A group of farmers in Narok may establish a Musharaka partnership to purchase modern irrigation equipment.

Activity 4: Spoken Word or Qaswida

Compose a spoken word presentation or Qaswida highlighting:

- The prohibition of Riba.
- The dangers of exploitation.
- The importance of honesty.
- The benefits of lawful trade.
- The importance of Islamic partnerships.
- The role of Islamic finance in society.

Activity 5: Role Play

Learners act out a business meeting involving:

- An investor.
- A business manager.
- A customer.
- An Islamic financial institution representative.

Demonstrate how Musharaka, Mudharaba or Murabaha can be implemented.

REVISION EXERCISES

SECTION A – 30 MARKS

Answer all questions.

1. What is the meaning of Islamic finance?

A. A system of earning money through any available means

B. A financial system guided by Islamic principles

C. A system based entirely on interest

D. A method of avoiding all business activities

2. The Arabic term Riba refers to:

A. Charity

B. Partnership

C. Prohibited excess or increase

D. Inheritance

3. Which verse of the Qur'an clearly distinguishes lawful trade from prohibited Riba?

A. Surah Al-Baqarah 2:275

B. Surah Al-Fatiha 1:1

C. Surah Al-Ikhlas 112:1

D. Surah Al-Kawthar 108:1

4. Which of the following is a major reason why Islam prohibits Riba?

A. To discourage all forms of trade

B. To prevent financial exploitation

C. To prevent people from owning property

D. To discourage productive investment

5. A person borrows KSh 10,000 and is required to repay KSh 12,000 solely because of the loan. The additional KSh 2,000 represents:

A. Zakah

B. Sadaqah

C. Riba

D. Murabaha

6. Riba al-Jahiliyyah was commonly associated with:

A. Increasing a debt when repayment was delayed

B. Sharing agricultural profits

C. Giving voluntary charity

D. Purchasing goods at a fair price

7. Which of the following is an example of Riba al-Fadl?

A. Giving money to a poor person

B. Exchanging unequal quantities of the same ribawi commodity

C. Establishing a business partnership

D. Selling a vehicle at an agreed price

8. Which of the following is prohibited in Islamic financial transactions?

A. Honesty

B. Transparency

C. Fraud

D. Cooperation

9. What does Gharar refer to?

A. Excessive uncertainty in a transaction

B. Voluntary charity

C. Joint investment

D. Lawful profit

10. Maysir is associated with:

A. Agriculture

B. Gambling

C. Partnership

D. Inheritance

11. What is Musharaka?

A. A charitable donation

B. A partnership in which parties contribute capital

C. A compulsory tax

D. An interest-bearing loan

12. In Musharaka, financial losses are generally shared according to:

A. The age of each partner

B. The capital contributions of partners

C. The number of children each partner has

D. The personal preferences of the partners after the loss

13. The profits in Musharaka are distributed according to:

A. An agreed profit-sharing ratio

B. Equal shares in every situation

C. The age of the partners

D. The amount of time each partner has been alive

14. What is Diminishing Musharaka?

A. A partnership in which ownership shares gradually transfer to one partner

B. A partnership that prohibits all investment

C. A system of compulsory charity

D. An interest-bearing loan

15. Which of the following best describes Mudharaba?

A. All partners must contribute equal capital

B. One party provides capital while another manages the business

C. A seller gives away goods freely

D. A lender charges interest on a loan

16. The person who provides capital in Mudharaba is called:

A. Mudarib

B. Rabb-ul-Mal

C. Mustahik

D. Muadhin

17. The business manager in Mudharaba is known as:

A. Rabb-ul-Mal

B. Mudarib

C. Khalifah

D. Imam

18. In a genuine Mudharaba arrangement, ordinary financial losses are generally borne by:

A. The Mudarib

B. The capital provider

C. The customers

D. The employees

19. A Mudarib becomes financially liable for a loss when it results from:

A. Normal market conditions

B. Negligence or misconduct

C. A lawful business decision that fails

D. An unexpected natural event without fault

20. What is Murabaha?

A. A cost-plus sale arrangement

B. A compulsory charity

C. An interest-bearing loan

D. A form of gambling

21. In Murabaha, the seller must disclose:

A. The buyer's family background

B. The original cost and profit margin

C. The seller's religious history

D. The customer's monthly expenditure

22. Before reselling an asset under Murabaha, the financial institution must:

A. Acquire ownership and the required possession of the asset

B. Charge interest on the customer's income

C. Transfer all its obligations to the customer

D. Allow the customer to determine the institution's original purchase cost

23. Which Islamic financial arrangement is commonly used in Islamic home financing where ownership gradually transfers to the customer?

A. Riba al-Fadl

B. Diminishing Musharaka

C. Maysir

D. Qard Hasan

24. Which arrangement allows a person with business skills but no capital to operate a business using another person's investment?

A. Mudharaba

B. Riba

C. Maysir

D. Gharar

25. Which of the following is an example of Qard Hasan?

A. An interest-free benevolent loan

B. A loan with compulsory interest

C. A gambling arrangement

D. A fraudulent investment

26. Which of the following is an economic benefit of Islamic partnerships?

A. Increased exploitation

B. Reduced cooperation

C. Creation of employment opportunities

D. Promotion of dishonesty

27. Zakah contributes to economic justice through:

A. Wealth redistribution

B. Gambling

C. Interest accumulation

D. Unfair trading

28. Which value is most important when partners are sharing business profits?

A. Dishonesty

B. Integrity

C. Greed

D. Discrimination

29. Sustainable economic development involves:

A. Using all available resources without considering the future

B. Promoting present development while protecting future generations' ability to meet their needs

C. Discouraging all business activities

D. Concentrating wealth among a few people

30. Which of the following best describes the relationship between Islamic finance and economic development?

A. Islamic finance discourages productive investment

B. Islamic finance promotes ethical investment and economic cooperation

C. Islamic finance prohibits all forms of business

D. Islamic finance encourages exploitation of borrowers

SECTION B: STRUCTURED QUESTIONS – 50 MARKS

ANSWER ALL QUESTIONS

QUESTION 1: RIBA (8 MARKS)

a) Define the term Riba as used in Islamic finance. (2 marks)

b) Identify three reasons why Islam prohibits Riba. (3 marks)

c) State three effects of Riba on individuals and families. (3 marks)

QUESTION 2: ISLAMIC TEACHINGS ON RIBA (7 MARKS)

a) State two teachings from Surah Al-Baqarah 2:275 concerning Riba and trade. (2 marks)

b) Explain three lessons Muslims learn from the Qur'anic prohibition of Riba. (3 marks)

c) Identify two ways Muslims can avoid engaging in Riba in their daily financial activities. (2 marks)

QUESTION 3: MUSHARAKA (8 MARKS)

a) Define Musharaka. (2 marks)

b) Explain three rules governing Musharaka partnerships in Islam. (3 marks)

c) State three benefits of Musharaka to business development in Kenya. (3 marks)

QUESTION 4: MUDHARABA (8 MARKS)

a) Define Mudharaba. (2 marks)

b) Distinguish between Rabb-ul-Mal and Mudarib. (2 marks)

c) Explain four rules governing Mudharaba partnerships in Islam. (4 marks)

QUESTION 5: MURABAHA (9 MARKS)

a) Define Murabaha. (2 marks)

b) Outline four steps involved in a Murabaha transaction. (4 marks)

c) State three rules governing Murabaha transactions in Islam. (3 marks)

QUESTION 6: ISLAMIC FINANCE AND ECONOMIC DEVELOPMENT (10 MARKS)

a) Differentiate between Musharaka and Mudharaba. (2 marks)

b) Explain four ways Islamic partnerships contribute to economic development in Kenya. (4 marks)

c) Discuss four ways Islamic finance promotes sustainable economic development. (4 marks)

TEACHER'S MARKING SCHEME

SECTION A: MULTIPLE-CHOICE ANSWERS

Question	Answer	Question	Answer
1	B	16	B
2	C	17	B
3	A	18	B
4	B	19	B

5	C	20	A
6	A	21	B
7	B	22	A
8	C	23	B
9	A	24	A
10	B	25	A
11	B	26	C
12	B	27	A
13	A	28	B
14	A	29	B
15	B	30	B

SECTION B: SUGGESTED MARKING SCHEME

QUESTION 1: RIBA (8 MARKS)

a) Riba refers to an unlawful excess or increase in certain financial transactions, particularly interest charged on loans. (2 marks)

b) Reasons for prohibition:

1. Preventing exploitation of poor borrowers. (1)
2. Promoting economic justice. (1)
3. Preventing accumulation of wealth among a few people. (1)

Other acceptable answers include encouraging cooperation, preventing debt accumulation and protecting human dignity.

c) Effects:

1. Increased financial burden on borrowers. (1)
2. Debt accumulation. (1)
3. Family conflicts or financial stress. (1)

Other acceptable answers: poverty, reduced savings, loss of property and dependence on borrowing.

QUESTION 2: ISLAMIC TEACHINGS ON RIBA (7 MARKS)

a) Teachings:

1. Allah has permitted lawful trade. (1)
2. Allah has prohibited Riba. (1)

b) Lessons:

1. Muslims should avoid interest-based transactions. (1)
2. Muslims should engage in lawful trade. (1)
3. Muslims should treat borrowers fairly and avoid exploitation. (1)

Other acceptable answers: obedience to Allah, honesty and justice.

c) Ways of avoiding Riba:

1. Using Shariah-compliant financial arrangements. (1)
2. Avoiding loans that require prohibited interest. (1)

Other acceptable answers: using Qard Hasan, seeking lawful investment opportunities and consulting qualified Islamic scholars.

QUESTION 3: MUSHARAKA (8 MARKS)

a) Musharaka is a partnership in which two or more parties contribute capital to a business and share profits and losses according to Islamic principles. (2 marks)

b) Rules:

1. Partners must contribute agreed capital. (1)
2. Profits must be shared according to an agreed ratio. (1)
3. Financial losses must be shared according to capital contributions. (1)

Other acceptable rules: lawful business activities, transparency, honesty and proper record keeping.

c) Benefits:

1. Promotes joint investment. (1)
2. Creates employment opportunities. (1)
3. Promotes entrepreneurship. (1)

Other acceptable answers: poverty reduction, cooperation, financial inclusion and economic growth.

QUESTION 4: MUDHARABA (8 MARKS)

a) Mudharaba is a partnership in which one party provides capital while another party manages the business, with profits shared according to an agreed ratio. (2 marks)

b) Differences:

- Rabb-ul-Mal: Provides the investment capital. (1)
- Mudarib: Manages the business using their skills and expertise. (1)

c) Rules:

1. The capital provider must provide the agreed capital. (1)
2. The parties must agree on the profit-sharing ratio. (1)
3. The business must engage in lawful activities. (1)

4. The manager must act honestly and avoid negligence or misconduct. (1)

Other acceptable answers: proper accounting, clear contractual terms, correct allocation of losses and avoidance of Riba.

QUESTION 5: MURABAHA (9 MARKS)

a) Murabaha is a sale arrangement in which a seller purchases an asset and resells it to a buyer at its original cost plus an agreed profit margin. (2 marks)

b) Steps:

1. The customer identifies the asset. (1)
2. The customer requests the financial institution to acquire it. (1)
3. The institution purchases and obtains ownership and required possession of the asset. (1)
4. The institution discloses the cost and profit and sells the asset to the customer at an agreed price. (1)

c) Rules:

1. The seller must own the asset before reselling it. (1)
2. The original cost and profit margin must be disclosed. (1)
3. The transaction must be based on mutual agreement and avoid Riba. (1)

Other acceptable answers: lawful asset, clear payment terms, honesty and absence of deception.

QUESTION 6: ISLAMIC FINANCE AND ECONOMIC DEVELOPMENT (10 MARKS)

a) Differences:

- Musharaka involves two or more partners contributing capital. (1)
- Mudharaba involves one party providing capital and another providing management. (1)

b) Contributions to economic development:

1. Creates employment opportunities. (1)
2. Promotes entrepreneurship. (1)
3. Encourages productive investment. (1)
4. Reduces poverty and promotes financial inclusion. (1)

Other acceptable answers: promotes agricultural development, supports small businesses, mobilises resources and improves living standards.

c) Sustainable economic development:

1. Encourages responsible investment. (1)
2. Promotes environmental protection. (1)
3. Supports small and medium-sized enterprises. (1)
4. Promotes social justice and wealth redistribution. (1)

Other acceptable answers: supports agriculture, encourages responsible use of resources, strengthens community development and promotes long-term economic stability.

STRAND: FIQH AL-IBADAT WAL MUAMALAT

SUB-STRAND: THE INSTITUTION OF WAQF


AL-WALIDAYN ISLAMIC CENTRE
MASJID
MADRASA
AND GIRLS
SCHOOL
RESCUE CENTRE
HOSPITAL



1.0 INTRODUCTION TO WAQF

1.1 Meaning and Definition of Waqf

Waqf is an Arabic word that means to stop, hold, preserve or restrain. In Islamic terminology, waqf refers to the permanent dedication of a valuable property or asset by a Muslim for a religious, charitable or socially beneficial purpose in accordance with Islamic teachings.

When a property is given as waqf:

- The property is preserved and its original ownership is dedicated to the waqf purpose.
- The property is not supposed to be sold, inherited, gifted or used for personal gain.
- Its benefits, income or services are directed towards the intended beneficiaries.
- The property is managed by an appointed administrator or trustee.
- The dedication is intended to continue providing benefits over a long period, often permanently.

Simple definition: Waqf is an Islamic charitable endowment in which a Muslim dedicates property or wealth for the benefit of the community, seeking rewards from Allah (SWT).

1.2 Explanation of the Institution of Waqf

The institution of waqf is an important part of Islamic social and economic teachings. It encourages Muslims to use their wealth to support religious activities, education, healthcare and the general welfare of society.

A Muslim may dedicate:

- Land for constructing a mosque.
- A building for use as an Islamic school or madrasa.
- Land for establishing a hospital.
- A building whose rental income supports needy families.
- A water well or borehole to provide clean water.
- Agricultural land whose produce supports orphans and vulnerable people.
- Money invested in Sharia-compliant ventures whose returns support charitable activities, where permitted by the applicable waqf framework.

Waqf promotes generosity, cooperation, compassion, social justice and sustainable development.

1.3 Religious Foundation of Waqf

The institution of waqf is founded on Islamic teachings that encourage Muslims to give generously and spend their wealth in beneficial ways.

A. The Qur'an

Allah (SWT) says:

"Never will you attain righteousness until you spend from that which you love. And whatever you spend – indeed, Allah is Knowing of it."

Surah Aal-Imran (3:92).

Explanation:

- A Muslim should be willing to give valuable possessions for the sake of Allah.
- True generosity involves sacrificing something beneficial and meaningful.
- Waqf provides an opportunity to dedicate valuable assets for lasting community benefit.
- Muslims are encouraged to use their wealth to improve the lives of others.

B. Hadith of Prophet Muhammad (PBUH)

The Prophet Muhammad (PBUH) said:

"When a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them."

Source: Sahih Muslim.

Explanation:

- Ongoing charity is known as *Sadaqah Jariyah*.
- Waqf is one of the important forms of ongoing charity.
- A mosque built through waqf can continue benefiting worshippers.
- A school established through waqf can continue educating generations.
- A water well dedicated as waqf can continue providing water to communities.
- The person who establishes a waqf may continue receiving rewards from Allah as long as its benefits continue, by Allah's permission.

1.4 Relationship Between Waqf and Sadaqah Jariyah

Sadaqah Jariyah means continuous or ongoing charity. It refers to charitable acts whose benefits continue beyond the time when the donation is made.

Waqf is an important institutional form of Sadaqah Jariyah because the donated asset is preserved while its benefits are made available to beneficiaries.

Waqf	**Sadaqah Jariyah**
A form of Islamic endowment.	A broader concept of ongoing charity.
Involves dedicating an asset or property.	Involves any permissible charitable act with continuing benefits.
Usually involves an administrator or trustee.	May or may not require formal administration.
Example: dedicating land for a school.	Example: supporting a lasting educational project.

Important: Not every act of Sadaqah Jariyah is necessarily a formal waqf, but waqf is a major means of establishing ongoing charity.

2.0 OBJECTIVES AND PURPOSES OF WAQF

The institution of waqf serves several religious, social and economic purposes.

1. **Seeking the pleasure of Allah (SWT):** Muslims dedicate their wealth to seek Allah's pleasure and reward in the Hereafter.

2. **Supporting religious activities:** Waqf provides resources for constructing and maintaining mosques, madrasa facilities and other Islamic institutions.

3. **Promoting education:** Waqf can finance schools, libraries, scholarships, learning materials and educational facilities.

4. **Improving healthcare:** Waqf assets can support hospitals, clinics, dispensaries and community health programmes.

5. **Helping vulnerable people:** Waqf can provide food, shelter, clothing and other necessities to orphans, widows, persons with disabilities and poor families.

6. **Promoting economic development:** Income-generating waqf properties can create employment and support community development.

7. **Reducing poverty:** Waqf resources can provide sustainable assistance to disadvantaged members of society.

8. **Promoting unity:** Shared charitable projects encourage cooperation among Muslims and other members of the community.

9. **Preserving wealth for future generations:** Properly managed waqf assets can continue serving society over a long period.

10. **Promoting social justice:** Waqf helps ensure that community resources are used to improve the welfare of people who need assistance.

3.0 TYPES OF WAQF IN ISLAM

There are two major types of waqf covered in this sub-strand:

1. Waqf al-Khairi (Public Endowment).
2. Waqf al-Ahli (Private or Family Endowment).

A third category, Waqf al-Mushtarak (Mixed Endowment), is also recognised under the Waqf Act, 2022 in Kenya.

3.1 Waqf al-Khairi (Public Endowment)

Definition: Waqf al-Khairi is an Islamic charitable endowment in which a Muslim dedicates property or wealth for the benefit of the general public or a section of society for religious, charitable or benevolent purposes.

The Arabic word *Khairi* is derived from *khair*, meaning goodness or welfare.

The main objective of waqf al-khairi is to promote public welfare and improve the living conditions of people.

Examples of Waqf al-Khairi

1. Mosque endowment: A Muslim dedicates land for the construction of a mosque where Muslims can perform prayers.
2. Educational endowment: A person donates a building for use as a madrasa or school.
3. Hospital endowment: A Muslim dedicates property whose income supports medical services for poor patients.
4. Water project endowment: A person establishes a borehole or water well to provide clean water to the community.
5. Orphan support endowment: A property is dedicated to generate income for the education and welfare of orphans.
6. Cemetery endowment: Land is dedicated for use as a Muslim burial ground.
7. Library endowment: A building is dedicated for use as an Islamic or community library.
8. Agricultural endowment: Farmland is dedicated, with its harvest used to support needy families.

Characteristics of Waqf al-Khairi

- It is established for public benefit.
- It promotes religious and charitable activities.
- Its beneficiaries may include different members of the community.
- It is intended to provide long-term benefits.
- The original property is preserved according to the terms of the endowment and Islamic law.
- It is administered by appointed trustees or an authorised institution.
- It encourages social responsibility among Muslims.
- It supports sustainable community development.

Importance of Waqf al-Khairi

1. Promotes access to education through the establishment and support of learning institutions.

2. Improves healthcare by supporting medical facilities and health programmes.
3. Promotes access to clean water through wells and boreholes.
4. Supports religious activities through the construction and maintenance of mosques.
5. Reduces poverty by supporting vulnerable households.
6. Promotes unity by bringing people together in community development.
7. Creates employment through the development and management of waqf projects.
8. Encourages generosity and compassion among Muslims.
9. Supports environmental and community conservation through dedicated land and natural resources.
10. Promotes sustainable development because its benefits can continue for generations.

3.2 Waqf al-Ahli (Private or Family Endowment)

Definition: Waqf al-Ahli is an Islamic endowment in which a Muslim dedicates property or wealth for the benefit of an individual, family or specified relatives in accordance with Islamic law.

It is also known as family waqf because its beneficiaries are mainly members of the donor's family or other specifically identified persons.

The main purpose is to provide long-term support and security for the designated beneficiaries.

Examples of Waqf al-Ahli

1. Family rental property: A Muslim dedicates rental houses whose income supports their children and dependants.
2. Family farmland: A person dedicates agricultural land whose produce supports members of the family.
3. Family business property: A building is dedicated, and its lawful rental income is used to support designated relatives.
4. Family residence: A property is dedicated for the accommodation of specified family members under the terms of the endowment.
5. Educational support: Income from dedicated property is used to pay school fees for designated family members.
6. Medical support: Income from family waqf property is used to meet the healthcare needs of specified beneficiaries.

Characteristics of Waqf al-Ahli

- It is established mainly for family or individual beneficiaries.
- The beneficiaries are specified by the donor.
- It is governed by the conditions established by the waaqif, provided they are lawful.
- It aims to provide long-term financial and social security.
- The property is preserved for the designated waqf purpose.
- It is managed by trustees or an authorised administrator.
- It can reduce financial difficulties among family members.

- It may provide for charitable purposes after the family beneficiaries cease to exist, according to its terms and applicable Islamic law.

Importance of Waqf al-Ahli

1. **Provides family security:** It ensures that designated family members receive financial or material support.
2. **Supports education:** Income from the property can finance the education of children and relatives.
3. **Promotes family welfare:** It helps meet the needs of vulnerable family members.
4. **Reduces poverty:** It provides a continuing source of support for dependants.
5. **Preserves family assets:** It protects dedicated property from being divided or misused as ordinary personal property.
6. **Promotes responsible wealth management:** It encourages Muslims to plan how their wealth can benefit others.
7. **Promotes family unity:** It can reduce disputes by clearly specifying beneficiaries and purposes.
8. **Supports future generations:** Properly managed assets can continue providing benefits over time.

3.3 Waqf al-Mushtarak (Mixed Endowment)

Definition: Waqf al-Mushtarak is an Islamic endowment in which property is dedicated partly for the benefit of an individual or family and partly for a recognised public charitable or religious purpose.

Examples

- A rental building whose income supports a donor's family and needy students.
- Agricultural land whose harvest is shared between family beneficiaries and poor households.
- A commercial building whose rental income supports family dependants and a mosque.
- A property whose income pays school fees for relatives and supports orphan education.

Characteristics

- It combines family and public charitable purposes.
- It has clearly identified categories of beneficiaries.
- It is governed by the conditions of the donor.
- It requires proper accounting and transparent administration.
- It promotes both family welfare and community development.

3.4 Differences Between Waqf al-Khairi and Waqf al-Ahli

Waqf al-Khairi	Waqf al-Ahli
Established mainly for public benefit.	Established mainly for family or individual benefit.
Beneficiaries are members of the public or a specified public group.	Beneficiaries are specified family members or individuals.

Supports public charitable projects.	Supports family welfare and security.
Example: land for a mosque.	Example: rental houses supporting designated relatives.
Promotes wider community development.	Promotes the welfare of designated beneficiaries.
Recognised as a public-purpose waqf.	Recognised as a family or private-purpose waqf.

Activity 1: Group discussion

In groups, discuss the following situations and identify the type of waqf involved.

a) A Muslim dedicates land for constructing a public hospital.

b) A Muslim dedicates rental houses to provide income for their children.

c) A person dedicates a commercial building whose income supports a mosque and the donor's family.

d) A Muslim dedicates land for a community cemetery.

Present your answers and explanations to the class.

4.0 REQUIREMENTS AND CONDITIONS FOR ESTABLISHING A VALID WAQF

A waqf should be established according to Islamic law and the applicable legal requirements.

The following are important conditions:

1. **Capacity of the donor:** The person establishing the waqf must have the legal and mental capacity to dedicate the property.

2. **Ownership of property:** The donor must have a legitimate right to dedicate the property or asset.

3. **Lawful purpose:** The waqf must be established for a purpose recognised by Islamic law.

4. **Clear intention:** The donor must demonstrate a genuine intention to dedicate the property as waqf.

5. **Identifiable property:** The property or asset being dedicated should be clearly identified.

6. **Identifiable beneficiaries or purpose:** The beneficiaries or intended charitable purpose should be stated clearly.

7. **Appointment of trustees:** Suitable administrators should be appointed to manage the property.

8. **Documentation:** The endowment should be properly documented to reduce disputes and protect the property.

9. **Preservation of the property:** The property should be maintained and used in accordance with the donor's lawful conditions.

10. **Registration:** In Kenya, awqaf are subject to registration requirements under the Waqf Act, 2022.

4.1 Important Terms Used in Waqf

Term	Meaning
Waqf	Islamic charitable or religious endowment.
Awqaf	Plural of waqf; endowments.
Waaqif	A person who establishes a waqf.
Mawquf	The property or asset dedicated as waqf.
Mawquf alayh	The beneficiary or beneficiaries of the waqf.
Mutawalli	A trustee or administrator of a waqf.
Waqf deed	A written document stating the terms of the endowment.
Waqf al-Khairi	Public charitable endowment.
Waqf al-Ahli	Family or private endowment.
Waqf al-Mushtarak	Mixed family and public endowment.

5.0 ADMINISTRATION OF WAQF IN KENYA

5.1 Meaning of Administration of Waqf

Administration of waqf refers to the organisation, management, protection, supervision and proper utilisation of properties dedicated as waqf.

It involves ensuring that the donated assets are used according to the intentions of the donor, Islamic teachings and the applicable laws of Kenya.

Effective administration ensures that waqf properties are not misused, wasted, illegally transferred or taken away from their intended purposes.

5.2 Legal Framework Governing Waqf in Kenya

The administration of waqf in Kenya is governed by the **Waqf Act, 2022 (No. 8 of 2022), Chapter 109 of the Laws of Kenya**.

The Act provides for:

- The establishment of the Waqf Commission.
- Registration of waqf properties.
- Administration and management of awqaf.
- Supervision of trustees.

- Protection of waqf properties.
- Financial management and accountability.
- Resolution of disputes involving waqf properties.

The Act commenced in March 2022 and replaced the previous Wakf Commissioners Act framework.

5.3 The Waqf Commission of Kenya

The Waqf Commission is the statutory institution provided for under the Waqf Act, 2022 to oversee the administration and management of waqf properties in Kenya.

Its functions include:

1. **Registration of awqaf:** It is responsible for registering waqf properties in accordance with the law.

2. **Management of waqf properties:** It may administer and manage registered waqf properties in accordance with the Act.

3. **Supervision of trustees:** It supervises the efficient and effective management of waqf properties.

4. **Protection of waqf assets:** It helps ensure that waqf properties are protected against misuse and mismanagement.

5. **Policy formulation:** It develops policies to guide the administration of waqf institutions.

6. **Capacity building:** It facilitates training programmes to improve the skills and effectiveness of trustees.

7. **Public awareness:** It promotes awareness of waqf and its importance among Muslims.

8. **Management of charitable contributions:** It has statutory functions relating to the collection of zakat and other charitable contributions for purposes of the Act.

9. **Financial accountability:** It oversees the proper financial administration of waqf resources under the law.

10. **Inquiry and investigation:** It can inquire into cases involving improperly constituted trustees or suspected improper administration of waqf property.

5.4 Administration of Waqf Properties in Kenya

The administration process involves several activities:

A. Establishment of waqf

- A Muslim identifies property to dedicate as waqf.
- The donor establishes the purpose of the endowment.
- The donor identifies the beneficiaries.
- The donor states the conditions governing the use of the property.

B. Appointment of trustees

- Trustees are appointed to oversee the waqf property.
- They are expected to act honestly and responsibly.
- They protect the interests of the beneficiaries.
- They ensure that the donor's lawful intentions are respected.

C. Preparation of waqf documents

- The waqf deed is prepared where applicable.
- The property is clearly described.
- The beneficiaries and purposes are identified.
- The duties of trustees are outlined.

D. Registration of waqf

- Trustees apply for registration with the Waqf Commission.
- The relevant documentation and prescribed fees are submitted.
- The Commission maintains a register of awqaf.
- Under Section 14 of the Act, trustees are required to apply for registration within three months of establishing the waqf.

E. Management of waqf assets

- Buildings are maintained.
- Land is protected against illegal occupation.
- Rental properties are managed properly.
- Income is collected and accounted for.
- Assets are used for their designated purposes.

F. Distribution of benefits

- Income from waqf properties is used according to the donor's lawful instructions.
- Beneficiaries receive the intended support.
- Public projects receive the resources allocated to them.
- Financial records are maintained.

G. Monitoring and accountability

- Trustees prepare financial records.
- Property conditions are monitored.
- Misuse of funds is investigated.
- Relevant reports and accounts are submitted as required.

5.5 Roles and Responsibilities of Waqf Trustees in Kenya

A trustee is a person appointed to administer or manage waqf property.

The responsibilities include:

1. Safeguarding waqf property against loss, damage and illegal occupation.
2. Ensuring that property is used for its intended purpose.
3. Collecting rental income and other lawful proceeds.
4. Maintaining accurate financial records.
5. Paying for necessary repairs and maintenance.

6. Ensuring fairness in distributing benefits.
7. Preventing corruption and misuse of waqf resources.
8. Maintaining communication with beneficiaries.
9. Complying with Islamic teachings and Kenyan laws.
10. Cooperating with the Waqf Commission and other relevant authorities.
11. Providing accountability for income and expenditure.
12. Ensuring that waqf assets are preserved for future beneficiaries.

Example from the Kenyan context

A Muslim family in Mombasa dedicates a commercial building as waqf. The building generates rental income.

The trustees should:

- Collect rent from tenants.
- Keep records of rental payments.
- Maintain the building.
- Pay necessary expenses.
- Distribute the remaining income according to the waqf deed.
- Ensure the property is not sold or misused contrary to the law and the donor's lawful conditions.

5.6 The Role of Muslim Communities in Waqf Administration

Muslim communities contribute to effective waqf administration through:

- Identifying community needs that can be addressed through waqf.
- Encouraging Muslims to establish charitable endowments.
- Supporting the protection of waqf property.
- Reporting suspected misuse of waqf resources.
- Participating in community development programmes.
- Promoting transparency among trustees.
- Educating young Muslims on the importance of waqf.
- Supporting lawful waqf projects through donations and voluntary service.

Current Kenyan context: The Waqf Commission is established in law, but its operationalisation has involved a lengthy appointment process. A report published on 15 October 2026 indicated that a selection panel had recommended eight candidates for appointment, with formal appointment still to follow. Therefore, learners should distinguish between the Commission's statutory responsibilities and the practical progress of making it fully operational.

6.0 CHALLENGES FACING THE INSTITUTION OF WAQF IN KENYA

6.1 Meaning of Challenges Facing Waqf

Challenges facing waqf refer to the difficulties, obstacles and problems that affect the establishment, administration, protection and effective utilisation of Islamic charitable endowments.

In Kenya, waqf institutions face several challenges that may prevent them from achieving their intended religious, social and economic objectives.

6.2 Major Challenges Facing Waqf Institutions in Kenya

1. Lack of public awareness

- Some Muslims have limited knowledge about the meaning and importance of waqf.
- Many people understand ordinary charity but do not understand the concept of permanent charitable endowment.
- Some Muslims do not know how to establish or register a waqf.
- Limited awareness reduces participation in waqf activities.
- This makes it difficult to mobilise resources for community development.

2. Poor management of waqf properties

- Some waqf properties are not managed professionally.
- Trustees may lack the necessary administrative and financial management skills.
- Some properties are left undeveloped for long periods.
- Rental buildings may not be maintained properly.
- Poor management reduces the income generated by waqf assets.

3. Corruption and misuse of waqf resources

- Some individuals may misuse funds collected for charitable activities.
- Rental income may be diverted for personal benefit.
- Some trustees may fail to account for money received.
- Corruption undermines public confidence in waqf institutions.
- It reduces the benefits available to intended beneficiaries.

4. Land grabbing and illegal occupation

- Some waqf lands may be occupied illegally by individuals or organisations.
- Unscrupulous people may attempt to acquire waqf property through fraudulent transactions.
- Weak documentation may make it difficult to prove ownership or protect the property.
- Disputes over land ownership may take many years to resolve.
- This prevents the intended development of waqf properties.

5. Inadequate financial resources

- Some waqf institutions lack sufficient funds to develop their properties.
- Construction of schools, hospitals and other facilities requires substantial capital.
- Some endowments generate little income.
- Lack of investment limits the expansion of waqf projects.
- Financial constraints may delay important community development programmes.

6. Family disputes over waqf properties

- Some relatives may disagree with the establishment or management of family waqf.
- Beneficiaries may dispute the interpretation of the donor's instructions.
- Some family members may attempt to sell or inherit dedicated property as ordinary private property.
- Such disputes can interfere with the administration of waqf.
- Family disagreements may lead to lengthy legal proceedings.

7. Lack of proper documentation

- Some older waqf properties may lack complete ownership records.
- Some endowments were established through verbal agreements.
- Missing waqf deeds may make it difficult to identify the donor's intentions.
- Unclear property boundaries may lead to land disputes.
- Inadequate documentation increases the risk of fraud.

8. Legal and administrative difficulties

- Some trustees may not understand the legal procedures governing waqf.
- Registration procedures may be unfamiliar to community members.
- Delays in resolving disputes can affect property development.
- Changes in administrative requirements may create difficulties for some waqf institutions.
- Limited access to legal advice may increase compliance challenges.

9. Political interference

- Some waqf properties may become subjects of political disagreements.
- Political interests may influence decisions concerning land and community projects.
- Disagreements between leaders may interfere with the administration of waqf.
- Political interference can undermine the independence of waqf management.

10. Shortage of trained personnel

- Some waqf institutions lack qualified property managers.
- There may be a shortage of professionals in accounting, law, investment and administration.
- Trustees may lack modern management skills.
- Poor professional management reduces the productivity of waqf assets.

11. Poor investment of waqf assets

- Some properties remain idle instead of generating income.
- Some institutions lack investment strategies.
- Poor investment decisions may lead to financial losses.
- Failure to diversify investments limits the income available for charitable programmes.

12. Limited use of modern technology

- Some waqf institutions still rely on manual record keeping.
- Inadequate digital property records make monitoring difficult.
- Limited use of electronic accounting systems may increase financial irregularities.
- Lack of online information reduces public access to waqf services.

13. Poverty among potential donors

- Many Muslims face economic difficulties.
- Some families struggle to meet their basic needs.
- This reduces their ability to dedicate valuable assets.
- Limited financial capacity may affect the establishment of new waqf projects.

14. Lack of cooperation among Muslim organisations

- Some Islamic organisations may operate independently without adequate coordination.
- Competition for resources may weaken cooperation.
- Differences in leadership and administrative approaches may affect joint projects.
- Lack of coordination can result in duplication of programmes.

15. Destruction and deterioration of waqf property

- Buildings may become old and unsafe.
- Natural disasters can damage waqf assets.
- Lack of regular maintenance may reduce property value.
- Poor environmental management may affect agricultural waqf land.
- Repairs may be expensive and difficult to finance.

6.3 Effects of These Challenges on the Muslim Community

The challenges facing waqf institutions have several negative consequences:

1. Reduced access to education because fewer resources are available to support schools and scholarships.
2. Increased poverty because vulnerable families may fail to receive intended assistance.
3. Reduced healthcare support because waqf-funded health facilities may not develop.
4. Loss of valuable community assets through illegal occupation or mismanagement.
5. Increased family conflicts arising from disputes over dedicated property.
6. Reduced public confidence in Islamic charitable institutions.
7. Slow economic development due to underutilisation of waqf properties.
8. Reduced opportunities for employment.
9. Weakening of charitable and religious activities.
10. Loss of potential ongoing rewards associated with properly established and maintained charitable endowments.

7.0 POSSIBLE SOLUTIONS TO CHALLENGES FACING WAQF INSTITUTIONS IN KENYA

7.1 Meaning of Solutions to Waqf Challenges

Solutions to waqf challenges refer to measures and strategies that can be adopted to improve the establishment, management, protection and sustainability of waqf properties.

These measures should promote accountability, transparency, professionalism and compliance with Islamic teachings and Kenyan law.

7.2 Measures for Addressing Waqf Challenges

1. Public education and awareness

- Muslim organisations should organise seminars on the importance of waqf.
- Islamic religious leaders should teach Muslims about waqf during religious gatherings.
- Schools and madrasas should include lessons on waqf in religious education.
- Radio and television programmes should explain how waqf works.
- Online platforms should provide information on establishing charitable endowments.

2. Professional management

- Qualified property managers should be engaged.
- Trustees should receive training in administration and financial management.
- Waqf institutions should develop clear management policies.
- Professional accountants should be involved in financial administration.
- Regular management reviews should be conducted.

3. Strengthening accountability and transparency

- Trustees should maintain accurate financial records.
- Annual financial statements should be prepared.
- Independent audits should be conducted where required.
- Income and expenditure should be properly documented.
- Beneficiaries should be informed about the use of waqf resources.
- Appropriate action should be taken against those who misuse waqf property.

4. Protection of waqf properties

- All waqf properties should be properly documented.
- Relevant land ownership records should be secured.
- Properties should be registered in accordance with Kenyan law.
- Property boundaries should be clearly identified.
- Illegal occupation should be reported to the appropriate authorities.
- Legal assistance should be obtained when property rights are threatened.

5. Strengthening the Waqf Commission

- The statutory institution should be adequately supported to perform its legal responsibilities.

- Qualified personnel should be recruited.
- Effective registration and monitoring systems should be established.
- Public awareness programmes should be strengthened.
- Appropriate mechanisms should be developed for resolving waqf administration disputes.

6. Capacity building for trustees

- Trustees should attend training workshops.
- They should be educated on Islamic principles governing waqf.
- They should understand their legal responsibilities.
- They should acquire skills in investment and property management.
- They should learn modern financial management techniques.

7. Encouraging sustainable investment

- Waqf institutions should develop income-generating properties.
- Vacant land can be developed for lawful commercial or agricultural activities.
- Rental properties should be maintained and managed professionally.
- Investment decisions should comply with Islamic principles.
- Income should be reinvested to preserve and improve waqf assets.

8. Proper documentation and record keeping

- Every waqf should have clear documentation.
- Donors should prepare written waqf deeds.
- Property details should be accurately recorded.
- Beneficiaries and their rights should be clearly identified.
- Digital records should be maintained to reduce the risk of document loss.

9. Promoting cooperation among Muslim organisations

- Muslim organisations should work together in establishing waqf projects.
- Religious leaders should promote unity.
- Community development programmes should be coordinated.
- Organisations should share relevant expertise and resources.
- Joint projects can reduce costs and improve service delivery.

10. Effective dispute resolution

- Trustees and beneficiaries should resolve disagreements through dialogue.
- Islamic scholars may provide guidance on religious matters.
- Mediation should be encouraged where appropriate.
- Legal procedures should be followed when necessary.

- Clear waqf deeds can reduce misunderstandings.

11. Adoption of modern technology

- Digital accounting systems should be introduced.
- Online databases should be used to record waqf properties.
- Websites can provide information about projects and services.
- Digital payment systems can improve the collection of lawful income.
- Technology can make monitoring and reporting easier.

12. Encouraging Muslim generosity

- Muslims should be encouraged to dedicate assets for long-term community benefit.
- Wealthy individuals should support educational and healthcare endowments.
- Young people should be taught the value of charitable giving.
- Successful waqf projects should be publicised to inspire others.

7.3 Responsibilities of Different Stakeholders in Solving Waqf Challenges

Stakeholder	Responsibilities
Waqf Commission	Regulation, registration, oversight and protection of waqf properties under the law.
Muslim religious leaders	Educating Muslims on the importance of waqf.
Trustees	Proper management and accountability of waqf assets.
Muslim organisations	Mobilising resources and supporting community projects.
Government	Providing an appropriate legal and administrative environment.
Donors	Establishing genuine and properly documented endowments.
Beneficiaries	Respecting the conditions of waqf and reporting misuse.
Educational institutions	Teaching learners about waqf and social responsibility.

Activity 2: Problem-solving

A Muslim community in Narok County has a piece of land that was dedicated as waqf many years ago. However, the land has been occupied illegally, and the community cannot locate the original waqf documents.

In groups:

a) Identify the challenges facing the waqf.

b) Explain the possible effects of the challenges.

c) Suggest practical measures for recovering and protecting the property.

d) Explain the role of the Waqf Commission in addressing the problem.

8.0 BENEFITS OF WAQF AS A BASIS OF SOCIO-ECONOMIC EMPOWERMENT

8.1 Meaning of Socio-Economic Empowerment

Socio-economic empowerment refers to the process of improving people's social and economic conditions by increasing their access to opportunities, resources, services and means of earning a livelihood.

Social empowerment involves improving people's welfare, dignity, education, healthcare and participation in society.

Economic empowerment involves enabling individuals and communities to generate income, access employment and improve their financial independence.

8.2 How Waqf Promotes Socio-Economic Empowerment

Waqf is an important Islamic institution for socio-economic empowerment because it mobilises wealth for long-term public benefit.

A. Social Benefits of Waqf

1. Promotion of education

- Waqf supports the construction of schools and madrasas.
- It provides scholarships to needy learners.
- It supports the purchase of books and learning materials.
- It can finance libraries and educational research.
- It improves access to education for disadvantaged children.
- It helps reduce illiteracy in society.

Example: A Muslim dedicates a building in Kilgoris to operate as an Islamic learning centre. The institution provides affordable education to children from low-income families.

2. Improvement of healthcare

- Waqf can support the construction of hospitals and clinics.
- It can provide medical equipment.
- It can support treatment for poor patients.
- It can finance maternal and child healthcare programmes.
- It improves access to medical services in underserved communities.

3. Support for orphans and vulnerable groups

- Waqf income can support orphanages.
- It can provide food and clothing to vulnerable children.
- It can assist widows and elderly people.
- It can support persons with disabilities.
- It promotes dignity and inclusion.

4. Provision of clean water

- Waqf can finance boreholes and water wells.
- It can support the installation of water tanks.
- It can provide water to schools, mosques and communities.
- It reduces the distance people travel in search of water.
- It improves sanitation and public health.

5. Promotion of religious activities

- Waqf provides resources for constructing mosques.

- It supports the maintenance of Islamic institutions.
- It can finance Islamic libraries and religious learning programmes.
- It promotes Islamic values and moral development.
- It strengthens the religious identity of Muslim communities.

6. Promotion of social unity

- Waqf projects bring people together.
- They encourage cooperation among community members.
- They promote compassion and generosity.
- They reduce social divisions by supporting vulnerable people.
- They strengthen relationships between different groups in society.

B. Economic Benefits of Waqf

7. Creation of employment opportunities

- Waqf-funded schools employ teachers and support staff.
- Hospitals employ healthcare workers.
- Commercial waqf properties create jobs for property managers and service providers.
- Agricultural endowments create opportunities for farm workers.
- Construction of waqf projects creates temporary and permanent employment.

8. Poverty reduction

- Waqf provides assistance to poor households.
- Income from waqf property can support vulnerable families.
- Scholarships help disadvantaged children access education.
- Agricultural waqf projects can improve food security.
- Economic opportunities reduce dependence on emergency assistance.

9. Promotion of entrepreneurship

- Waqf can support business training programmes.
- It can provide facilities for small traders.
- Commercial buildings can accommodate small enterprises.
- Waqf-funded programmes may support skills development.
- This promotes self-reliance and economic independence.

10. Development of infrastructure

- Waqf can finance schools, hospitals and community centres.
- It can support the construction of water facilities.
- It can finance community libraries.
- It can support the development of agricultural facilities.

- Such infrastructure improves the quality of life.

11. Promotion of agricultural development

- Agricultural land can be dedicated as waqf.
- The land can be used for crop and livestock production.
- Harvests can support needy families.
- Agricultural projects can provide employment.
- They can improve food security and household incomes.

12. Sustainable wealth creation

- Waqf preserves valuable assets for long-term benefit.
- Income-generating properties can support continuous charitable programmes.
- Proper investment increases the productivity of assets.
- The wealth benefits successive generations.
- It reduces dependence on temporary donations.

13. Reduction of inequality

- Waqf redistributes the benefits of wealth.
- It supports people who have limited economic opportunities.
- It improves access to education and healthcare.
- It assists disadvantaged communities.
- It promotes a more inclusive society.

14. Promotion of financial stability

- Properly managed waqf assets generate income.
- Income can support important community services.
- Institutions become less dependent on occasional donations.
- Long-term planning improves financial sustainability.
- It helps communities respond to social needs.

8.3 Waqf and Sustainable Development in Kenya

Waqf contributes to sustainable development by supporting projects that improve people's lives over a long period.

Examples include:

Area of development	Waqf contribution
Education	Schools, scholarships and libraries.

Healthcare	Clinics, hospitals and medical assistance.
Water	Boreholes, wells and water tanks.
Agriculture	Farms, irrigation and food production.
Housing	Affordable accommodation for vulnerable people.
Employment	Jobs through commercial and social projects.
Environment	Conservation of dedicated land and natural resources.
Social protection	Assistance to orphans, widows and needy families.

8.4 Difference Between Waqf and Ordinary Charity

Waqf	**Ordinary charity (Sadaqah)**
Generally involves dedicating an asset for an enduring purpose.	May involve giving money, food, clothes or other assistance.
The original endowed asset is preserved according to waqf conditions.	The donated item may be consumed or used immediately.
Benefits can continue for many years.	Benefits may be immediate or ongoing, depending on the donation.
Usually requires organised administration.	May be given directly to beneficiaries.
Example: dedicating a building for a school.	Example: donating books to learners.

8.5 Why Waqf Is an Effective Tool for Empowering Muslims

Waqf is an effective tool for empowering Muslims because:

1. It provides sustainable resources for community development.
2. It promotes economic independence.
3. It provides educational opportunities.
4. It supports vulnerable members of society.
5. It creates employment.
6. It promotes responsible use of wealth.
7. It encourages investment in productive assets.
8. It reduces dependence on temporary assistance.

9. It promotes social justice and equality.
10. It encourages Muslims to participate in nation-building.

9.0 PRACTICAL APPLICATION OF WAQF IN THE KENYAN COMMUNITY

9.1 Examples of Waqf Projects in Kenya

Waqf can be applied in different ways to address the social and economic needs of Kenyan communities.

Examples of possible waqf projects include:

1. **Mosque development:** Dedication of land and buildings for Islamic worship and religious education.
2. **Educational institutions:** Establishment of schools, madrasas, libraries and scholarship programmes.
3. **Healthcare facilities:** Establishment of clinics and medical centres to serve vulnerable communities.
4. **Water projects:** Construction of boreholes, wells and water distribution facilities.
5. **Commercial buildings:** Construction of rental properties whose income supports charitable activities.
6. **Agricultural projects:** Dedication of farmland for food production and community support.
7. **Orphan support programmes:** Establishment of income-generating assets to support orphan education and welfare.
8. **Community housing:** Provision of accommodation for vulnerable families.
9. **Skills development centres:** Establishment of vocational training institutions.
10. **Environmental conservation:** Dedication of land for conservation and sustainable community use.

9.2 Case Study: A Proposed Waqf Project in Narok County

A Muslim businessperson in Narok County dedicates five acres of land as waqf. The intention is to establish an Islamic educational and community development centre.

The proposed project includes:

- A madrasa for Islamic education.
- A library for learners.
- A water borehole for the surrounding community.
- A vocational training centre for unemployed youth.
- Rental shops to generate income for maintaining the facilities.
- A scholarship programme for learners from disadvantaged families.

Expected benefits

1. Increased access to Islamic and general education.
2. Improved access to clean water.
3. Creation of employment opportunities.
4. Promotion of vocational skills.
5. Reduction of poverty among vulnerable families.

6. Increased religious awareness.
7. Sustainable income for maintaining community facilities.

Possible challenges

- Inadequate construction funds.
- Shortage of qualified administrators.
- Poor management of rental income.
- Disputes over the property.
- Lack of awareness among community members.

Suggested solutions

- Mobilise resources from Muslim organisations and donors.
- Appoint competent and trustworthy trustees.
- Maintain proper financial records.
- Register and document the waqf appropriately.
- Involve community members in project monitoring.

9.3 Learner's Project: Identifying Waqf Opportunities in the Locality

In groups, conduct a brief survey in your locality to identify community needs that could be addressed through waqf.

Follow these steps:

1. Identify a social or economic problem in your locality.
2. Interview community members about the problem.
3. Identify property or resources that could be dedicated as waqf.
4. Suggest the type of waqf that could address the problem.
5. Identify potential beneficiaries.
6. Explain how the project could be managed sustainably.
7. Identify possible challenges.
8. Recommend solutions.

Present your findings to the class.

REVISION EXERCISES

GRADE 11 – ISLAMIC RELIGIOUS EDUCATION

STRAND: Fiqh al-Ibadat Wal Muamalat

SUB-STRAND: The Institution of Waqf

Instructions:

- Answer all questions in Section A.
- Answer all questions in Section B.

- Choose the most appropriate answer in Section A.

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Choose the correct answer from the alternatives provided.

1. What is the meaning of waqf in Islamic terminology?

A. Giving wealth to relatives as inheritance.

B. Dedicating property for religious or charitable purposes.

C. Lending money to needy people.

D. Selling property to raise funds.

2. The Arabic word waqf generally means:

A. To sell.

B. To inherit.

C. To stop or hold.

D. To borrow.

3. Which of the following best describes Sadaqah Jariyah?

A. Temporary assistance to the poor.

B. Continuous or ongoing charity.

C. Payment of business debts.

D. Distribution of inheritance.

4. Which Hadith identifies ongoing charity as one of the deeds that continue benefiting a person after death?

A. Hadith on the five daily prayers.

B. Hadith on fasting.

C. Hadith on pilgrimage.

D. Hadith on the three deeds that continue after death.

5. A Muslim dedicates land for constructing a public hospital. This is an example of:

A. Waqf al-Khairi.

B. Waqf al-Ahli.

C. Zakat al-Fitr.

D. Waqf al-Mushtarak only.

6. Waqf al-Ahli is mainly established to benefit:

A. Government institutions.

B. Foreign organisations.

C. Specified family members or individuals.

D. The general public only.

7. Which of the following is an example of Waqf al-Mushtarak?

A. A building dedicated exclusively for public worship.

B. A building whose income supports both a family and a mosque.

C. A personal house used by its owner.

D. A business established for personal profit without an endowment.

8. A person who establishes a waqf is known as:

A. Mutawalli.

B. Mawquf.

C. Mawquf alayh.

D. Waaqif.

9. The property dedicated as waqf is referred to as:

A. Mawquf.

B. Waaqif.

C. Mutawalli.

D. Zakat.

10. The administrator or trustee responsible for managing waqf property is known as:

A. Waaqif.

B. Mawquf.

C. Mutawalli.

D. Mawquf alayh.

11. Which of the following is an important condition for establishing a valid waqf?

A. The property must be sold immediately.

B. The donor must have a legitimate right to dedicate the property.

C. The property must benefit the donor alone.

D. The property must be used for unlawful activities.

12. The main purpose of preserving the original waqf asset is to:

A. Allow trustees to sell it for personal gain.

B. Convert it into personal inheritance.

C. Prevent beneficiaries from benefiting.

D. Ensure that it continues generating benefits.

13. Which law provides the legal framework governing waqf in Kenya?

A. The Waqf Act, 2022.

B. The Employment Act, 2007.

C. The Children Act, 2022.

D. The Education Act, 2013.

14. Which institution is established under the Waqf Act, 2022 to oversee waqf administration in Kenya?

A. Teachers Service Commission.

B. Kenya Revenue Authority.

C. Waqf Commission.

D. National Land Commission.

15. Which of the following is a responsibility of waqf trustees?

A. Using waqf income for personal entertainment.

B. Protecting and managing waqf property.

C. Selling all dedicated properties.

D. Ignoring the donor's lawful conditions.

16. Proper documentation of waqf property helps to:

A. Increase family disagreements.

B. Encourage illegal occupation.

C. Prevent beneficiaries from receiving support.

D. Protect property and reduce ownership disputes.

17. Which of the following is a major challenge facing waqf institutions in Kenya?

A. Land grabbing.

B. Excessive public awareness.

C. Too many qualified trustees.

D. Unlimited financial resources.

18. Corruption in waqf administration mainly results in:

A. Improved accountability.

B. Increased public confidence.

C. Misuse of charitable resources.

D. Better service delivery.

19. Which of the following would best address poor management of waqf properties?

A. Reducing financial supervision.

B. Employing qualified property managers.

C. Avoiding financial records.

D. Allowing unqualified people to manage assets.

20. The use of digital accounting systems in waqf institutions promotes:

A. Financial secrecy.

B. Property destruction.

C. Misappropriation of funds.

D. Transparency and accountability.

21. Which of the following is a social benefit of waqf?

A. Improved access to education.

B. Increased corruption.

C. Increased poverty.

D. Social discrimination.

22. A waqf-funded borehole mainly contributes to:

A. Political development.

B. Commercial competition.

C. Access to clean water.

D. Family inheritance.

23. Waqf promotes economic empowerment through:

A. Discouraging productive investment.

B. Creating employment opportunities.

C. Preventing business development.

D. Encouraging misuse of wealth.

24. Which group is most likely to benefit from a waqf-funded orphan support programme?

A. Wealthy business owners only.

B. Property developers.

C. Government officials.

D. Vulnerable and disadvantaged children.

25. The Qur'anic verse Surah Aal-Imran 3:92 encourages Muslims to:

A. Spend from what they love in the cause of goodness.

B. Accumulate wealth without helping others.

C. Avoid supporting the needy.

D. Sell all their possessions.

26. Which of the following values is promoted by waqf?

A. Greed.

B. Dishonesty.

C. Generosity.

D. Selfishness.

27. A Muslim community establishes a rental building whose income finances scholarships. This demonstrates:

A. Unproductive use of wealth.

B. Sustainable charitable investment.

C. Personal inheritance.

D. Commercial exploitation.

28. Which of the following is a suitable solution to family disputes involving waqf?

A. Destroying property documents.

B. Selling the property secretly.

C. Ignoring beneficiaries.

D. Proper documentation and effective dispute resolution.

29. Which of the following best explains the relationship between waqf and sustainable development?

A. Waqf supports long-term projects that benefit present and future generations.

B. Waqf promotes the destruction of community resources.

C. Waqf benefits only wealthy individuals.

D. Waqf discourages community participation.

30. Why should Muslims appreciate the institution of waqf?

A. It allows individuals to misuse public resources.

B. It encourages selfish accumulation of wealth.

C. It promotes continuous charity and socio-economic empowerment.

D. It prevents communities from developing.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Answer ALL questions.

1. Introduction to Waqf (8 marks)

a) Define the term waqf according to Islamic teachings. (2 marks)

b) Explain three purposes of establishing waqf in Islam. (3 marks)

c) State three differences between waqf and ordinary charity. (3 marks)

2. Types of Waqf (8 marks)

a) Explain the meaning of Waqf al-Khairi. (2 marks)

b) Describe three examples of Waqf al-Khairi in the Kenyan community. (3 marks)

c) Explain the meaning of Waqf al-Ahli. (2 marks)

d) Identify one difference between Waqf al-Ahli and Waqf al-Mushtarak. (1 mark)

3. Administration of Waqf in Kenya (8 marks)

a) Identify the law that governs the administration of waqf in Kenya. (1 mark)

b) Explain three functions of the Waqf Commission in Kenya. (3 marks)

c) Describe four responsibilities of waqf trustees. (4 marks)

4. Challenges Facing Waqf Institutions (8 marks)

a) Identify four challenges facing the institution of waqf in Kenya. (4 marks)

b) Explain four effects of these challenges on Muslim communities. (4 marks)

5. Solutions to Waqf Challenges (9 marks)

a) Suggest five measures that can be adopted to address challenges facing waqf institutions in Kenya. (5 marks)

b) Explain four ways in which Muslim religious leaders can promote effective waqf administration. (4 marks)

6. Waqf and Socio-Economic Empowerment (9 marks)

A Muslim community in Narok County establishes a waqf project consisting of a school, a borehole, rental shops and an agricultural farm. The income generated is used to support orphans, needy families and educational programmes.

a) Identify three ways in which the project demonstrates Waqf al-Khairi. (3 marks)

b) Explain three social benefits of the project to the community. (3 marks)

c) Explain three economic benefits of the project to the community. (3 marks)

SECTION A: ANSWER KEY

For teacher and learner self-assessment.

Question	Answer	Question	Answer
1	B	16	D
2	C	17	A
3	B	18	C
4	D	19	B
5	A	20	D
6	C	21	A

7	B	22	C
8	D	23	B
9	A	24	D
10	C	25	A
11	B	26	C
12	D	27	B
13	A	28	D
14	C	29	A
15	B	30	C

13.0 SECTION B: TEACHER'S SUGGESTED MARKING POINTS

The following are indicative answers. Award marks for other relevant and correctly explained responses.

Question 1

a) Waqf is the dedication of property or wealth for religious, charitable or socially beneficial purposes in accordance with Islamic teachings. (2)

b)

- Supporting religious activities.
- Promoting education.
- Helping vulnerable people.
- Promoting healthcare.
- Reducing poverty.
- Seeking Allah's pleasure. (Any 3 × 1)

c)

- Waqf generally preserves an asset, while ordinary charity may involve giving consumable items.
- Waqf is intended to provide enduring benefits, while ordinary charity may provide immediate assistance.
- Waqf generally requires organised administration, while ordinary charity may be given directly. (Any 3 × 1)

Question 2

a) Waqf al-Khairi is an endowment established mainly for public charitable, religious or social benefit. (2)

b)

- Land dedicated for a mosque.
- Property dedicated for a school.
- Building dedicated for a hospital.
- Borehole dedicated for community water supply.
- Land dedicated for a cemetery. (Any 3 × 1)

c) Waqf al-Ahli is an endowment established mainly for the benefit of specified family members or individuals. (2)

d) Waqf al-Ahli benefits specified family members, while Waqf al-Mushtarak combines family and public charitable beneficiaries. (1)

Question 3

a) Waqf Act, 2022. (1)

b)

- Registration and oversight of awqaf.
- Supervision of trustees.
- Protection of waqf properties.
- Promoting public awareness.
- Facilitating capacity building.
- Promoting accountability in waqf administration. (Any 3 × 1)

c)

- Protecting waqf property.
- Collecting rental income.
- Maintaining accurate financial records.
- Ensuring benefits reach intended beneficiaries.
- Maintaining waqf buildings.
- Preventing misuse of resources.
- Following the donor's lawful conditions.
- Complying with relevant laws. (Any 4 × 1)

Question 4

a)

- Corruption.
- Land grabbing.
- Inadequate funding.
- Poor management.
- Lack of public awareness.

- Family disputes.
- Inadequate documentation.
- Shortage of trained personnel. (Any 4 × 1)

b)

- Loss of valuable community property.
- Reduced access to education.
- Reduced access to healthcare.
- Increased poverty.
- Family conflicts.
- Reduced public confidence.
- Slow community development.
- Reduced employment opportunities. (Any 4 × 1)

Question 5

a)

- Public education and awareness.
- Professional property management.
- Proper registration and documentation.
- Regular financial audits.
- Training trustees.
- Protection of waqf land.
- Sustainable investment.
- Use of digital record-keeping systems.
- Cooperation among Muslim organisations. (Any 5 × 1)

b)

- Educating Muslims about waqf.
- Encouraging charitable endowments.
- Organising seminars and public discussions.
- Promoting honesty among trustees.
- Encouraging proper documentation.
- Promoting unity among Muslim organisations.
- Advising communities on Islamic principles governing waqf.
- Encouraging accountability. (Any 4 × 1)

Question 6

a)

- The school supports public education.
- The borehole provides water to the community.
- The rental shops generate income for charitable activities.
- The farm supports community welfare through agricultural production.
- The project supports vulnerable groups. (Any 3 × 1)

b)

- Improves access to education.
- Provides clean water.
- Supports orphans and needy families.
- Promotes social unity.
- Improves living standards.
- Promotes religious and moral development. (Any 3 × 1)

c)

- Creates employment opportunities.
- Generates sustainable income.
- Promotes agricultural development.
- Reduces poverty.
- Supports entrepreneurship.
- Improves economic independence. (Any 3 × 1)

GRADE 11 ISLAMIC RELIGIOUS EDUCATION

STRAND 2.0: FIQH AL-MU'AMALAT WAL MUNAKAHAT

SUB-STRAND 2.6: CARE FOR THE ORPHANS

1.0 INTRODUCTION TO CARE FOR ORPHANS

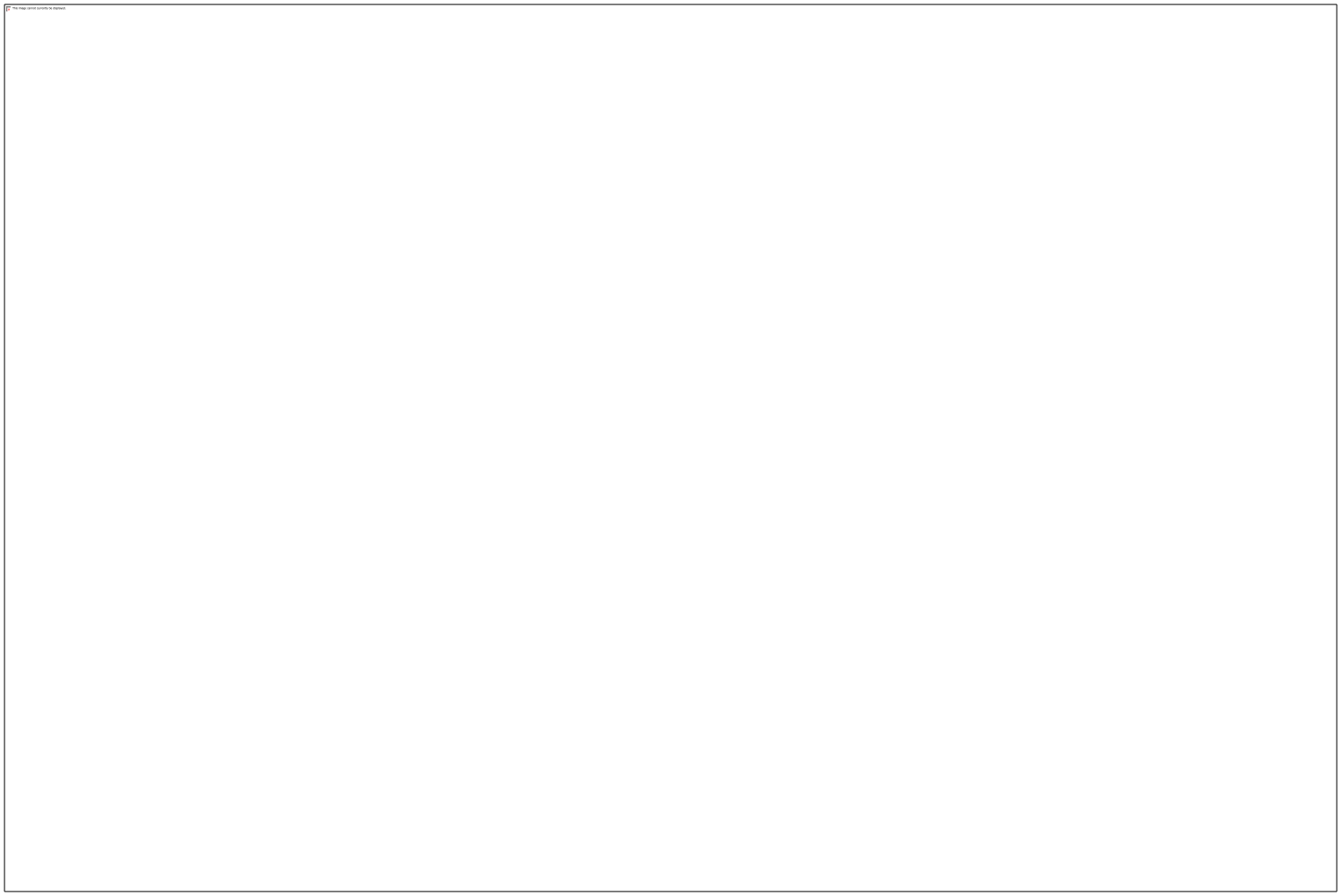
Islam is a religion that promotes compassion, kindness, justice, generosity and responsibility towards all members of society. It particularly emphasises the importance of caring for vulnerable people, including orphans, widows, the poor, the sick and people living with disabilities.

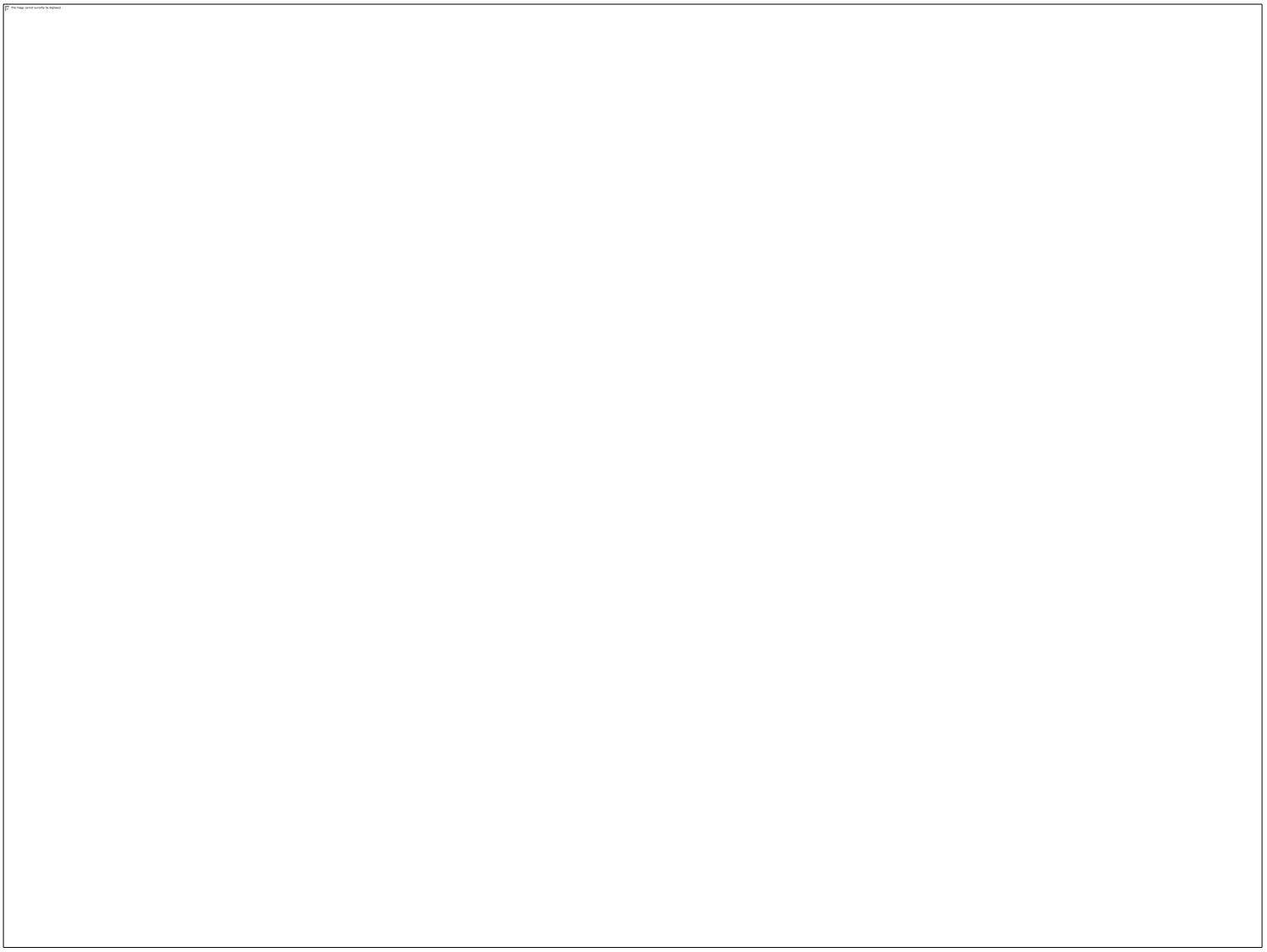
An orphan is a child who has lost one or both parents through death. Such children may experience emotional, social, psychological and economic difficulties because of the absence of parental care and support.

Islam recognises the special needs of orphans and commands Muslims to treat them with kindness, protect their rights, provide for their needs and ensure that they grow up in a safe and supportive environment.

The Qur'an repeatedly reminds Muslims that caring for orphans is an act of worship and an important responsibility. Mistreating, neglecting, humiliating or exploiting orphans is strongly condemned.

Key teaching: A Muslim should demonstrate faith not only through prayer, fasting and other acts of worship but also through kindness and responsible treatment of vulnerable members of society.







1.1 Meaning of an Orphan

An **orphan** is a child who has lost one or both parents through death and consequently requires additional care, protection, love and support.

In Islamic jurisprudence, the Arabic word for an orphan is **Yatim (يَتِيم)**.

The term *Yatim* traditionally refers to a child whose father has died before the child reaches puberty. However, in general social usage, an orphan may refer to a child who has lost either one or both parents.

Types of orphans

1. **Paternal orphan:** A child whose father has died while the mother is still alive.
2. **Maternal orphan:** A child whose mother has died while the father is still alive.
3. **Double orphan:** A child who has lost both parents.
4. **Socially vulnerable orphan:** An orphan who lacks adequate family support, protection and basic necessities.

Characteristics of children who may require additional support

- They may lack adequate parental guidance.
- Some experience financial difficulties.
- They may lack basic necessities such as food, clothing and shelter.
- Some experience loneliness, grief and emotional distress.
- They may have difficulties accessing quality education.
- Some may be exposed to neglect, exploitation and abuse.
- They may require guidance, counselling and mentorship.
- Some may lack adequate healthcare and medical attention.

Important: Orphans are not necessarily poor or helpless. Some have supportive relatives, guardians and adequate resources. Muslims should respect their dignity and assess their individual needs rather than making assumptions about them.

1.2 Meaning of Care for Orphans in Islam

Care for orphans refers to the provision of love, protection, guidance, material support, education, healthcare and other essential services to children who have lost their parents.

In Islam, caring for orphans involves fulfilling their physical, emotional, spiritual, educational, social and financial needs.

It also includes protecting their inheritance and property from misuse, exploitation and misappropriation.

Main aspects of caring for orphans

1. **Material support:** Providing food, clothing, shelter and other basic necessities.
2. **Emotional support:** Showing love, kindness, empathy and understanding.
3. **Educational support:** Ensuring that orphans access education and learning opportunities.
4. **Spiritual support:** Guiding them to understand Islamic teachings and develop good morals.
5. **Financial protection:** Safeguarding their inheritance and property.

6. **Medical support:** Ensuring that they access appropriate healthcare.
7. **Social support:** Helping them participate in community activities without discrimination.
8. **Moral guidance:** Teaching them good behaviour, discipline and responsibility.
9. **Physical protection:** Protecting them from violence, exploitation, neglect and abuse.

2.0 ISLAMIC TEACHINGS ON CARE FOR ORPHANS

Islam gives clear guidance on the treatment of orphans. The Qur'an and Sunnah emphasise kindness, justice, protection of property and the fulfilment of their needs.

2.1 Teachings of the Qur'an on Care for Orphans

A. Allah commands Muslims to treat orphans kindly

Allah (S.W.T.) commands Muslims to show kindness and consideration to orphans.

Qur'an, Surah Al-Baqarah 2:220

The verse teaches Muslims that Allah knows those who do good and those who cause harm. It also permits Muslims to improve the welfare of orphans and manage their affairs responsibly.

Lessons derived from the verse:

- Muslims should take responsibility for the welfare of orphans.
- They should seek to improve the lives of vulnerable children.
- They should manage orphans' affairs honestly.
- They should not exploit orphans for personal gain.
- They should demonstrate kindness when interacting with them.
- They should remember that Allah knows their intentions and actions.

B. Allah forbids consuming the property of orphans unjustly

Qur'an, Surah An-Nisa 4:10

Allah (S.W.T.) strongly condemns those who unjustly consume the property of orphans.

The verse warns that those who consume the property of orphans wrongfully are effectively filling their stomachs with fire and will face punishment in the Hereafter.

Lessons derived from the verse:

1. The property of orphans must be protected.
2. Guardians must not misuse money entrusted to them.
3. Inheritance belonging to orphans should be safeguarded.
4. Muslims should exercise honesty when managing children's property.
5. Financial exploitation of orphans is a serious sin.
6. Those responsible for orphans must be accountable to Allah.
7. Orphans should receive their rightful property when they become eligible to manage it.

C. Muslims should protect the property of orphans

Qur'an, Surah An-Nisa 4:2

Allah (S.W.T.) commands Muslims to give orphans their property and not exchange good property for bad property or consume their wealth together with their own.

Lessons derived from the verse:

- Orphans have the right to own property.
- Their inheritance must be protected.
- Guardians should not transfer their property to themselves.
- The property of an orphan should not be mixed with that of a guardian in a dishonest manner.
- Guardians must act with integrity and accountability.
- The financial rights of orphans should be respected.

D. Guardians should test orphans before handing over their property

Qur'an, Surah An-Nisa 4:6

This verse instructs guardians to assess the maturity and ability of orphans before handing over their property.

The guardians should ensure that the orphans have reached the appropriate age and demonstrated sound judgement in managing their wealth.

Lessons derived from the verse:

1. Orphans should be prepared to manage their own property.
2. Guardians should assess their financial maturity.
3. Property should not be handed over irresponsibly.
4. Guardians must maintain proper financial records.
5. Orphans' wealth should be protected until they are capable of managing it.
6. Guardians should not delay handing over property once the required conditions have been fulfilled.
7. Financial responsibility should be encouraged among young people.

E. Muslims should not oppress or mistreat orphans

Qur'an, Surah Ad-Duha 93:9

Allah (S.W.T.) instructs the Prophet Muhammad (P.B.U.H.) not to oppress or treat an orphan harshly.

Lessons derived from the verse:

- Orphans should be treated with gentleness.
- Muslims should avoid humiliating orphans.
- They should not discriminate against children because they have lost their parents.
- They should protect orphans from physical and emotional abuse.
- Muslims should show patience when dealing with vulnerable children.
- Orphans deserve dignity and respect.

F. Feeding orphans is an act of righteousness

Qur'an, Surah Al-Insan 76:8

Allah praises those who provide food to the needy, the orphan and the captive despite their own desire for it.

Lessons derived from the verse:

- Feeding orphans is an act of charity.
- Muslims should share their resources with vulnerable people.
- Generosity should be practised sincerely.
- Helping others should not depend on receiving praise or rewards from people.
- Muslims should be willing to sacrifice some of their comfort to support others.

G. Neglecting orphans is condemned

Qur'an, Surah Al-Ma'un 107:1–3

Allah describes the person who denies the Day of Judgement as one who repulses the orphan and does not encourage feeding the poor.

Lessons derived from the verses:

- Faith should be demonstrated through good actions.
- Muslims should not reject or humiliate orphans.
- Helping vulnerable people is part of religious responsibility.
- Muslims should encourage generosity within their communities.
- Neglecting the needy contradicts Islamic values.



2.2 Teachings of the Hadith on Care for Orphans

The Sunnah of Prophet Muhammad (P.B.U.H.) provides practical guidance on caring for orphans.

Hadith 1: The reward of caring for an orphan

The Prophet Muhammad (P.B.U.H.) said:

"**I and the one who takes care of an orphan will be in Paradise like this,**" and he held his index and middle fingers together.

Source: Sahih al-Bukhari, Hadith 6005.

Lessons derived from the Hadith

1. Caring for an orphan is a highly rewarded act of worship.
2. Muslims should take responsibility for vulnerable children.
3. Those who care for orphans receive the promise of great reward from Allah.
4. Muslims should follow the example of Prophet Muhammad (P.B.U.H.).
5. Supporting orphans strengthens love and compassion in society.
6. Muslims should care for orphans sincerely and consistently.

Hadith 2: The best household

The Prophet Muhammad (P.B.U.H.) taught that the best household among Muslims is one in which an orphan is treated well.

Source: Sunan Ibn Majah, Hadith 3679.

Lessons derived from the Hadith

- A good Muslim household demonstrates kindness to vulnerable children.
- Family members should treat orphans with love and respect.
- Orphans should be included in family activities.
- They should not be discriminated against.
- Muslim families should create safe and supportive environments for orphans.

Hadith 3: Showing mercy to others

The Prophet Muhammad (P.B.U.H.) taught Muslims to show mercy to others so that they may receive mercy.

Source: Sahih al-Bukhari and Sahih Muslim, among the narrations concerning mercy.

Lessons derived from the Hadith

- Muslims should demonstrate compassion.
- They should help people experiencing difficulties.
- Kindness should be extended to all children.
- Muslims should avoid cruelty and harsh treatment.
- Mercy strengthens relationships within the community.

3.0 WAYS OF CARING FOR ORPHANS ACCORDING TO ISLAM

Islam encourages Muslims to demonstrate their concern for orphans through practical actions.

3.1 Providing Basic Needs

Muslims should ensure that orphans have access to essential necessities.

These include:

A. Food

- Providing balanced and nutritious meals.
- Supporting orphaned children who lack adequate food.
- Donating food to children's homes.
- Organising community food distribution programmes.
- Ensuring that children receive food regularly.

B. Clothing

- Donating clean and appropriate clothes.
- Providing school uniforms.
- Supplying shoes and other personal effects.
- Ensuring that children have clothing suitable for different weather conditions.
- Respecting the dignity of children when donating clothing.

C. Shelter

- Providing safe accommodation.
- Supporting reputable children's homes.
- Helping guardians improve living conditions.
- Protecting orphans from homelessness.
- Ensuring that children live in secure environments.

D. Healthcare

- Providing medical assistance.
- Supporting access to immunisation.
- Paying medical expenses for vulnerable children.
- Providing sanitary towels and personal hygiene materials where appropriate.
- Supporting counselling and psychosocial services.

3.2 Providing Education

Education enables orphans to develop knowledge, skills and competencies necessary for independent living.

Muslims can support orphaned children through:

1. Paying school fees and other approved learning expenses.
2. Providing textbooks and exercise books.
3. Donating pens, pencils, mathematical sets and other stationery.
4. Providing school uniforms.
5. Offering mentorship and academic guidance.
6. Supporting digital literacy programmes.

7. Helping them access technical and vocational training.
8. Encouraging them to remain in school.
9. Providing scholarships and bursaries.
10. Supporting learners with special educational needs.

Kenyan example: Muslim organisations, schools, mosques and community groups can organise educational support programmes for orphaned learners in counties such as Narok, Nakuru, Nairobi, Mombasa and Kisumu.

3.3 Providing Emotional and Psychological Support

Orphans may experience grief and emotional difficulties following the death of their parents.

Muslims should therefore provide emotional support.

Ways of providing emotional support include:

- Showing love and affection.
- Listening carefully to their concerns.
- Providing counselling when necessary.
- Encouraging them to express their feelings.
- Avoiding statements that remind them of their loss in a hurtful manner.
- Helping them develop confidence and self-esteem.
- Including them in family and community activities.
- Celebrating their achievements.
- Encouraging positive relationships with trusted adults.

3.4 Providing Spiritual and Moral Guidance

Islam encourages Muslims to nurture the spiritual and moral development of orphans.

This can be achieved through:

- Teaching them the principles of Tawhid.
- Encouraging regular performance of Salah.
- Teaching them how to recite and understand the Qur'an.
- Encouraging good manners and discipline.
- Teaching honesty and truthfulness.
- Encouraging respect for parents, guardians and elders.
- Teaching patience, gratitude and forgiveness.
- Encouraging participation in beneficial Islamic activities.

3.5 Protecting the Rights of Orphans

Islam requires Muslims to respect and protect the rights of orphans.

Their rights include:

1. The right to life and dignity.
2. The right to food and adequate nutrition.
3. The right to education.
4. The right to healthcare.
5. The right to shelter.
6. The right to inheritance and property.
7. The right to protection against abuse.
8. The right to privacy.
9. The right to religious and moral guidance.
10. The right to participate in social activities.
11. The right to be treated fairly.
12. The right to express their views in matters affecting them, according to their age and maturity.

Important Islamic principle: An orphan's inheritance is a trust and must never be treated as the personal property of a guardian.

4.0 THE RESPONSIBILITIES OF GUARDIANS TOWARDS ORPHANS

A guardian is a person legally or otherwise appropriately entrusted with the responsibility of caring for a child who requires parental care and protection.

In Islam, guardianship is a serious responsibility and should be exercised with honesty, compassion and accountability.

4.1 Main Responsibilities of Guardians

1. Providing basic necessities

Guardians should provide food, clothing, shelter and other essential requirements.

2. Protecting the child's property

They should safeguard inheritance and other property belonging to the orphan.

3. Providing education

Guardians should ensure that orphans receive appropriate education and opportunities to develop their talents.

4. Offering moral guidance

They should teach orphans Islamic values, good manners and responsible behaviour.

5. Ensuring personal safety

Guardians should protect orphans from abuse, exploitation, neglect and harmful environments.

6. Providing emotional support

They should show love, patience and understanding.

7. Managing finances honestly

Guardians entrusted with property must keep accurate financial records and avoid misusing the funds.

8. Respecting the child's dignity

Guardians should not humiliate, threaten or discriminate against orphans.

9. Preparing orphans for independence

They should equip them with life skills, education and financial knowledge.

10. Handing over property appropriately

Guardians should hand over the orphan's property when the child reaches the appropriate age and demonstrates sound judgement, in accordance with Islamic guidance.

4.2 Qualities of a Good Guardian

A good guardian should demonstrate:

- Honesty.
- Patience.
- Love and compassion.
- Responsibility.
- Trustworthiness.
- Justice and fairness.
- Generosity.
- Accountability.
- Respect.
- Wisdom and good judgement.

4.3 Prohibited Actions by Guardians

Islam condemns guardians who:

- Consume an orphan's inheritance unlawfully.
- Use the orphan's money for personal luxuries.
- Deny an orphan access to education.
- Physically or emotionally abuse the child.
- Force an orphan into harmful activities.
- Discriminate against an orphan.
- Neglect the child's medical needs.
- Deny the child rightful property.
- Exploit the orphan's vulnerability.
- Use the orphan's situation to obtain personal benefits dishonestly.

5.0 ISLAMIC GUIDANCE ON ADOPTION AND FOSTER CARE

Islam encourages Muslims to provide homes, protection and support to children who have lost their parents. However, Islamic teachings distinguish between adoption that changes a child's identity and lineage and providing care through guardianship or foster care.

5.1 Meaning of Adoption

Adoption refers to the process through which a person or family takes responsibility for raising a child who is not their biological child.

In some legal and cultural systems, adoption may establish a permanent parent-child relationship. However, Islamic law maintains the importance of preserving the child's biological identity and lineage.

5.2 Meaning of Kafalah

Kafalah is an Islamic system of child care in which an individual or family undertakes the responsibility of protecting, raising, educating and supporting a child without falsely changing the child's biological identity or lineage.

A person who undertakes this responsibility is referred to as a *Kafil*, while the child under care is referred to as a *Makful*.

Responsibilities involved in Kafalah

- Providing food and clothing.
- Offering a safe home.
- Paying educational expenses.
- Providing medical care.
- Offering emotional and spiritual support.
- Protecting the child's inheritance.
- Teaching Islamic values and good behaviour.
- Preparing the child for independent living.

5.3 Differences Between Islamic Kafalah and Adoption

Islamic Kafalah	Adoption involving change of lineage
Preserves the child's biological identity.	May replace or conceal the child's biological identity.
Provides parental care and protection.	May establish a legal parent-child relationship.
Does not automatically give the child inheritance as a biological child.	Inheritance consequences depend on the applicable legal system.
The child's biological family connections are respected.	May alter the child's legal family relationships.
Encourages care without falsifying lineage.	May involve changing the child's family name or lineage.

Islamic teaching: A child should never be falsely attributed to someone who is not their biological father.

Qur'an, Surah Al-Ahzab 33:4–5 teaches the importance of attributing children to their true fathers where known.

5.4 Importance of Kafalah in Muslim Society

1. It provides vulnerable children with family care.

2. It protects children from neglect and homelessness.
3. It promotes love and compassion.
4. It supports children's education.
5. It reduces the suffering of vulnerable families.
6. It strengthens social unity.
7. It enables children to develop in a supportive environment.
8. It fulfils the Islamic responsibility of protecting vulnerable members of society.

6.0 CARE FOR ORPHANS AND ISLAMIC CHARITY

Islam encourages Muslims to share their resources with people experiencing financial difficulties. Charity plays an important role in supporting orphans.

6.1 Meaning of Sadaqah

Sadaqah refers to voluntary charity given sincerely for the sake of Allah (S.W.T.) to support people in need and promote goodness.

Muslims can give Sadaqah to support orphans through money, food, clothing, educational materials and other beneficial resources.

Examples of Sadaqah for orphans

- Donating school uniforms.
- Buying textbooks.
- Providing food.
- Paying school fees.
- Supporting medical treatment.
- Donating beds and bedding.
- Providing sanitary materials.
- Supporting vocational training.
- Constructing classrooms or accommodation facilities.
- Offering free mentorship and tuition.

6.2 Meaning of Zakat

Zakat is an obligatory form of charity prescribed by Islam for eligible Muslims whose wealth meets the required conditions.

It is one of the five pillars of Islam.

Zakat is distributed to the categories of eligible beneficiaries specified in the Qur'an.

Qur'an, Surah At-Tawbah 9:60 identifies eight categories of Zakat beneficiaries.

The eight categories of Zakat beneficiaries

1. **Al-Fuqara:** The poor.
2. **Al-Masakin:** The needy.

3. **Al-Amilina Alayha:** Those appointed to administer Zakat.
4. **Al-Mu'allafatu Qulubuhum:** Those whose hearts are to be reconciled.
5. **Fir-Riqab:** Those seeking emancipation from bondage.
6. **Al-Gharimin:** Those burdened by qualifying debts.
7. **Fi Sabilillah:** In the cause of Allah.
8. **Ibn As-Sabil:** Stranded travellers.

How Zakat can benefit orphans

An orphan may qualify to receive Zakat if they fall under one or more of the eligible categories, such as being poor or needy.

For example:

- An orphan who cannot afford school-related necessities may qualify under the relevant category if the applicable Zakat rules permit the assistance.
- An orphan without adequate food or clothing may qualify as a poor or needy person.
- An orphan who has no financial support may receive assistance through an appropriate Zakat distribution programme.

Important: Being an orphan alone does not automatically make someone eligible for Zakat. Eligibility depends on the person's circumstances and the applicable Islamic rules.

6.3 Differences Between Zakat and Sadaqah

Zakat	**Sadaqah**
It is obligatory when the required conditions are met.	It is voluntary.
It has specified beneficiaries.	It can support a wider range of charitable causes.
It has specific rules governing calculation and distribution.	It has no fixed minimum amount.
It is one of the five pillars of Islam.	It is not one of the five pillars.
It is governed by Islamic conditions.	It can be given in money, goods, services or acts of kindness.

6.4 Waqf as a Means of Supporting Orphans

Waqf refers to an Islamic endowment in which property or resources are dedicated for a charitable or religious purpose, with the original asset preserved according to the conditions of the endowment.

Waqf can provide long-term support for orphaned children.

Examples of Waqf projects

- Establishing schools for vulnerable children.

- Constructing healthcare facilities.
- Providing educational scholarships.
- Establishing children's homes.
- Funding libraries and learning centres.
- Supporting vocational training institutions.
- Establishing income-generating charitable projects whose proceeds support orphans.

Example in Kenya: A Muslim community may establish a Waqf educational fund whose income supports the school fees, books and other educational needs of orphaned learners.

7.0 BENEFITS OF CARING FOR ORPHANS

Caring for orphans has religious, social, economic, psychological and moral benefits.

7.1 Religious Benefits

1. Pleasing Allah (S.W.T.)

Caring for orphans is an act of obedience to Allah because He commands Muslims to treat vulnerable people with kindness.

2. Earning rewards from Allah

Muslims who sincerely care for orphans receive great rewards from Allah.

3. Following the Sunnah of Prophet Muhammad (P.B.U.H.)

The Prophet encouraged Muslims to care for orphans and promised a special reward for those who undertake this responsibility.

4. Strengthening one's faith

Helping vulnerable people demonstrates that Islamic faith should be reflected in everyday actions.

5. Preparing for success in the Hereafter

Good deeds, including caring for orphans, contribute to a Muslim's hope for Allah's mercy and reward.

7.2 Social Benefits

1. **Promotes social unity:** Caring for orphans brings people together to support a common cause.
2. **Reduces social discrimination:** Orphans are treated fairly and included in society.
3. **Strengthens community relationships:** People develop closer relationships through charitable activities.
4. **Reduces child neglect:** Support programmes protect vulnerable children.
5. **Promotes peaceful coexistence:** Compassion reduces hatred, selfishness and social divisions.
6. **Encourages volunteerism:** More people become involved in community development.
7. **Promotes social justice:** Vulnerable children receive opportunities to improve their lives.

7.3 Economic Benefits

1. **Reduces poverty:** Providing basic needs helps vulnerable children meet their daily requirements.

2. **Promotes education:** Financial assistance enables orphans to continue learning.
3. **Develops future human resources:** Educated orphans can contribute to national development.
4. **Promotes self-reliance:** Vocational training equips orphans with income-generating skills.
5. **Reduces dependency:** Financial and educational support can help children become independent.
6. **Promotes entrepreneurship:** Skills development can enable orphans to establish businesses in adulthood.

7.4 Psychological Benefits

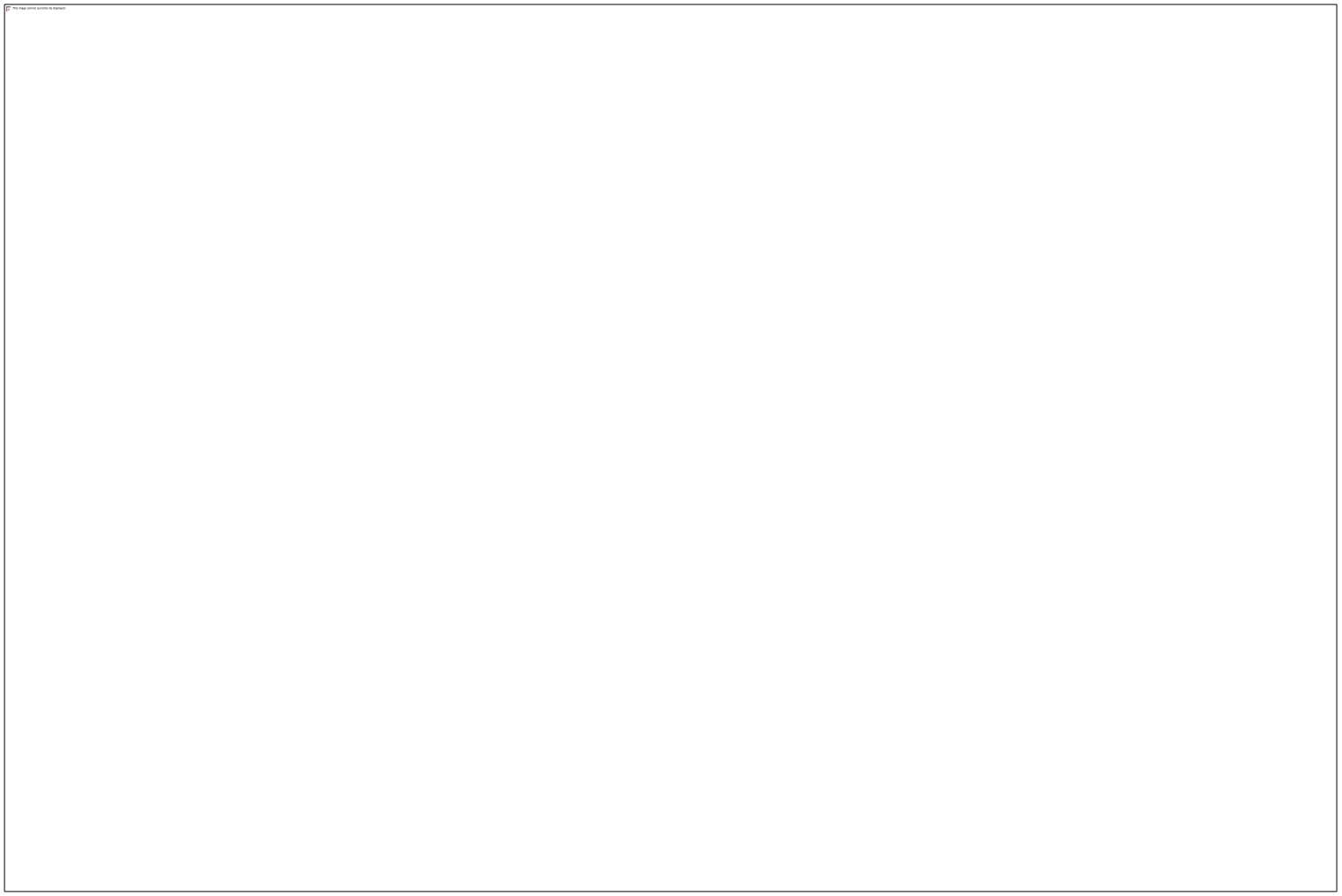
1. Develops self-confidence.
2. Reduces feelings of loneliness.
3. Provides a sense of belonging.
4. Promotes emotional stability.
5. Reduces stress and anxiety.
6. Encourages positive relationships.
7. Helps children develop a positive attitude towards life.
8. Builds hope for the future.

7.5 Moral Benefits to the Person Providing Care

Caring for orphans also develops positive character traits in the people providing assistance.

These include:

- Compassion.
- Generosity.
- Humility.
- Patience.
- Selflessness.
- Responsibility.
- Honesty.
- Gratitude.
- Empathy.
- Respect for human dignity.



8.0 CONSEQUENCES OF NEGLECTING OR MISTREATING ORPHANS

Islam strongly condemns neglect, abuse and exploitation of orphans.

Failure to care for orphans may have serious consequences for individuals and society.

8.1 Religious Consequences

1. Disobeying Allah's commands.
2. Committing a serious sin through the mistreatment of vulnerable children.
3. Losing the opportunity to earn rewards associated with caring for orphans.
4. Facing accountability before Allah on the Day of Judgement.
5. Demonstrating a lack of compassion and commitment to Islamic teachings.
6. Violating the rights of other people.

8.2 Social Consequences

1. Increased social inequality.
2. Increased child neglect.
3. Breakdown of family and community relationships.
4. Increased discrimination against vulnerable children.
5. Weakening of community solidarity.
6. Increased risk of homelessness.

7. Loss of trust within society.

8.3 Psychological Consequences for Orphans

- Low self-esteem.
- Depression and emotional distress.
- Loneliness and isolation.
- Fear and insecurity.
- Loss of confidence.
- Difficulty developing trusting relationships.
- Feelings of rejection.
- Poor academic motivation.

8.4 Economic Consequences

1. Increased poverty.
2. School dropout.
3. Limited employment opportunities.
4. Increased dependency.
5. Exposure to child labour.
6. Reduced economic productivity.
7. Increased vulnerability to exploitation.

9.0 PRACTICAL WAYS OF CARING FOR ORPHANS IN THE KENYAN COMMUNITY

Islamic teachings should be translated into practical actions within families, schools, mosques and communities.

9.1 At Family Level

Muslim families can:

- Provide care to orphaned relatives.
- Support widowed family members raising children.
- Offer accommodation where appropriate.
- Contribute towards educational expenses.
- Provide food and clothing.
- Offer emotional support.
- Guide orphans in Islamic teachings.
- Protect the inheritance of orphaned family members.

9.2 At School Level

Schools can organise programmes that promote the welfare of orphaned learners.

Examples include:

1. Establishing school-based welfare committees.
2. Organising donations of books and stationery.
3. Supporting needy learners with school uniforms.
4. Providing counselling and mentorship.
5. Establishing scholarship programmes.
6. Encouraging peer support.
7. Providing meals to learners facing food insecurity.
8. Organising educational trips and recreational activities.
9. Working with parents, guardians and charitable organisations.
10. Ensuring that vulnerable learners are not discriminated against.

9.3 At Mosque Level

Mosques can support orphans through:

- Establishing orphan support committees.
- Mobilising Sadaqah.
- Supporting eligible orphans through Zakat programmes.
- Organising food distribution.
- Providing Islamic education.
- Establishing educational bursaries.
- Visiting children's homes.
- Offering counselling and mentorship.
- Supporting orphaned families during Ramadan and Eid.

9.4 At Community Level

Communities can:

1. Identify vulnerable orphaned children through responsible and confidential procedures.
2. Establish charitable support programmes.
3. Organise fundraising activities.
4. Support reputable children's homes.
5. Provide medical assistance.
6. Organise community outreach activities.
7. Offer vocational training.
8. Report cases of child abuse and exploitation to appropriate authorities.
9. Encourage responsible guardianship.
10. Promote public awareness of the rights of orphans.

9.5 At National Level in Kenya

The welfare of orphans is also supported through national child protection structures.

Relevant institutions and mechanisms include:

- The Ministry responsible for children services.
- The Directorate of Children Services.
- County governments.
- Schools and educational institutions.
- Registered charitable organisations.
- Community-based organisations.
- Religious institutions.
- Child protection and referral services.

The **Children Act, 2022 (Kenya)** provides a legal framework for the protection and welfare of children.

It emphasises the best interests of the child, protection from abuse and neglect, and the responsibilities of parents, guardians and relevant institutions.

Application: Muslims should complement their religious responsibility with compliance with Kenyan child protection laws.

9.6 Appropriate Procedures When Supporting Orphans

When organising charitable activities, Muslims should observe the following:

- Obtain guidance from responsible school authorities or guardians.
- Respect the privacy of the children.
- Avoid photographing or publishing children's personal information without appropriate permission.
- Distribute donations fairly.
- Ensure that donated materials are clean and suitable.
- Avoid exposing children to humiliation.
- Keep accurate records of collected and distributed resources.
- Work with legitimate child welfare organisations.
- Report suspected abuse through appropriate child protection channels.

10.0 CHALLENGES FACED BY ORPHANS IN KENYA

Orphaned children in Kenya may face different challenges depending on their family circumstances, location and available support systems.

10.1 Financial Challenges

Some orphans experience difficulties because their parents were the main providers of household income.

Examples include:

- Inability to pay school-related expenses.
- Lack of adequate food.
- Inadequate clothing.

- Poor housing conditions.
- Inability to access medical services.

10.2 Educational Challenges

- School dropout.
- Inability to purchase learning materials.
- Lack of school uniforms.
- Limited access to digital learning resources.
- Inadequate parental academic guidance.
- Frequent absenteeism due to family responsibilities.

10.3 Emotional Challenges

- Grief following the death of parents.
- Loneliness.
- Anxiety and insecurity.
- Lack of parental affection.
- Fear about the future.
- Feelings of rejection.

10.4 Social Challenges

- Stigmatisation.
- Discrimination.
- Bullying.
- Social isolation.
- Exploitation.
- Neglect by relatives or guardians.

10.5 Health Challenges

- Inadequate nutrition.
- Limited access to healthcare.
- Poor sanitation.
- Psychological distress.
- Lack of access to appropriate medical support.

10.6 Property and Inheritance Challenges

Some orphans may experience difficulties when relatives or guardians misuse their inherited property.

Such challenges include:

- Unlawful sale of inherited land.
- Misappropriation of money.

- Denial of inheritance rights.
- Lack of proper financial records.
- Disputes among family members.
- Delayed transfer of property to rightful beneficiaries.

10.7 Possible Solutions to Challenges Faced by Orphans

Challenge	Possible solution
Lack of school fees	Scholarships, bursaries and educational sponsorship.
Lack of food	Food donations and sustainable feeding programmes.
Emotional distress	Counselling, mentorship and family support.
Poor healthcare	Medical assistance and access to health facilities.
Lack of clothing	Clothing donations and community support.
Property exploitation	Proper guardianship, financial accountability and legal protection.
School dropout	School reintegration and educational support.
Discrimination	Community awareness and equal treatment.
Lack of accommodation	Safe family-based care or appropriate alternative care arrangements.
Lack of life skills	Mentorship and vocational training.

11.0 THE ROLE OF THE MUSLIM IN PROMOTING THE WELFARE OF ORPHANS

Every Muslim has a role to play in promoting the welfare of vulnerable children.

11.1 Role of Muslim Parents

- Teaching children to respect orphans.
- Encouraging generosity.
- Providing support to orphaned relatives.
- Promoting fairness in the family.
- Teaching Islamic teachings on compassion.
- Encouraging participation in charity activities.

11.2 Role of Muslim Youth

- Participating in charity activities.
- Donating books and stationery.
- Supporting orphaned classmates.
- Organising educational mentorship.
- Avoiding discrimination and bullying.
- Volunteering in community welfare programmes.
- Sharing Islamic teachings on kindness.
- Using social media responsibly to promote charitable initiatives.

11.3 Role of Muslim Religious Leaders

- Teaching the importance of caring for orphans.
- Mobilising community resources.
- Encouraging responsible guardianship.
- Advising guardians on Islamic financial responsibilities.
- Promoting peaceful family relationships.
- Supporting charitable programmes.
- Encouraging accountability in the management of donations.

11.4 Role of Muslim Organisations

- Establishing educational funds.
- Supporting children's homes.
- Providing medical assistance.
- Organising food distribution.
- Offering mentorship.
- Establishing vocational programmes.
- Protecting the rights of vulnerable children.

12.0 APPLICATION OF ISLAMIC TEACHINGS ON CARE FOR ORPHANS IN DAILY LIFE

Islamic teachings should be reflected in the daily behaviour of every Muslim.

Ways a Grade 11 learner can practise care for orphans

1. Treating orphaned classmates with kindness.
2. Avoiding discrimination and bullying.
3. Sharing learning materials with learners in need.
4. Participating in school charity programmes.
5. Donating clean clothes and appropriate personal effects.
6. Helping orphaned classmates with academic work.
7. Respecting the feelings of children who have lost their parents.

8. Encouraging other learners to support vulnerable children.
9. Reporting cases of abuse or exploitation to responsible adults.
10. Participating in visits to children's homes under proper supervision.
11. Reciting and understanding Qur'anic verses about orphans.
12. Composing and reciting poems or Qasidas promoting kindness.
13. Encouraging community members to provide educational support.
14. Protecting the dignity and privacy of vulnerable children.
15. Demonstrating honesty when collecting and distributing donations.

12.1 Sample Case Study: Supporting Orphaned Learners in a Kenyan School

At a secondary school in Narok County, a group of Grade 11 Muslim learners discovers that some of their classmates are experiencing difficulties purchasing school materials because they have lost their parents.

The learners discuss the issue with their IRE teacher and decide to organise a charity programme.

They collect exercise books, pens, mathematical sets, school bags and clean clothes. They also arrange mentorship sessions and encourage other learners to participate.

Questions for discussion

1. Identify five Islamic teachings demonstrated by the learners.
2. Explain four benefits of the charity programme.
3. State five values demonstrated by the learners.
4. Identify four core competencies developed through the activity.
5. Explain how the learners can ensure that the donations are distributed fairly.
6. Suggest three ways the school can sustain the programme.

Suggested answers

- Compassion and kindness towards orphans.
- Generosity and voluntary charity.
- Responsibility towards vulnerable people.
- Unity and cooperation.
- Respect for human dignity.
- Honesty and accountability.
- Communication and collaboration.
- Critical thinking and problem-solving.
- Citizenship.
- Self-efficacy.

IMPORTANT ISLAMIC TERMS AND THEIR MEANINGS

Term	Meaning
Yatim	An orphan.

Aytam	Orphans.
Kafalah	Islamic system of caring for and protecting a child without falsifying lineage.
Kafil	A person who undertakes the responsibility of caring for a child.
Makful	A child under Kafalah.
Sadaqah	Voluntary charity.
Zakat	Obligatory charity prescribed by Islam.
Waqf	Islamic charitable endowment.
Ihsan	Excellence in conduct and doing good.
Rahmah	Mercy and compassion.
Amanah	Trust and responsibility.
Adl	Justice and fairness.
Birr	Righteousness and goodness.
Tawakkul	Reliance and trust in Allah.
Haq	A right or entitlement.
Shari'ah	Islamic law and guidance.

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

REVISION EXERCISES

STRAND: CARE FOR ORPHANS

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all questions. Each question carries one mark. Choose the correct answer from the alternatives A, B, C and D.

1. The Arabic term used to refer to an orphan is

A. Masakin
B. Yatim
C. Kafil
D. Gharim

2. Which of the following best describes an orphan in general social usage?

A. A child who has dropped out of school.
B. A child who has lost one or both parents through death.
C. A child living with grandparents.
D. A child whose parents are unemployed.

3. According to Islamic teachings, caring for orphans is important because it

A. Enables Muslims to become wealthy.
B. Guarantees political leadership.
C. Fulfils Allah's commandments.
D. Eliminates all family responsibilities.

4. In Surah Ad-Duha 93:9, Allah (S.W.T.) instructs Muslims not to

A. Educate an orphan.
B. Oppress an orphan.
C. Feed an orphan.
D. Employ an orphan.

5. Which Qur'anic chapter strongly condemns the unjust consumption of orphans' property?

A. Surah Al-Fatihah.
B. Surah Al-Ikhlas.
C. Surah An-Nisa.
D. Surah Al-Kawthar.

6. According to Surah An-Nisa 4:10, those who unjustly consume orphans' property are warned that they

A. Will become wealthy.
B. Are filling their stomachs with fire.
C. Will be given leadership.
D. Will receive additional inheritance.

7. Prophet Muhammad (P.B.U.H.) promised a special reward in Paradise to a person who

A. Accumulates wealth.
B. Builds a large house.
C. Takes care of an orphan.
D. Travels frequently.

8. Which Hadith collection records the narration comparing the Prophet and the caretaker of an orphan to two closely held fingers?

A. Sahih al-Bukhari.
B. Sunan Abi Dawud.
C. Muwatta Malik.
D. Sunan an-Nasa'i.

9. The Islamic system of caring for a child while preserving the child's biological identity is known as

A. Riba.
B. Kafalah.
C. Gharar.
D. Qiyas.

10. A person who undertakes the responsibility of caring for a child under Kafalah is called

A. Makful.
B. Yatim.
C. Kafil.
D. Muallim.

11. Which of the following is an example of material support to orphans?

A. Humiliating them publicly.
B. Providing them with food and clothing.
C. Denying them education.
D. Excluding them from social activities.

12. Which Qur'anic verse encourages feeding orphans and other needy people?

A. Surah Al-Insan 76:8.
B. Surah Al-Fil 105:1.
C. Surah Al-Kafirun 109:1.
D. Surah Al-Masad 111:1.

13. Which of the following is a responsibility of a guardian towards an orphan?

A. Misusing the child's inheritance.
B. Denying the child healthcare.
C. Protecting the child's property.
D. Preventing the child from attending school.

14. According to Islamic teachings, an orphan's property should be handed over when the orphan

A. Requests it at any age.
B. Becomes wealthy.
C. Reaches the appropriate age and demonstrates sound judgement.
D. Gets married.

15. Which of the following is an example of emotional support?

A. Providing counselling and showing affection.
B. Selling the child's property.
C. Denying the child access to friends.
D. Ignoring the child's feelings.

16. Zakat is different from Sadaqah because Zakat is

A. Voluntary in every circumstance.
B. An obligatory form of charity when its conditions are met.
C. Only given to relatives.
D. Exclusively meant for orphans.

17. Which of the following statements about Zakat and orphans is correct?

A. Every orphan automatically qualifies for Zakat.
B. Orphans cannot receive Zakat.
C. An orphan may receive Zakat if they belong to an eligible category.
D. Zakat is only distributed to guardians.

18. Which Qur'anic chapter identifies eight categories of Zakat beneficiaries?

A. Surah At-Tawbah.
B. Surah Al-Falaq.
C. Surah Al-Asr.
D. Surah Quraysh.

19. Waqf refers to

A. Compulsory fasting.
B. An Islamic charitable endowment.
C. Pilgrimage to Makkah.
D. A form of business interest.

20. Which of the following is a psychological benefit of caring for orphans?

A. Increased loneliness.
B. Increased discrimination.
C. Improved self-esteem.
D. Increased insecurity.

21. A Muslim guardian who uses an orphan's inheritance for personal luxuries violates the principle of

A. Amanah.
B. Tawakkul.
C. Hijrah.
D. Ihram.

22. Which of the following best demonstrates Islamic teachings on the dignity of orphans?

A. Publicly identifying them as helpless.
B. Treating them with respect and avoiding discrimination.
C. Excluding them from school activities.
D. Reminding them repeatedly of their loss.

23. Which of the following is a social benefit of caring for orphans?

A. Increased inequality.
B. Breakdown of relationships.
C. Promotion of social unity.
D. Increased child exploitation.

24. A Muslim community establishes a fund to pay school fees for needy orphaned learners. This activity mainly demonstrates

A. Generosity and social responsibility.
B. Selfishness and competition.
C. Discrimination and injustice.
D. Dishonesty and exploitation.

25. Which of the following is a challenge commonly experienced by some orphaned children?

A. Excessive parental supervision.
B. Lack of emotional support.
C. Guaranteed financial security.
D. Excessive educational opportunities.

26. Which core competency is developed when learners work together to collect learning materials for orphans?

A. Communication and Collaboration.
B. Competition and isolation.
C. Memorisation only.
D. Individual dependence.

27. A learner who researches Qur'anic verses about orphans and prepares a digital presentation develops

A. Digital literacy.
B. Physical strength only.
C. Financial dependence.
D. Religious discrimination.

28. Which value is demonstrated when a learner honestly accounts for all donations collected for orphans?

A. Pride.
B. Integrity.
C. Jealousy.
D. Selfishness.

29. Which Kenyan law provides a legal framework for the protection and welfare of children?

A. Children Act, 2022.
B. Traffic Act.
C. Companies Act.
D. Employment Act.

30. Why should Muslims care for orphans?

A. To gain popularity in society.
B. To obtain personal financial benefits.
C. To fulfil Allah's command and promote human dignity.
D. To avoid participating in other religious activities.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Instructions: Answer all questions. Write your answers clearly and give relevant Islamic examples where necessary.

1. Islamic Understanding of Orphans (8 marks)

a) Define the term orphan according to general social usage. (2 marks)

b) State three categories of orphans. (3 marks)

c) Identify three basic needs of orphaned children that Muslims should address. (3 marks)

2. Qur'anic Teachings on Care for Orphans (8 marks)

a) State four teachings derived from Surah An-Nisa 4:10 concerning the property of orphans. (4 marks)

b) Explain two lessons Muslims learn from Surah Ad-Duha 93:9. (2 marks)

c) Identify two lessons from Surah Al-Insan 76:8 concerning the feeding of orphans. (2 marks)

3. Hadith and Islamic Charity (8 marks)

a) State the Hadith of Prophet Muhammad (P.B.U.H.) concerning the reward of caring for an orphan. (2 marks)

b) Explain three lessons Muslims derive from this Hadith. (3 marks)

c) Distinguish between Zakat and Sadaqah. (3 marks)

4. Responsibilities of Guardians (8 marks)

a) Explain four responsibilities of a guardian towards an orphan. (4 marks)

b) Identify two ways through which a guardian can protect an orphan's inheritance. (2 marks)

c) State two qualities of a good guardian. (2 marks)

5. Benefits and Challenges of Caring for Orphans (9 marks)

a) Explain four benefits of caring for orphans to Muslim society. (4 marks)

b) Identify three challenges that may be experienced by orphaned children in Kenya. (3 marks)

c) State two Islamic ways of addressing the challenges faced by orphans. (2 marks)

6. Practical Application of Islamic Teachings (9 marks)

A group of Grade 11 learners in a school in Narok County identifies several orphaned learners who lack school uniforms, textbooks and adequate food. They approach their IRE teacher and propose establishing a school charity programme.

a) Identify three Islamic values demonstrated through this initiative. (3 marks)

b) Explain three ways in which the learners can support the orphaned children. (3 marks)

c) State three core competencies developed through participation in the charity programme. (3 marks)

MARKING SCHEME

GRADE 11 ISLAMIC RELIGIOUS EDUCATION (IRE)

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Award 1 mark for each correct answer.

Question	Answer
1	B

2	B
3	C
4	B
5	C
6	B
7	C
8	A
9	B
10	C
11	B
12	A
13	C
14	C
15	A
16	B
17	C
18	A
19	B
20	C
21	A
22	B
23	C
24	A
25	B
26	A
27	A
28	B
29	A
30	C

Total: 30 marks

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

1. Islamic Understanding of Orphans (8 marks)

a) Define the term orphan according to general social usage. (2 marks)

An orphan is a child who has lost one or both parents through death.

- A child who has lost both parents through death. (1 mark)
- A child who has lost one parent through death. (1 mark)

b) State three categories of orphans. (3 marks)

Award 1 mark each for any three:

1. Children who have lost their fathers.
2. Children who have lost their mothers.
3. Children who have lost both parents.

c) Identify three basic needs of orphaned children that Muslims should address. (3 marks)

Award 1 mark each for any three:

1. Food and proper nutrition.
2. Clothing and shelter.
3. Education and learning materials.
4. Healthcare and medical attention.
5. Emotional support and affection.
6. Spiritual and religious guidance.
7. Protection and security.

2. Qur'anic Teachings on Care for Orphans (8 marks)

a) State four teachings derived from Surah An-Nisa 4:10 concerning the property of orphans. (4 marks)

Award 1 mark each for any four:

1. Muslims should not unjustly consume the property of orphans.
2. Guardians should protect the inheritance of orphans.
3. Those who misuse orphan property commit a serious sin.
4. Guardians should manage orphan property honestly.
5. Orphans' wealth should be handed over to them when they reach the appropriate age and demonstrate sound judgement.
6. Guardians should avoid exploiting orphans financially.
7. Muslims should fear Allah when handling the property of orphans.

b) Explain two lessons Muslims learn from Surah Ad-Duha 93:9. (2 marks)

Award 1 mark each for any two:

1. Muslims should treat orphans with kindness and compassion.
2. Muslims should not oppress or humiliate orphans.
3. Muslims should protect the dignity and rights of orphaned children.
4. Muslims should provide assistance to vulnerable children.

5. Muslims should avoid discriminating against orphans.

c) Identify two lessons from Surah Al-Insan 76:8 concerning the feeding of orphans. (2 marks)

Award 1 mark each for any two:

1. Muslims should feed orphans as an act of worship.
2. Muslims should share their food with needy people.
3. Muslims should practise generosity without expecting rewards from people.
4. Muslims should help vulnerable members of society.
5. Muslims should demonstrate compassion through practical assistance.

3. Hadith and Islamic Charity (8 marks)

a) State the Hadith of Prophet Muhammad (P.B.U.H.) concerning the reward of caring for an orphan. (2 marks)

The Prophet Muhammad (P.B.U.H.) said:

"I and the caretaker of an orphan will be in Paradise like these two."

He demonstrated this by bringing together his index finger and middle finger.

- Identifying the Prophet's closeness to the caretaker of an orphan in Paradise. (1 mark)
- Explaining the comparison using the two closely held fingers. (1 mark)

Reference: Sahih al-Bukhari.

b) Explain three lessons Muslims derive from this Hadith. (3 marks)

Award 1 mark each for any three:

1. Caring for orphans is a highly rewarded act of worship.
2. Muslims should show kindness and compassion to vulnerable children.
3. Guardians should provide for the needs of orphaned children.
4. Muslims should protect orphans from exploitation.
5. Supporting orphans brings a person closer to the Prophet in Paradise.
6. Muslims should participate in charitable activities.
7. The Hadith encourages Muslims to take responsibility for vulnerable children.

c) Distinguish between Zakat and Sadaqah. (3 marks)

Zakat	**Sadaqah**
It is an obligatory form of charity for Muslims who meet the required conditions.	It is voluntary charity given willingly.
It has prescribed conditions and rates of payment.	It has no fixed rate or amount.
It is distributed to the eight categories of beneficiaries specified in the Qur'an.	It may be given to different needy people and for various charitable purposes.

Award 1 mark for each correct distinction.

4. Responsibilities of Guardians (8 marks)

a) Explain four responsibilities of a guardian towards an orphan. (4 marks)

Award 1 mark each for any four well-explained points:

1. Providing basic needs: A guardian should ensure that the orphan receives adequate food, clothing and shelter.

2. Providing education: A guardian should ensure that the child attends school and receives appropriate learning materials.

3. Offering emotional support: A guardian should show love, affection and understanding to help the child develop confidence.

4. Providing healthcare: A guardian should ensure that the orphan receives medical attention whenever necessary.

5. Protecting property: A guardian should safeguard the orphan's inheritance against misuse and exploitation.

6. Providing religious guidance: A guardian should teach the orphan Islamic values, worship and good morals.

7. Protecting the child's rights: A guardian should prevent abuse, discrimination and exploitation.

b) Identify two ways through which a guardian can protect an orphan's inheritance. (2 marks)

Award 1 mark each for any two:

1. Keeping proper financial records of the orphan's property.
2. Depositing the money in a secure bank account.
3. Investing the property responsibly for the child's benefit.
4. Avoiding personal use of the child's inheritance.
5. Seeking appropriate legal and financial guidance.
6. Ensuring that the inheritance is handed over when the child meets the required conditions.

c) State two qualities of a good guardian. (2 marks)

Award 1 mark each for any two:

1. Honesty.
2. Trustworthiness.
3. Patience.
4. Responsibility.
5. Compassion.
6. Kindness.
7. Fairness.
8. Accountability.

5. Benefits and Challenges of Caring for Orphans (9 marks)

a) Explain four benefits of caring for orphans to Muslim society. (4 marks)

Award 1 mark each for any four:

1. Promotes social unity: Caring for orphans brings community members together through charitable activities.

2. Reduces poverty: Providing food, education and financial assistance improves the living conditions of vulnerable children.

3. Promotes compassion: Muslims develop kindness, generosity and concern for others.

4. Protects human dignity: Orphans are treated with respect and are not discriminated against.

5. Promotes education: Supporting orphaned learners enables them to acquire knowledge and skills.

6. Reduces social problems: Proper care reduces vulnerability to neglect, exploitation and abuse.

7. Strengthens religious values: Muslims fulfil Allah's commandments and follow the teachings of Prophet Muhammad (P.B.U.H.).

8. Promotes equality: Orphans are given opportunities to participate in community activities.

b) Identify three challenges that may be experienced by orphaned children in Kenya. (3 marks)

Award 1 mark each for any three:

1. Lack of adequate food and nutrition.
2. Inadequate shelter and clothing.
3. Limited access to education.
4. Lack of school fees and learning materials.
5. Emotional distress and loneliness.
6. Discrimination and social stigma.
7. Child labour and exploitation.
8. Lack of adequate healthcare.
9. Neglect and lack of parental guidance.
10. Insecurity and abuse.

c) State two Islamic ways of addressing the challenges faced by orphans. (2 marks)

Award 1 mark each for any two:

1. Establishing charitable programmes to provide food, clothing and shelter.
2. Giving Zakat to orphans who qualify under the prescribed categories.
3. Providing Sadaqah to needy orphaned children.
4. Establishing Waqf funds to support their education and welfare.
5. Encouraging Kafalah and responsible guardianship.
6. Promoting community-based support programmes.
7. Protecting orphans from discrimination and exploitation.

6. Practical Application of Islamic Teachings (9 marks)

a) Identify three Islamic values demonstrated through this initiative. (3 marks)

Award 1 mark each for any three:

1. Compassion.
2. Generosity.
3. Empathy.
4. Responsibility.
5. Solidarity.
6. Kindness.
7. Honesty.
8. Cooperation.
9. Social justice.
10. Charity.

b) Explain three ways in which the learners can support the orphaned children. (3 marks)

Award 1 mark each for any three well-explained points:

1. Donating uniforms: Collecting and distributing school uniforms to learners who cannot afford them.

2. Providing textbooks: Collecting textbooks, exercise books and other learning materials to support their education.

3. Providing food: Organising food donations to improve the learners' nutrition.

4. Offering mentorship: Providing encouragement, guidance and academic support.

5. Organising fundraising activities: Raising money to support school fees and other essential needs.

6. Providing emotional support: Showing friendship, kindness and understanding to the orphaned learners.

7. Working with the community: Seeking support from parents, teachers, religious leaders and other community members.

c) State three core competencies developed through participation in the charity programme. (3 marks)

Award 1 mark each for any three:

1. Communication and Collaboration: Learners develop teamwork and communication skills as they plan and implement the charity programme.

2. Critical Thinking and Problem Solving: Learners identify the needs of orphaned children and develop appropriate solutions.

3. Creativity and Imagination: Learners develop innovative ways of collecting donations and organising charitable activities.

4. Digital Literacy: Learners use digital devices to prepare announcements, presentations and reports about the programme.

5. Self-Efficacy: Learners develop confidence and responsibility through participation in community service.

6. Citizenship: Learners develop a sense of social responsibility and concern for vulnerable members of society.

7. Learning to Learn: Learners acquire knowledge and skills through practical participation and reflection.

22.0 SUGGESTED ASSESSMENT RUBRIC

The teacher may use the following rubric to assess learners during group discussions, presentations, charity activities and community visits.

Assessment criterion	**Exceeds expectations (4)**	**Meets expectations (3)**	**Approaches expectations (2)**	**Below expectations (1)**
Understanding Islamic teachings	Explains teachings accurately with relevant references and examples.	Explains most teachings correctly.	Demonstrates partial understanding.	Demonstrates limited understanding.
Group participation	Actively contributes and supports others.	Participates appropriately.	Participates occasionally.	Rarely participates.
Communication	Presents ideas clearly and confidently.	Communicates ideas effectively.	Communicates with some difficulty.	Has difficulty expressing ideas.
Practical application	Demonstrates initiative in supporting orphans.	Participates in support activities.	Requires considerable guidance.	Shows limited participation.
Values and attitudes	Consistently demonstrates compassion, integrity and responsibility.	Demonstrates appropriate values.	Demonstrates some positive values.	Requires guidance in demonstrating positive values.
Problem-solving	Develops practical and creative solutions.	Suggests appropriate solutions.	Suggests limited solutions.	Has difficulty suggesting solutions.

Performance interpretation

- 21–24 points: Exceeds expectations.
- 16–20 points: Meets expectations.
- 10–15 points: Approaches expectations.
- 6–9 points: Below expectations.

STRAND 3.0: AKHLAQ (MORAL TEACHINGS)

SUB-STRAND 3.1: VIRTUES

Main virtues covered:

1. Self-control (*Dhabt al-Nafsi*)
2. Tolerance (*Al-Tasāmuh*)
3. Sincerity (*Ikhlas*)
4. Humility (*Al-Tawāḍu'u*)

1.0 INTRODUCTION TO AKHLAQ

1.1 Meaning of Akhlaq

Akhlaq refers to Islamic moral teachings, good character, manners and behaviour that guide Muslims in their relationships with Allah (SWT), fellow human beings and other creatures.

The term Akhlaq is derived from the Arabic word *Khuluq*, which refers to character, disposition or moral conduct.

In Islam, good character is an important part of faith. A Muslim is expected to demonstrate good morals through words, actions, attitudes and relationships with others.

1.2 Importance of Akhlaq in Islam

Akhlaq helps Muslims to:

1. Develop good relationships with Allah (SWT).
2. Respect parents, teachers, elders and other members of society.
3. Promote peace and harmony in the community.
4. Avoid sinful and harmful behaviour.
5. Develop discipline and responsibility.
6. Respect people from different religious, cultural and social backgrounds.
7. Promote justice, fairness and compassion.
8. Become responsible members of society.
9. Develop honesty and trustworthiness.
10. Live according to the teachings of the Qur'an and Sunnah.

1.3 Sources of Islamic Moral Teachings

The main sources of Akhlaq include:

- **The Holy Qur'an:** The primary source of Islamic guidance. It contains teachings on good character, justice, patience, kindness and respect.
- **The Sunnah:** The teachings, actions and practices of Prophet Muhammad (PBUH), which provide practical examples of good character.
- **Hadith:** Reports about the sayings, actions and approvals of Prophet Muhammad (PBUH).
- **Islamic scholars:** Scholars explain Islamic moral teachings and guide Muslims on their application in everyday life.

1.4 Akhlaq in the Kenyan Context

Islamic moral teachings are important in Kenya's diverse society, where Muslims live and interact with people from different religious, cultural and ethnic communities.

For example:

- A Muslim learner should respect Christian, Hindu and other learners at school.
- Muslim learners should avoid bullying and discrimination.
- A Muslim employee should be honest and responsible at the workplace.
- Community members should resolve disagreements peacefully.
- Young people should use social media responsibly and avoid spreading harmful messages.

- Muslims should participate in community activities that promote peace, cleanliness and social responsibility.

Key point: Akhlaq is not limited to religious gatherings. It should be demonstrated at home, in school, in places of worship, at work and in the wider community.

2.0 VIRTUES IN ISLAM

2.1 Meaning of Virtues

Virtues are good moral qualities, values and habits that guide individuals towards responsible and acceptable behaviour.

In Islam, virtues are qualities that help a Muslim to obey Allah (SWT), develop good character and maintain peaceful relationships with other people.

Examples of Islamic virtues include:

1. Self-control.
2. Tolerance.
3. Sincerity.
4. Humility.
5. Honesty.
6. Patience.
7. Forgiveness.
8. Compassion.
9. Generosity.
10. Respect.

2.2 Importance of Practising Islamic Virtues

Islamic virtues are important because they:

- Strengthen a Muslim's relationship with Allah (SWT).
- Promote unity among Muslims.
- Encourage peaceful coexistence.
- Reduce conflicts and misunderstandings.
- Help individuals make responsible decisions.
- Promote respect for human dignity.
- Encourage accountability for personal actions.
- Build trustworthy families and communities.
- Promote ethical leadership.
- Help young people become responsible citizens.

3.0 SELF-CONTROL (DHABT AL-NAFSI)

3.1 Meaning of Self-Control

Self-control (Dhabt al-Nafsi) refers to the ability of an individual to manage personal feelings, emotions, desires, thoughts and actions in accordance with Islamic teachings.

It involves controlling oneself instead of allowing anger, temptation, jealousy, greed or other emotions to influence one's behaviour negatively.

In Islam, self-control requires a Muslim to think carefully before speaking or acting and to choose what is pleasing to Allah (SWT).

Self-control does not mean that a person has no emotions. It means managing emotions responsibly and avoiding actions that may harm oneself or others.

3.2 Islamic Teachings on Self-Control

Islam encourages Muslims to exercise self-control in their daily lives.

a) Controlling anger

- Muslims are encouraged to control anger even when they are provoked.
- A Muslim should avoid responding to insults with insults.
- Controlling anger helps prevent unnecessary disagreements and violence.
- A person should remain calm when faced with difficult situations.
- Muslims are encouraged to forgive others instead of seeking revenge.

Qur'anic reference: Surah Ali-Imran 3:134

Allah (SWT) praises those who control their anger and pardon other people.

This verse teaches Muslims that controlling anger and forgiving others are important qualities of righteous people.

b) Controlling personal desires

- Muslims should avoid desires that lead them towards sinful behaviour.
- They should distinguish between lawful and unlawful activities.
- They should avoid excessive consumption and unnecessary spending.
- They should practise discipline when making personal decisions.
- They should avoid being influenced by negative peer pressure.

c) Controlling speech

- Muslims should speak politely and respectfully.
- They should avoid abusive and insulting language.
- They should not spread rumours or gossip.
- They should avoid making promises they cannot fulfil.
- They should think before speaking.

d) Controlling actions

- Muslims should avoid actions that harm other people.
- They should obey lawful rules and regulations.

- They should take responsibility for their decisions.
- They should avoid dishonest practices.
- They should behave responsibly even when nobody is watching.

e) Controlling jealousy and envy

- Muslims should appreciate the blessings they have received.
- They should avoid wishing harm upon others because of their success.
- They should congratulate others when they achieve something.
- They should avoid unhealthy competition.
- They should develop contentment and gratitude.

3.3 Examples of Situations That Require Self-Control

Situation	**Appropriate Islamic response**
A learner is insulted by a classmate.	Remain calm and respond respectfully.
A person is accused falsely.	Avoid anger and seek a peaceful solution.
Friends encourage examination cheating.	Refuse and remain honest.
Someone spreads rumours online.	Avoid sharing the rumours.
A person becomes jealous of another's success.	Appreciate the other person's achievement.
A learner receives a disappointing examination result.	Remain patient and work towards improvement.
A customer receives poor service.	Communicate politely and seek assistance.
Someone disagrees during a community meeting.	Listen and respond respectfully.

3.4 Ways of Developing Self-Control

A Muslim can develop self-control through the following practices:

1. **Regular prayers (Swalah):** Observing the five daily prayers encourages discipline and obedience to Allah.
2. **Fasting (Sawm):** Fasting trains Muslims to control lawful desires and develop patience.
3. **Remembering Allah (Dhikr):** Remembering Allah helps Muslims remain conscious of their responsibilities.
4. **Reading the Qur'an:** Qur'anic teachings guide Muslims towards good behaviour.
5. **Avoiding bad company:** Keeping good company reduces exposure to negative influences.

6. **Thinking before acting:** A Muslim should consider the consequences of an action before making a decision.
7. **Practising patience:** Patience helps individuals deal with difficult circumstances.
8. **Seeking forgiveness:** A Muslim should acknowledge mistakes, repent and make efforts to improve.
9. **Avoiding unnecessary arguments:** This helps prevent conflicts.
10. **Setting personal goals:** Clear moral goals encourage responsible behaviour.

3.5 Significance of Self-Control in Islam

Self-control is important because it:

- Strengthens one's relationship with Allah (SWT).
- Prevents sinful behaviour.
- Promotes peaceful coexistence.
- Reduces conflicts in families and communities.
- Encourages responsible decision-making.
- Promotes emotional maturity.
- Helps learners concentrate on their studies.
- Prevents harmful peer influence.
- Encourages patience during difficult situations.
- Promotes responsible use of social media.
- Helps individuals become dependable leaders.
- Promotes unity and mutual understanding.

3.6 Application of Self-Control in Kenyan Society

Muslims can demonstrate self-control in different Kenyan settings.

At school

- Avoiding examination malpractice.
- Respecting teachers and fellow learners.
- Avoiding bullying.
- Managing disagreements peacefully.

At home

- Respecting parents and guardians.
- Avoiding unnecessary arguments.
- Sharing household responsibilities.
- Managing personal spending.

In the community

- Avoiding tribal prejudice.
- Respecting different religious beliefs.
- Resolving disputes peacefully.
- Avoiding corruption and dishonesty.

On social media

- Avoiding abusive comments.
- Not forwarding unverified information.
- Avoiding online harassment.
- Respecting other people's opinions.

3.7 Consequences of Lack of Self-Control

- Increased conflicts and disagreements.
- Breakdown of family relationships.
- Loss of trust among friends.
- Poor academic performance.
- Irresponsible decision-making.
- Increased cases of dishonesty.
- Damage to personal reputation.
- Disunity in society.
- Difficulty maintaining healthy relationships.

4.0 TOLERANCE (AL-TASĀMUH)

4.1 Meaning of Tolerance

Tolerance (Al-Tasāmuh) refers to the ability and willingness to respect, understand and accommodate people who have different opinions, beliefs, cultures, traditions and backgrounds.

In Islam, tolerance involves treating others with kindness, fairness, patience and respect, even when their views or practices differ from one's own.

Tolerance encourages peaceful coexistence and promotes mutual understanding among people.

It does not mean accepting injustice, participating in wrongdoing or abandoning one's Islamic beliefs.

4.2 Islamic Teachings on Tolerance

Islam teaches Muslims to demonstrate tolerance in their relationships with other people.

a) Respecting religious differences

- Muslims should respect people of other religions.
- They should avoid insulting other people's religious beliefs.

- They should allow others to practise their religion peacefully.
- They should engage in respectful discussions about religious differences.
- They should remain committed to their Islamic faith while respecting others.

b) Respecting cultural differences

- Muslims should respect acceptable cultural practices.
- They should avoid looking down upon people because of their traditions.
- They should appreciate the diversity of Kenyan communities.
- They should avoid discrimination based on ethnicity.
- They should promote unity among different communities.

c) Accepting different opinions

- Muslims should listen carefully to other people's views.
- They should avoid unnecessary arguments.
- They should discuss disagreements politely.
- They should appreciate constructive criticism.
- They should recognise that people may have different experiences and perspectives.

d) Forgiving others

- Muslims should avoid holding unnecessary grudges.
- They should forgive people who sincerely apologise.
- They should avoid revenge.
- They should seek peaceful solutions to disagreements.
- They should encourage reconciliation.

e) Treating others fairly

- Muslims should avoid discrimination.
- They should respect the dignity of all people.
- They should assist those in need.
- They should treat people fairly regardless of their background.
- They should defend the rights of others.

4.3 Qur'anic Teachings on Tolerance

1. Surah Al-Hujurat 49:13

Allah (SWT) teaches that humanity was created from male and female and divided into different peoples and tribes so that people may know one another.

The verse teaches that:

- Human diversity is part of Allah's creation.
- Differences in ethnicity and nationality should not lead to hatred.

- People should learn from and understand one another.
- Human worth should not be judged by ethnicity, wealth or social position.
- Righteousness is the basis of honour before Allah.

2. Surah Al-Mumtahanah 60:8

This verse teaches Muslims to act kindly and justly towards those who do not fight them because of their religion or drive them from their homes.

It encourages fairness and peaceful relations with others.

4.4 Examples of Situations Requiring Tolerance

1. **Religious differences:** A Muslim learner should respect Christian, Hindu and other learners in school.
2. **Cultural differences:** A Muslim should respect the cultural practices of different Kenyan communities, provided they do not involve wrongdoing.
3. **Political disagreements:** People should discuss political opinions without hatred or hostility.
4. **Family disagreements:** Family members should listen to one another and seek peaceful solutions.
5. **School activities:** Learners should cooperate despite differences in language, ethnicity or background.
6. **Community disputes:** Neighbours should resolve disagreements through dialogue.
7. **Workplace relationships:** Employees should respect different opinions and working styles.
8. **Online interactions:** Muslims should avoid insulting people who hold different opinions.

4.5 Ways of Promoting Tolerance

- Participating in interfaith dialogue.
- Respecting other people's beliefs.
- Listening to different opinions.
- Avoiding tribal discrimination.
- Forgiving genuine mistakes.
- Promoting peaceful conflict resolution.
- Cooperating in community development.
- Respecting the rights of minorities.
- Avoiding hate speech.
- Teaching children the importance of mutual respect.

4.6 Significance of Tolerance in Islam

Tolerance:

1. Promotes peaceful coexistence.
2. Strengthens national unity.
3. Reduces religious conflicts.
4. Encourages respect for human dignity.

5. Promotes understanding among communities.
6. Strengthens family relationships.
7. Encourages cooperation in schools.
8. Promotes national development.
9. Reduces discrimination and prejudice.
10. Encourages peaceful resolution of disputes.
11. Builds trust between religious communities.
12. Promotes social stability.

4.7 Challenges to Tolerance in Society

Some factors that undermine tolerance include:

- Religious intolerance.
- Tribalism and ethnic discrimination.
- Political divisions.
- Hate speech.
- Religious misinformation.
- Negative peer pressure.
- Stereotyping.
- Social and economic inequalities.
- Lack of understanding of other cultures.
- Misuse of social media.

4.8 Application of Tolerance in Kenya

Tolerance can be demonstrated through:

- Interfaith community activities.
- Respecting the constitutional rights of others.
- Peaceful participation in national celebrations.
- Supporting community development projects.
- Respecting people from different ethnic backgrounds.
- Promoting peaceful dialogue in schools.
- Avoiding discrimination in employment and education.

Remember: Tolerance does not require a Muslim to compromise Islamic beliefs. It requires a Muslim to respect other people and treat them fairly.

5.0 SINCERITY (IKHLAS)

5.1 Meaning of Sincerity

Sincerity (Ikhlas) refers to performing acts of worship and good deeds with pure intentions, seeking the pleasure of Allah (SWT) rather than praise, recognition or personal fame.

A sincere Muslim performs good deeds because of genuine faith and commitment to Allah.

Sincerity involves ensuring that one's intentions agree with one's outward actions.

For example, a Muslim who gives charity should do so to please Allah and help people, not merely to become famous or receive public praise.

5.2 Islamic Teachings on Sincerity

Islam places great importance on sincerity in worship and everyday activities.

a) Sincerity in worship

- Muslims should worship Allah alone.
- They should perform prayers with devotion.
- They should observe fasting with genuine faith.
- They should give Zakat as an act of obedience to Allah.
- They should avoid performing religious activities merely to impress people.

b) Sincerity in charitable activities

- Muslims should assist people in need without expecting rewards from them.
- They should give charity willingly.
- They should avoid showing off their generosity.
- They should help vulnerable members of society.
- They should maintain respect for those they assist.

c) Sincerity in relationships

- Muslims should be truthful in their relationships.
- They should avoid pretending to care about others while intending to exploit them.
- They should keep promises.
- They should offer genuine advice.
- They should avoid hypocrisy.

d) Sincerity in education

- Learners should study to acquire knowledge and develop their abilities.
- They should avoid examination cheating.
- They should complete assignments honestly.
- They should participate genuinely in learning activities.
- They should respect academic integrity.

e) Sincerity in leadership

- Muslim leaders should serve the community honestly.
- They should avoid corruption.
- They should make fair decisions.
- They should use public resources responsibly.
- They should put the interests of the people before personal gain.

5.3 Qur'anic Teachings on Sincerity

Surah Al-Bayyinah 98:5

Allah (SWT) teaches that people are commanded to worship Him sincerely and devote their religion to Him.

This verse teaches Muslims that:

- Worship should be directed to Allah.
- Good deeds should be performed with pure intentions.
- Muslims should avoid showing off in religious activities.
- Religious commitment should be genuine.
- Sincerity is an essential quality of true worship.

5.4 Examples of Sincerity in Everyday Life

Situation	Sincere behaviour
Giving charity	Helping needy people without seeking fame.
Praying	Performing Swalah sincerely for Allah.
Studying	Working hard to acquire knowledge.
Leadership	Serving people honestly.
Friendship	Being truthful and dependable.
Community service	Participating willingly without demanding recognition.
Helping parents	Assisting them out of genuine respect and care.
Giving advice	Advising others with good intentions.

5.5 Ways of Developing Sincerity

1. **Purifying intentions:** A Muslim should examine the reasons behind personal actions.
2. **Remembering Allah:** Constant remembrance helps a person remain conscious of Allah.
3. **Avoiding show-off:** Muslims should not perform good deeds merely to attract attention.
4. **Practising honesty:** A sincere person should speak and act truthfully.
5. **Helping others privately:** Where appropriate, Muslims should perform charitable activities without seeking public recognition.
6. **Reading the Qur'an:** Qur'anic teachings encourage genuine faith.
7. **Seeking forgiveness:** Muslims should repent when they discover insincerity in their actions.
8. **Avoiding hypocrisy:** A Muslim should ensure that words and actions are consistent.
9. **Being accountable:** Individuals should assess their intentions regularly.
10. **Choosing good company:** Associating with people of good character encourages sincerity.

5.6 Significance of Sincerity in Islam

Sincerity:

- Strengthens faith in Allah.
- Makes worship meaningful.
- Encourages honesty.
- Builds trust in relationships.
- Promotes genuine charity.
- Reduces hypocrisy.
- Encourages responsible leadership.
- Promotes academic integrity.
- Encourages self-assessment.
- Develops good moral character.
- Strengthens unity in the Muslim community.

5.7 Consequences of Lack of Sincerity

- Hypocrisy.
- Dishonesty.
- Loss of trust.
- Selfishness.
- Seeking unnecessary recognition.
- Exploitation of others.
- Corruption in leadership.
- Disharmony in relationships.
- Reduced commitment to religious duties.

5.8 Sincerity in the Kenyan Context

Muslims can practise sincerity by:

- Performing religious duties genuinely.
- Participating in community development without expecting personal rewards.
- Avoiding corruption in public offices.
- Being honest in business transactions.
- Completing school assignments independently.
- Helping vulnerable people without humiliating them.
- Serving others with genuine commitment.

6.0 HUMILITY (AL-TAWĀḌU'U)

6.1 Meaning of Humility

Humility (Al-Tawāḍu'u) refers to the quality of being modest, respectful and free from arrogance or excessive pride.

In Islam, humility involves recognising that all blessings, abilities, wealth and achievements ultimately come from Allah (SWT).

A humble Muslim respects other people regardless of their social status, wealth, education, occupation or background.

Humility does not mean considering oneself worthless. It means appreciating one's abilities without looking down upon others.

6.2 Islamic Teachings on Humility

a) Avoiding arrogance

- Muslims should not consider themselves superior to others.
- They should avoid boasting about wealth and achievements.
- They should respect people regardless of their economic status.
- They should avoid looking down upon those with fewer opportunities.
- They should recognise that human beings are accountable to Allah.

b) Respecting other people

- Muslims should respect elders and parents.
- They should treat younger people kindly.
- They should listen to advice.
- They should respect teachers and community leaders.
- They should appreciate the contributions of others.

c) Appreciating Allah's blessings

- Muslims should thank Allah for their achievements.
- They should avoid claiming that success comes entirely from personal ability.
- They should use their blessings responsibly.
- They should help people who are less fortunate.
- They should remain grateful during difficult and successful times.

d) Accepting correction

- Humble Muslims are willing to learn.
- They accept constructive criticism.
- They acknowledge mistakes.
- They apologise when they wrong others.
- They avoid defending wrongdoing out of pride.

e) Serving others

- Muslims should be willing to assist others.

- They should avoid considering certain tasks beneath their dignity.
- They should respect people performing different occupations.
- They should assist vulnerable members of society.
- They should serve the community willingly.

6.3 Qur'anic Teachings on Humility

1. Surah Luqman 31:18

Allah (SWT) warns against turning away from people in contempt and walking on earth arrogantly.

The verse teaches Muslims to:

- Avoid pride and arrogance.
- Respect other people.
- Treat others with dignity.
- Avoid boasting about achievements.
- Demonstrate modesty in behaviour.

2. Surah Al-Furqan 25:63

The verse describes the servants of the Most Merciful as those who walk humbly on earth and respond peacefully when addressed rudely by ignorant people.

This teaches Muslims to remain modest and avoid unnecessary arguments.

6.4 Examples of Humility in Everyday Life

1. A successful learner respects classmates who perform differently.
2. A wealthy person treats people with low incomes fairly.
3. A leader listens to the views of community members.
4. A learner accepts correction from a teacher.
5. A Muslim acknowledges mistakes and apologises.
6. A professional respects workers in different occupations.
7. A community leader serves people without demanding special treatment.
8. A person appreciates the contribution of others to personal success.

6.5 Ways of Developing Humility

- Remembering Allah regularly.
- Being grateful for blessings.
- Avoiding boasting.
- Respecting other people's opinions.
- Listening attentively.
- Accepting constructive criticism.
- Helping people in need.

- Recognising personal weaknesses.
- Apologising when wrong.
- Avoiding unnecessary competition.
- Appreciating the efforts of others.
- Treating everyone fairly.

6.6 Significance of Humility in Islam

Humility:

1. Strengthens obedience to Allah.
2. Reduces arrogance and pride.
3. Promotes respect among people.
4. Encourages peaceful relationships.
5. Promotes unity.
6. Encourages willingness to learn.
7. Develops responsible leadership.
8. Reduces discrimination.
9. Encourages gratitude.
10. Promotes cooperation.
11. Strengthens family relationships.
12. Encourages service to humanity.

6.7 Consequences of Lack of Humility

- Arrogance.
- Disrespect towards others.
- Family disagreements.
- Social divisions.
- Poor relationships.
- Unwillingness to accept correction.
- Abuse of leadership positions.
- Discrimination against less privileged people.
- Loss of trust and respect.

7.0 COMPARISON OF THE FOUR ISLAMIC VIRTUES

Virtue	Meaning	Main behaviour
Self-control	Managing emotions, desires and actions.	Restraining anger and avoiding wrongdoing.

Tolerance	Respecting and accommodating differences.	Respecting other people's beliefs and opinions.
Sincerity	Performing good deeds with pure intentions.	Helping others without seeking fame.
Humility	Being modest and avoiding arrogance.	Respecting everyone regardless of status.

7.1 Relationship Between the Four Virtues

The four virtues complement one another.

- Self-control enables Muslims to manage their emotions.
- Tolerance enables Muslims to respect differences.
- Sincerity ensures that good deeds are performed with genuine intentions.
- Humility encourages Muslims to respect others and avoid arrogance.

Together, these virtues promote good character, responsible behaviour and peaceful coexistence.

8.0 PRACTICAL APPLICATION OF THE FOUR VIRTUES

8.1 At Home

A Muslim should:

- Respect parents and guardians.
- Assist with household responsibilities.
- Avoid unnecessary arguments.
- Forgive family members.
- Appreciate the efforts of others.
- Speak politely.
- Avoid arrogance towards younger family members.

8.2 At School

A Muslim learner should:

- Respect teachers and fellow learners.
- Avoid examination malpractice.
- Accept correction.
- Avoid bullying.
- Cooperate in group activities.
- Respect religious and cultural differences.
- Complete assignments honestly.
- Avoid boasting about academic achievements.

8.3 In the Community

A Muslim should:

- Participate in community development.
- Respect different religious communities.
- Help vulnerable people.
- Avoid tribal discrimination.
- Promote peaceful conflict resolution.
- Respect community leaders.
- Serve others sincerely.

8.4 In Business and Employment

Muslims should:

- Be honest in business transactions.
- Respect customers and colleagues.
- Avoid corruption.
- Exercise patience when dealing with customers.
- Avoid discrimination.
- Perform duties responsibly.
- Treat employees fairly.

8.5 On Social Media

Muslims should:

- Avoid abusive language.
- Avoid spreading false information.
- Respect other people's opinions.
- Avoid online bullying.
- Avoid boasting about charitable activities.
- Exercise self-control before commenting.
- Avoid sharing private information without permission.

9.0 SIGNIFICANCE OF PRACTISING THE FOUR VIRTUES FOR SELF-MANAGEMENT

9.1 Meaning of Self-Management

Self-management refers to the ability of an individual to regulate personal emotions, behaviour, decisions, time and responsibilities to achieve positive goals.

The four Islamic virtues contribute to effective self-management in the following ways:

Self-control

- Helps individuals manage anger.

- Encourages discipline.
- Promotes responsible decision-making.
- Prevents impulsive behaviour.

Tolerance

- Helps individuals manage disagreements.
- Encourages patience.
- Promotes emotional maturity.
- Improves interpersonal relationships.

Sincerity

- Encourages commitment to personal responsibilities.
- Promotes honesty.
- Develops accountability.
- Encourages genuine effort.

Humility

- Encourages willingness to learn.
- Promotes acceptance of correction.
- Develops respect for others.
- Reduces excessive pride.

9.2 Qualities of a Muslim with Good Self-Management

A Muslim with good self-management:

1. Is disciplined.
2. Is patient.
3. Is honest.
4. Is respectful.
5. Is responsible.
6. Is hardworking.
7. Is forgiving.
8. Is trustworthy.
9. Is considerate.
10. Is willing to learn.

10.0 COMPETENCY-BASED LEARNING ACTIVITIES

The following activities are designed to develop the Grade 11 learner's competencies.

Activity 1: Group Research

Task: Search for Islamic teachings on self-control, tolerance, sincerity and humility.

Learners should:

1. Form four groups.
2. Assign each group one virtue.
3. Consult the Qur'an, Hadith and approved IRE reference materials.
4. Identify relevant Islamic teachings.
5. Give practical examples.
6. Present findings to the class.

Competencies developed:

- Communication and collaboration.
- Critical thinking and problem-solving.
- Digital literacy.
- Learning to learn.

Activity 2: Role Play

Learners dramatise the following situations:

- A learner being insulted by a classmate.
- A Muslim helping a needy neighbour.
- A leader accepting correction from community members.
- A learner refusing to participate in examination cheating.
- Two learners resolving a disagreement peacefully.

After the presentations, discuss the virtues demonstrated.

Activity 3: Case Study

Read the following situation:

Amina is a Grade 11 learner in a school in Narok County. During a group assignment, one of her classmates disagrees with her ideas. Another learner makes insulting comments about her cultural background. Amina remains calm, listens to the different opinions and encourages the group to work together. She also shares the work fairly and does not claim credit for the entire assignment.

Questions:

1. Identify four Islamic virtues demonstrated by Amina.
2. Explain how she demonstrated self-control.
3. Explain how she demonstrated tolerance.
4. Describe how she demonstrated sincerity.
5. Explain how she demonstrated humility.
6. State four benefits of her behaviour to the group.

Activity 4: Personal Reflection

Learners write a short reflection on how they can practise the four virtues in their daily lives.

Activity 5: PowerPoint Presentation

Prepare a presentation on the significance of Islamic virtues in promoting peaceful coexistence in Kenya.

11.0 SUMMARY OF KEY POINTS

Concept	Main lesson
Akhlaq	Islamic moral teachings and good character.
Self-control	Managing emotions, desires and actions.
Tolerance	Respecting and accommodating differences.
Sincerity	Performing good deeds for the pleasure of Allah.
Humility	Being modest and avoiding arrogance.
Self-management	Regulating personal behaviour and responsibilities.
Peaceful coexistence	Living harmoniously with other people.

GRADE 11 ISLAMIC RELIGIOUS EDUCATION

REVISION EXERCISES

SECTION A: MULTIPLE-CHOICE QUESTIONS

30 MARKS

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. The term Akhlaq in Islam refers to

A. Islamic history and civilisation.

B. Islamic moral teachings and character.

C. Islamic economic activities.

D. Islamic political leadership.

2. Which of the following best describes Dhabt al-Nafsi?

A. Giving charity to the poor.

B. Respecting cultural differences.

C. Managing personal emotions and actions.

D. Avoiding religious activities.

3. According to Surah Ali-Imran 3:134, Allah praises those who

A. accumulate wealth.

B. control their anger and pardon others.

C. avoid community activities.

D. seek recognition from people.

4. A learner who refuses to retaliate after being insulted demonstrates

A. arrogance.

B. jealousy.

C. self-control.

D. hypocrisy.

5. Which Islamic practice particularly trains Muslims to exercise discipline over their desires?

A. Fasting.

B. Trading.

C. Travelling.

D. Farming.

6. Al-Tasāmuh means

A. sincerity.

B. tolerance.

C. humility.

D. generosity.

7. Which Qur'anic chapter teaches that humanity was created into different nations and tribes so that people may know one another?

A. Al-Fatiha.

B. Al-Ikhlas.

C. Al-Hujurat.

D. Al-Kawthar.

8. A Muslim who respects the religious beliefs of other learners demonstrates

A. intolerance.

B. tolerance.

C. arrogance.

D. dishonesty.

9. Which of the following undermines tolerance in Kenyan society?

A. Interfaith dialogue.

B. Mutual understanding.

C. Tribal discrimination.

D. Community cooperation.

10. Tolerance in Islam requires Muslims to

A. abandon their religious beliefs.

B. accept all forms of wrongdoing.

C. respect other people and treat them fairly.

D. avoid interacting with other communities.

11. Ikhlas refers to

A. pride.

B. sincerity.

C. anger.

D. jealousy.

12. A Muslim who gives charity without seeking public recognition demonstrates

A. sincerity.

B. arrogance.

C. intolerance.

D. dishonesty.

13. Which Qur'anic verse teaches Muslims to worship Allah sincerely?

A. Surah Al-Bayyinah 98:5.

B. Surah Al-Fil 105:1.

C. Surah Al-Masad 111:1.

D. Surah Al-Kawthar 108:1.

14. Which of the following is an example of sincerity in education?

A. Copying another learner's assignment.

B. Studying only to impress friends.

C. Completing schoolwork honestly.

D. Cheating during examinations.

15. A leader who uses public resources for personal gain lacks

A. patience.

B. sincerity.

C. tolerance.

D. humility.

16. Al-Tawāḍu'u refers to

A. humility.

B. jealousy.

C. anger.

D. revenge.

17. Which behaviour demonstrates humility?

A. Looking down upon poor people.

B. Boasting about personal achievements.

C. Accepting correction from a teacher.

D. Refusing to listen to advice.

18. Surah Luqman 31:18 warns Muslims against

A. helping the needy.

B. arrogance and pride.

C. respecting elders.

D. seeking knowledge.

19. A learner who congratulates a classmate for performing well demonstrates

A. humility.

B. jealousy.

C. dishonesty.

D. intolerance.

20. Which of the following is a consequence of lacking self-control?

A. Improved relationships.

B. Increased discipline.

C. Unnecessary conflicts.

D. Greater patience.

21. Which virtue encourages a Muslim to perform good deeds for the pleasure of Allah?

A. Humility.

B. Sincerity.

C. Tolerance.

D. Self-control.

22. A Muslim who listens respectfully to another person's opinion demonstrates

A. tolerance.

B. arrogance.

C. hypocrisy.

D. jealousy.

23. Which of the following is an example of self-control on social media?

A. Sharing unverified information.

B. Posting abusive comments.

C. Avoiding harmful online arguments.

D. Insulting people with different opinions.

24. A humble Muslim should

A. despise people with low incomes.

B. boast about personal wealth.

C. appreciate Allah's blessings.

D. refuse to accept advice.

25. Which virtue is most directly demonstrated when a person forgives someone who has wronged them?

A. Self-control.

B. Pride.

C. Jealousy.

D. Dishonesty.

26. The main purpose of practising Islamic virtues is to

A. gain popularity.

B. promote good character and obedience to Allah.

C. become wealthier than others.

D. gain political influence.

27. Which of the following promotes peaceful coexistence in Kenya?

A. Religious discrimination.

B. Tribal hatred.

C. Interfaith cooperation.

D. Hate speech.

28. A Muslim learner who acknowledges a mistake and apologises demonstrates

A. humility.

B. arrogance.

C. jealousy.

D. intolerance.

29. Which of the following is a benefit of sincerity in leadership?

A. Increased corruption.

B. Abuse of public resources.

C. Responsible service to society.

D. Personal exploitation.

30. The four virtues of self-control, tolerance, sincerity and humility mainly contribute to

A. social divisions.

B. poor relationships.

C. effective self-management and peaceful coexistence.

D. selfishness and arrogance.

SECTION B: STRUCTURED QUESTIONS

50 MARKS

Instructions: Answer all questions. Write your answers clearly and give relevant examples where necessary.

QUESTION 1: AKHLAQ (8 MARKS)

a) Define the term Akhlaq. (2 marks)

b) State four sources of Islamic moral teachings. (4 marks)

c) Give two reasons why Akhlaq is important in the life of a Muslim. (2 marks)

QUESTION 2: SELF-CONTROL (8 MARKS)

a) Define Dhabt al-Nafsi. (2 marks)

b) Explain three ways through which Muslims can develop self-control. (3 marks)

c) State three benefits of practising self-control in school. (3 marks)

QUESTION 3: TOLERANCE (8 MARKS)

a) Explain the meaning of Al-Tasāmuh. (2 marks)

b) State three Islamic teachings on tolerance. (3 marks)

c) Explain three ways through which Muslims can promote tolerance in Kenyan society. (3 marks)

QUESTION 4: SINCERITY (8 MARKS)

a) Define Ikhlas. (2 marks)

b) Identify three examples of sincerity in everyday life. (3 marks)

c) Explain three consequences of lacking sincerity in society. (3 marks)

QUESTION 5: HUMILITY (8 MARKS)

a) Explain the meaning of Al-Tawāḍu'u. (2 marks)

b) State three ways through which a Muslim can demonstrate humility. (3 marks)

c) Give three benefits of humility in promoting peaceful coexistence. (3 marks)

QUESTION 6: APPLICATION OF ISLAMIC VIRTUES (10 MARKS)

Read the following case study and answer the questions that follow.

Mohamed is a Grade 11 learner in a Kenyan senior school. During a group discussion, some learners disagree with his ideas. One learner makes negative comments about his family background. Mohamed remains calm, listens to the other learners and encourages them to work together. Later, he helps a struggling classmate understand the lesson without expecting any reward. When his teacher corrects his work, he accepts the advice and makes the necessary improvements.

a) Identify four Islamic virtues demonstrated by Mohamed. (4 marks)

b) Explain three ways in which the virtues demonstrated by Mohamed can promote peaceful coexistence in school. (3 marks)

c) State three lessons that other learners can learn from Mohamed's behaviour. (3 marks)

SUGGESTED ANSWERS

Section A: Multiple-Choice Answer Key

Question	Answer	Question	Answer
1	B	16	A
2	C	17	C
3	B	18	B
4	C	19	A
5	A	20	C
6	B	21	B
7	C	22	A
8	B	23	C
9	C	24	C
10	C	25	A
11	B	26	B

12	A	27	C
13	A	28	A
14	C	29	C
15	B	30	C

Section B: Marking Guide

Question 1

a) Akhlaq refers to Islamic moral teachings, manners and good character. (2)

b)

- The Holy Qur'an.
- Sunnah.
- Hadith.
- Guidance and explanations of Islamic scholars. (1 mark each)

c)

- Promotes good relationships.
- Encourages obedience to Allah.
- Promotes peaceful coexistence.
- Encourages responsible behaviour. (Any 2)

Question 2

a) Ability to manage one's emotions, desires and actions according to Islamic teachings. (2)

b)

- Observing regular prayers.
- Fasting.
- Remembering Allah.
- Reading the Qur'an.
- Avoiding bad company.
- Practising patience. (Any 3)

c)

- Prevents examination malpractice.
- Promotes discipline.
- Reduces conflicts.
- Improves concentration.
- Encourages respect for teachers and learners. (Any 3)

Question 3

a) Respecting and accommodating people with different beliefs, opinions and backgrounds. (2)

b)

- Respecting religious differences.
- Treating others fairly.
- Forgiving others.
- Respecting cultural differences.
- Promoting peaceful dialogue. (Any 3)

c)

- Promoting interfaith dialogue.
- Avoiding tribal discrimination.
- Respecting other people's beliefs.
- Participating in community activities.
- Resolving conflicts peacefully. (Any 3)

Question 4

a) Performing good deeds and acts of worship with pure intentions for the pleasure of Allah. (2)

b)

- Giving charity without seeking recognition.
- Studying honestly.
- Serving the community genuinely.
- Worshipping Allah sincerely.
- Being truthful in relationships. (Any 3)

c)

- Hypocrisy.
- Loss of trust.
- Dishonesty.
- Corruption.
- Selfishness.
- Poor relationships. (Any 3)

Question 5

a) Being modest, respectful and free from arrogance. (2)

b)

- Accepting correction.
- Respecting other people.

- Avoiding boasting.
- Appreciating Allah's blessings.
- Helping the needy. (Any 3)

c)

- Promotes unity.
- Reduces arrogance.
- Encourages respect.
- Promotes cooperation.
- Strengthens relationships. (Any 3)

Question 6

a)

- Self-control.
- Tolerance.
- Sincerity.
- Humility. (1 mark each)

b)

- Reduces disagreements.
- Encourages mutual respect.
- Promotes teamwork.
- Strengthens friendships.
- Encourages peaceful conflict resolution. (Any 3)

c)

- Remain calm when provoked.
- Respect different opinions.
- Help others sincerely.
- Accept correction.
- Avoid discrimination. (Any 3)

STRAND 3.0: AKHLAQ (ISLAMIC MORAL VALUES)

SUB-STRAND 3.2: PROHIBITIONS IN ISLAM

SLANDER, VAIN TALK AND BEARING FALSE WITNESS

1.0 INTRODUCTION

Islam places great importance on good character, responsible communication, honesty and respect for other people. A Muslim is expected to use the tongue responsibly and avoid words or statements that harm others.

Speech is an important gift from Allah (SWT). It can be used to encourage people, spread knowledge, promote peace and strengthen relationships. However, careless, dishonest and harmful speech can destroy friendships, families, communities and the unity of society.

Islam therefore prohibits practices such as:

- Slander and false accusations.
- Vain and meaningless talk that distracts people from beneficial activities.
- Bearing false witness in courts and other situations.

These prohibitions protect human dignity, justice, trust and peaceful coexistence.

1.1 Meaning of Akhlaq

Akhlaq refers to Islamic morals, manners, behaviour and character that guide a Muslim in relating with Allah (SWT), other people and the environment.

Good Akhlaq includes:

- Honesty.
- Truthfulness.
- Respect.
- Patience.
- Kindness.
- Justice.
- Humility.

- Responsibility.
- Forgiveness.
- Self-control.

1.2 Meaning of Prohibitions in Islam

Prohibitions in Islam are actions, behaviours, practices or utterances that Allah (SWT) and His Messenger (peace be upon him) have forbidden.

They are intended to protect individuals and society from harm, injustice, corruption and moral decay.

Examples of prohibited conduct include:

1. Slander.
2. Backbiting.
3. Bearing false witness.
4. Spreading rumours.
5. Mocking other people.
6. Insulting others.
7. Deception.
8. Unnecessary and harmful speech.

2.0 SLANDER (QADHF)

2.1 Meaning of Slander

Slander (Qadhf) is making a false accusation against another person, particularly accusing someone of committing adultery or fornication without providing the evidence required by Islamic law.

It is a serious offence in Islam because it attacks a person's dignity, honour, reputation and moral standing.

Slander can destroy relationships, cause family conflicts and create mistrust within society.

In Islamic teachings, falsely accusing a chaste person of sexual misconduct is a particularly serious form of slander.

2.2 Forms of Slander

Slander can occur in different forms, including:

1. **False accusations of sexual misconduct**

- Accusing an innocent person of adultery or fornication without proper evidence.
- Such accusations can destroy marriages and family relationships.

2. **False accusations of dishonesty**

- Wrongly accusing someone of stealing money, property or other belongings.
- This can cause the accused person to lose trust and respect.

3. **False accusations of corruption**

- Accusing a public officer, teacher, businessperson or community leader of corruption without reliable evidence.

4. **False accusations through social media**

- Publishing unverified allegations about someone on WhatsApp, Facebook, TikTok or other online platforms.
- Sharing an allegation repeatedly does not make it true.

5. **False accusations in schools**

- Wrongly accusing another learner of cheating, stealing or breaking school rules.

6. **False accusations within families**

- Making unsupported claims against relatives, leading to disagreements and broken relationships.

2.3 Islamic Teachings on Slander

Islam strongly condemns slander and commands Muslims to protect the honour and dignity of others.

A. Qur'an 24:23

This verse warns against falsely accusing chaste, innocent and believing women. It describes such accusations as a grave offence and warns of severe consequences.

Lessons from Qur'an 24:23

- Muslims must avoid making false accusations.
- The dignity of innocent people must be protected.
- False accusations are serious sins.
- Muslims should be careful about the information they communicate.
- People should not spread allegations without proper evidence.

B. Qur'an 49:12

This verse prohibits suspicion, spying and backbiting. It teaches Muslims to avoid behaviours that undermine the dignity and relationships of others.

Lessons from Qur'an 49:12

- Muslims should avoid unnecessary suspicion.
- They should not search for other people's private weaknesses.
- They should not discuss people's faults behind their backs.
- They should protect the reputation of others.
- They should develop positive relationships based on trust and respect.

C. Qur'an 24:4

This verse addresses those who accuse chaste women of sexual misconduct without producing the required four witnesses.

It establishes a serious standard of accountability for such accusations.

Lessons from Qur'an 24:4

- Accusations of sexual misconduct must not be made carelessly.
- Islam protects the honour of innocent people.

- Evidence is essential when dealing with serious allegations.
- Muslims should avoid spreading rumours.
- False accusers are accountable for their actions.

2.4 Characteristics of a Person Who Engages in Slander

A person who engages in slander may demonstrate the following characteristics:

1. **Dishonesty:** Deliberately communicates information that is not true.
2. **Jealousy:** May spread false information because of envy towards another person.
3. **Malice:** Intends to damage another person's reputation.
4. **Irresponsibility:** Does not consider the consequences of spreading accusations.
5. **Lack of respect:** Disregards the dignity and rights of others.
6. **Lack of self-control:** Speaks without considering whether the information is true.
7. **Disunity:** Contributes to conflicts and divisions in society.

2.5 Effects of Slander on Individuals

Slander has serious consequences for the person who is falsely accused.

1. **Loss of reputation:** The victim may lose the respect of friends, relatives and members of the community.
2. **Emotional distress:** The victim may experience sadness, embarrassment and worry.
3. **Social isolation:** Other people may avoid the victim because of the false information.
4. **Family conflicts:** False accusations can create disagreements between spouses and relatives.
5. **Loss of opportunities:** An innocent person may lose educational, employment or business opportunities.
6. **Damage to personal relationships:** Friendships and other relationships may be destroyed.
7. **Injustice:** The victim may be unfairly blamed or punished.

2.6 Effects of Slander on Society

1. **Disunity:** Slander creates divisions among community members.
2. **Loss of trust:** People become suspicious of one another.
3. **Family breakdown:** False accusations may lead to separation and conflict.
4. **Community conflicts:** Rumours may cause disagreements between groups.
5. **Injustice:** Innocent people may be treated unfairly.
6. **Moral deterioration:** Society gradually accepts dishonesty and irresponsible communication.
7. **Increased hostility:** People may develop hatred towards those who spread false information.
8. **Damage to institutions:** Schools, religious organisations and workplaces may lose credibility when accusations are spread irresponsibly.

2.7 Measures to Discourage Slander

Muslims and members of society should take the following measures:

1. **Verify information:** Confirm the truth before sharing information about another person.
2. **Observe Islamic teachings:** Follow the guidance of the Qur'an and Sunnah.
3. **Promote honesty:** Encourage people to communicate truthful information.
4. **Educate the community:** Teach people the dangers of false accusations.
5. **Avoid rumours:** Refuse to participate in spreading unverified stories.
6. **Practise responsible social media use:** Avoid publishing accusations without reliable evidence.
7. **Promote forgiveness:** Encourage peaceful resolution of misunderstandings.
8. **Respect privacy:** Avoid discussing other people's private affairs unnecessarily.
9. **Report wrongdoing responsibly:** Present genuine concerns through appropriate authorities.
10. **Teach children good manners:** Parents and teachers should guide learners on responsible communication.

3.0 BEARING FALSE WITNESS (SHAHADAH AL-ZUR)

3.1 Meaning of Bearing False Witness

Bearing false witness (Shahadah al-Zur) refers to deliberately giving false information or making dishonest statements while presenting oneself as a witness to an event, action or situation.

It involves giving information that a person knows to be untrue, especially when such information is intended to influence a decision or judgement.

False witness is prohibited in Islam because it promotes injustice, violates people's rights and undermines the search for truth.

3.2 Examples of Bearing False Witness

1. A learner falsely testifying that another learner stole a mobile phone.
2. A person lying in court to ensure that an innocent individual is convicted.
3. An employee giving false information about a colleague to make the colleague lose a job.
4. A person falsely claiming to have witnessed an accident.
5. A businessperson giving false testimony to obtain property belonging to another person.
6. A community member making false statements during a land dispute.
7. A person deliberately giving inaccurate information during an official investigation.
8. A learner falsely accusing another learner of examination malpractice.

3.3 Islamic Teachings on Bearing False Witness

Islam commands Muslims to stand for truth and justice, even when doing so is difficult.

A. Qur'an 4:135

This verse commands believers to uphold justice and give truthful testimony, even when the testimony may be against themselves, their parents or close relatives.

Lessons from Qur'an 4:135

- Muslims must always uphold justice.

- Truth should not be sacrificed to protect relatives or friends.
- Wealth and social status should not influence testimony.
- Muslims should avoid favouritism.
- Justice must be applied equally to all people.
- Witnesses must communicate what they know to be true.

B. Qur'an 22:30

This verse commands believers to avoid false statements and false testimony.

Lessons from Qur'an 22:30

- Muslims must avoid dishonesty.
- False testimony is prohibited.
- Truthfulness is an important Islamic virtue.
- Muslims should protect the rights of others.
- People should avoid participating in dishonest practices.

C. Qur'an 2:283

This verse teaches the importance of giving testimony truthfully and not concealing it.

Lessons from Qur'an 2:283

- Witnesses should not hide important information.
- Muslims should be trustworthy.
- Truthful testimony protects people's rights.
- Concealing testimony can contribute to injustice.

3.4 Characteristics of a Person Who Bears False Witness

1. **Dishonesty:** Deliberately communicates untrue information.
2. **Corruption:** May accept rewards or favours to provide false testimony.
3. **Selfishness:** May lie to obtain personal benefits.
4. **Favouritism:** May protect friends or relatives at the expense of justice.
5. **Irresponsibility:** Ignores the consequences of false statements.
6. **Lack of integrity:** Does not uphold moral principles.
7. **Untrustworthiness:** Cannot be relied upon to communicate the truth.

3.5 Effects of Bearing False Witness on Individuals

1. Innocent people may be punished for offences they did not commit.
2. Victims may lose property, employment or other rights.
3. People may suffer emotional and social difficulties.
4. Individuals may lose confidence in justice systems.
5. Family relationships may be destroyed.

6. The person who gives false testimony may lose credibility.
7. Genuine victims may fail to receive justice.

3.6 Effects of Bearing False Witness on Society

1. **Miscarriage of justice:** Innocent people may be wrongly punished.
2. **Corruption:** Dishonest individuals may manipulate legal and administrative processes.
3. **Loss of public confidence:** People may lose trust in courts and other institutions.
4. **Insecurity:** People may feel unsafe because justice is not guaranteed.
5. **Social divisions:** False testimony may create disagreements among communities.
6. **Violation of human rights:** Individuals may be deprived of their legitimate rights.
7. **Moral decay:** Dishonesty may become normalised in society.
8. **Economic losses:** Businesses and individuals may lose money and property through dishonest proceedings.

3.7 Measures to Discourage Bearing False Witness

1. **Uphold truthfulness:** Encourage people to communicate only what they know to be true.
2. **Teach Islamic values:** Educate Muslims on the prohibition of false testimony.
3. **Promote justice:** Ensure that everyone is treated fairly.
4. **Strengthen accountability:** Hold people responsible for deliberate dishonesty.
5. **Avoid bribery:** Reject money, gifts or favours intended to influence testimony.
6. **Promote integrity:** Encourage people to act honestly even when facing pressure.
7. **Educate witnesses:** Help people understand the seriousness of giving testimony.
8. **Respect the rule of law:** Encourage responsible participation in legal processes.
9. **Avoid favouritism:** Do not lie to protect friends, relatives or influential individuals.
10. **Encourage reporting through lawful channels:** Provide truthful information to relevant authorities.

4.0 VAIN TALK (LAHW AL-HADITH AND LAGHW)

4.1 Meaning of Vain Talk

Vain talk refers to unnecessary, meaningless, harmful or unproductive speech that does not bring beneficial results and may distract people from their religious, educational, social or personal responsibilities.

In Islamic teachings, Muslims are encouraged to avoid useless speech and use their time and communication for beneficial purposes.

Two important Qur'anic expressions are relevant:

- **Laghw:** Idle, vain or useless talk and activities.
- **Lahw al-Hadith:** Distracting or frivolous speech and entertainment that diverts people from the remembrance of Allah and the truth.

Not every form of conversation or entertainment is prohibited. Islam recognises the importance of relaxation, recreation and friendly conversation, provided these activities remain lawful and do not lead to wrongdoing or neglect of responsibilities.

4.2 Examples of Vain Talk

1. Gossiping about other people's personal lives.
2. Engaging in meaningless arguments.
3. Using abusive and insulting language.
4. Mocking people because of their weaknesses.
5. Spreading rumours without verifying information.
6. Engaging in conversations that promote immoral behaviour.
7. Making jokes intended to humiliate others.
8. Spending excessive time discussing unimportant matters while neglecting responsibilities.
9. Participating in online discussions that promote hatred.
10. Using vulgar language in public or private conversations.

4.3 Islamic Teachings on Vain Talk

A. Qur'an 23:3

Allah describes successful believers as those who turn away from vain and useless talk.

Lessons from Qur'an 23:3

- Muslims should avoid useless conversations.
- Believers should use their time productively.
- Speech should have a positive purpose.
- Muslims should avoid arguments that do not produce beneficial results.
- Responsible communication is part of good character.

B. Qur'an 31:6

This verse warns against Lahw al-Hadith when it is used to mislead people away from the path of Allah.

Lessons from Qur'an 31:6

- Muslims should avoid speech and entertainment that mislead people from religious guidance.
- Communication should promote positive values.
- People should avoid activities that encourage disobedience to Allah.
- Entertainment should be balanced with religious and personal responsibilities.
- Muslims should use their time wisely.

C. Qur'an 49:11–12

These verses prohibit mocking, insulting, offensive nicknames, suspicion, spying and backbiting.

Lessons from Qur'an 49:11–12

- Muslims should avoid insulting other people.
- They should respect the dignity of others.
- They should avoid gossip and backbiting.

- They should not spread unnecessary rumours.
- Good communication promotes peaceful coexistence.

4.4 Characteristics of Vain Talk

1. **Lack of purpose:** The conversation does not produce useful results.
2. **Waste of time:** People spend time on unnecessary discussions.
3. **Negativity:** The conversation may spread hatred, jealousy or hostility.
4. **Disrespect:** It may involve insults and humiliation.
5. **Distraction:** It may prevent people from completing important duties.
6. **Irresponsibility:** Speakers fail to consider the effects of their words.
7. **Lack of productivity:** It does not contribute positively to personal or community development.

4.5 Effects of Vain Talk on Individuals

1. **Wastage of time:** Individuals spend valuable time on unproductive conversations.
2. **Poor academic performance:** Learners may neglect their studies due to unnecessary discussions.
3. **Weak moral character:** Regular engagement in harmful speech may encourage negative behaviour.
4. **Loss of concentration:** Vain talk can distract people from important responsibilities.
5. **Damaged relationships:** Insults and gossip may destroy friendships.
6. **Reduced productivity:** Individuals may fail to achieve their goals.
7. **Spiritual neglect:** Excessive engagement in distracting activities may reduce time devoted to worship and remembrance of Allah.

4.6 Effects of Vain Talk on Society

1. It promotes disunity among community members.
2. It encourages disrespect and intolerance.
3. It spreads immoral values.
4. It increases conflicts and misunderstandings.
5. It weakens cooperation in society.
6. It encourages cyberbullying and online harassment.
7. It distracts young people from education and productive activities.
8. It undermines peaceful coexistence.
9. It may contribute to the spread of misinformation.
10. It weakens respect for religious and social values.

4.7 Measures to Discourage Vain Talk

1. **Practise responsible speech:** Speak only when there is a useful purpose.
2. **Remember Allah:** Engage in remembrance of Allah instead of unnecessary conversations.
3. **Choose positive friends:** Associate with people who promote good behaviour.

4. **Use social media responsibly:** Avoid harmful online discussions.
5. **Read beneficial materials:** Use free time to acquire useful knowledge.
6. **Participate in productive activities:** Engage in sports, community service and educational activities.
7. **Develop self-control:** Think carefully before speaking.
8. **Promote respectful communication:** Avoid insults and humiliating jokes.
9. **Practise silence when necessary:** Avoid speaking when words may cause harm.
10. **Seek religious guidance:** Follow the teachings of the Qur'an and Sunnah.

5.0 COMPARISON BETWEEN SLANDER, VAIN TALK AND BEARING FALSE WITNESS

Although these three practices involve harmful communication, they differ in meaning and nature.

Aspect	**Slander (Qadhf)**	**Vain talk (Laghw/Lahw al-Hadith)**	**False witness (Shahadah al-Zur)**
Meaning	Making false accusations against another person	Engaging in useless or harmful speech	Deliberately giving false testimony
Main concern	Damage to reputation and honour	Wasteful or harmful communication	Injustice and dishonesty
Example	Falsely accusing someone of adultery	Gossiping unnecessarily	Lying in court
Main victim	The falsely accused person	Individuals and society	The person affected by false testimony
Islamic response	Protect people's dignity	Avoid useless and harmful talk	Uphold truth and justice

6.0 THE IMPORTANCE OF TRUTHFULNESS IN ISLAM

Truthfulness is one of the most important characteristics of a Muslim. Islam teaches believers to be honest in their speech, actions, business dealings and relationships.

A truthful Muslim communicates information accurately and avoids deliberately misleading others.

6.1 Qualities of a Truthful Muslim

1. **Honesty:** Communicates information that is true.
2. **Integrity:** Does what is morally right even when nobody is watching.
3. **Trustworthiness:** Can be relied upon to keep promises and responsibilities.
4. **Justice:** Treats people fairly without discrimination.
5. **Accountability:** Accepts responsibility for personal words and actions.
6. **Respect:** Protects the dignity and reputation of others.
7. **Self-control:** Thinks carefully before speaking.

8. **Reliability:** Provides accurate information when required.

6.2 Importance of Truthfulness to an Individual

- Strengthens personal integrity.
- Promotes self-respect.
- Builds trust among friends and relatives.
- Protects individuals from involvement in dishonesty.
- Promotes peaceful relationships.
- Strengthens one's relationship with Allah.
- Encourages responsible decision-making.
- Develops a positive reputation.

6.3 Importance of Truthfulness to Society

- Promotes justice and fairness.
- Strengthens national unity.
- Encourages peaceful coexistence.
- Reduces corruption.
- Promotes transparency in leadership.
- Strengthens public confidence in institutions.
- Protects people's rights.
- Encourages responsible citizenship.

7.0 APPLICATION OF ISLAMIC TEACHINGS IN THE KENYAN SOCIETY

Islamic teachings on slander, vain talk and bearing false witness are relevant to everyday life in Kenya.

Muslims are expected to apply these teachings at home, in schools, workplaces, religious institutions and the wider community.

7.1 Application in Schools

Learners can apply these teachings by:

1. Avoiding false accusations against fellow learners.
2. Refusing to spread rumours about teachers and students.
3. Reporting genuine cases of bullying through appropriate school procedures.
4. Giving truthful information during disciplinary investigations.
5. Avoiding examination-related dishonesty.
6. Respecting the privacy of fellow learners.
7. Using polite and respectful language.
8. Avoiding cyberbullying in school WhatsApp groups.

9. Refusing to participate in gossip.
10. Encouraging peaceful conflict resolution.

Example: If a learner loses a mobile phone, other learners should not accuse a particular student without reliable evidence. The matter should be reported to the teacher or relevant school authority for fair investigation.

7.2 Application in Families

1. Family members should communicate honestly.
2. Parents should teach children to avoid gossip.
3. Siblings should avoid making false accusations against one another.
4. Family disagreements should be resolved peacefully.
5. Members should respect one another's privacy.
6. Relatives should avoid spreading rumours about family members.
7. Parents should demonstrate truthful behaviour to their children.

7.3 Application in Religious Institutions

1. Religious leaders should teach honesty and good character.
2. Muslims should avoid spreading unverified allegations.
3. Members should respect one another during religious gatherings.
4. Religious discussions should promote peace and understanding.
5. Muslims should avoid insulting other religious communities.
6. Religious leaders should encourage reconciliation.
7. Members should use religious knowledge to promote responsible communication.

7.4 Application in Workplaces

1. Employees should provide truthful reports.
2. Employers should avoid making false accusations against workers.
3. Workers should not spread rumours about colleagues.
4. Businesspeople should provide accurate information to customers.
5. Employees should avoid dishonest testimony during investigations.
6. Leaders should promote transparency and accountability.
7. Conflicts should be resolved through fair procedures.

7.5 Application in the Kenyan Digital Environment

Modern technology has made communication faster and easier. However, it has also increased the possibility of spreading false information.

Muslims should observe the following guidelines:

1. Verify news before forwarding it.
2. Avoid publishing false accusations about other people.
3. Do not share private photographs or messages without permission.
4. Avoid insulting people in online discussions.
5. Refuse to participate in cyberbullying.
6. Avoid spreading edited photographs intended to damage someone's reputation.
7. Report harmful online content through appropriate channels.
8. Use digital platforms for education and beneficial communication.
9. Avoid online arguments that promote hatred.
10. Respect other people's dignity when communicating online.

Kenyan context example: A student receives a WhatsApp message claiming that a teacher has stolen examination materials. The student should not forward the message without verification. Instead, the information should be handled responsibly through the appropriate school authorities.

8.0 THE ROLE OF DIFFERENT MEMBERS OF SOCIETY IN PROMOTING GOOD SPEECH

8.1 Role of Parents

- Teach children honesty from an early age.
- Discourage gossip and abusive language at home.
- Act as role models by speaking truthfully.
- Correct children who make false accusations.
- Encourage respectful family discussions.
- Teach children to apologise when they communicate harmful information.

8.2 Role of Teachers

- Teach learners Islamic moral values.
- Encourage honesty in academic work.
- Discourage bullying and rumour-spreading.
- Promote teamwork and respectful discussions.
- Provide guidance and counselling.
- Encourage fair investigations into school disputes.

8.3 Role of Religious Leaders

- Teach the Qur'an and Sunnah on responsible communication.
- Guide Muslims on the dangers of slander.
- Encourage truthful testimony.
- Promote peaceful coexistence.
- Organise religious seminars on good character.

- Encourage forgiveness and reconciliation.

8.4 Role of the Government and Other Institutions

- Promote justice and fairness.
- Support public education on responsible communication.
- Protect individuals from unlawful harassment and defamation.
- Encourage responsible use of digital platforms.
- Strengthen accountability in public institutions.
- Ensure that complaints are handled fairly.
- Support access to justice.

8.5 Role of Young People

- Practise honesty in their daily interactions.
- Avoid spreading rumours among peers.
- Use social media responsibly.
- Stand against cyberbullying.
- Encourage peaceful dialogue.
- Respect the opinions and dignity of others.
- Report genuine wrongdoing responsibly.
- Become positive role models in their communities.

9.0 CONSEQUENCES OF VIOLATING ISLAMIC TEACHINGS ON SPEECH

Islam teaches that human beings are accountable for their words and actions.

9.1 Consequences in This World

1. Loss of public trust.
2. Damaged relationships.
3. Family disagreements.
4. Community conflicts.
5. Loss of reputation.
6. Disciplinary or legal consequences where applicable.
7. Loss of business and employment opportunities.
8. Social isolation.
9. Emotional suffering among victims.
10. Weakening of moral values.

9.2 Consequences in the Hereafter

- Muslims believe that Allah (SWT) knows what people say and do.
- People will be accountable for their deeds.

- Deliberate dishonesty and injustice are sins.
- Those who violate the rights of others must seek forgiveness and make appropriate restitution.
- Muslims should repent sincerely and reform their behaviour.
- Allah is the Most Just and will judge people according to their deeds.

10.0 REPENTANCE AND CORRECTING HARMFUL SPEECH

A Muslim who has engaged in slander, vain talk or false testimony should take responsibility and seek to correct the wrongdoing.

Steps towards correcting harmful speech

1. **Recognise the wrongdoing:** Accept that the speech or testimony was wrong.
2. **Stop the behaviour:** Avoid repeating the offence.
3. **Seek forgiveness from Allah:** Make sincere repentance.
4. **Correct false information:** Where possible, withdraw and correct the false statement.
5. **Restore the rights of the victim:** Take reasonable steps to repair the harm caused.
6. **Apologise where appropriate:** Seek forgiveness from the affected person in a considerate manner.
7. **Avoid repeating the offence:** Develop self-control and responsible communication.
8. **Promote truth:** Use speech to encourage justice, peace and understanding.

11.0 SUMMARY OF IMPORTANT QUR'ANIC TEACHINGS

The following verses provide the main scriptural foundation for this sub-strand.

Qur'anic reference	Main teaching
Qur'an 24:23	Condemns false accusations against chaste, believing women.
Qur'an 49:12	Prohibits suspicion, spying and backbiting.
Qur'an 23:3	Praises believers who turn away from vain talk.
Qur'an 31:6	Warns against distracting speech that misleads people from Allah's path.
Qur'an 4:135	Commands believers to uphold justice and truthful testimony.
Qur'an 4:136–139	Provides further guidance on faith, obedience and the conduct of believers.
Qur'an 24:4	Establishes the seriousness of accusations of sexual misconduct without the required witnesses.
Qur'an 22:30	Commands believers to avoid false statements.

Qur'an 2:283	Emphasises the responsibility to give and preserve truthful testimony.

Suggested Role-Play Activities

Activity 1: False Accusation in School

Scenario: A learner loses a textbook and wrongly accuses another learner of stealing it.

Learners should demonstrate:

- The consequences of making accusations without evidence.
- How the accused learner may be affected.
- The correct Islamic response.
- How the misunderstanding can be resolved peacefully.

Activity 2: Spreading Rumours on WhatsApp

Scenario: A learner receives an unverified message about a fellow student and is asked to forward it.

Learners should demonstrate:

- The dangers of spreading unverified information.
- The importance of checking information.
- The Islamic teaching against slander and harmful speech.
- Responsible digital citizenship.

Activity 3: False Testimony

Scenario: A person is asked to give false information to protect a friend involved in a dispute.

Learners should demonstrate:

- The importance of truthfulness.
- The Islamic obligation to uphold justice.
- The consequences of false testimony.
- The courage required to communicate the truth.

13.0 KEY COMPETENCIES DEVELOPED

Core competency	**How it is developed**
Communication and collaboration	Through group discussions, debates and presentations.
Critical thinking and problem-solving	Through analysing false accusations and their consequences.

Citizenship	Through promoting justice, honesty and peaceful coexistence.
Digital literacy	Through responsible use of social media.
Self-efficacy	Through developing confidence to uphold truth.
Learning to learn	Through researching Qur'anic teachings and presenting findings.

PART TWO: GRADE 11 REVISION QUESTIONS 30 MARKS

SECTION A: MULTIPLE-CHOICE QUESTIONS

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. The term Akhlaq in Islam refers to

A. Islamic laws governing inheritance only.

B. Islamic morals, manners and character.

C. Islamic methods of trading.

D. Islamic historical events.

2. What is the meaning of Qadhf in Islamic teachings?

A. Giving charity to the needy.

B. Making false accusations against another person.

C. Performing voluntary prayers.

D. Showing kindness to neighbours.

3. Which Qur'anic verse warns against falsely accusing chaste believing women?

A. Qur'an 24:23.

B. Qur'an 23:3.

C. Qur'an 31:6.

D. Qur'an 2:283.

4. Which of the following is an example of slander?

A. Helping a neighbour.

B. Giving truthful information in court.

C. Falsely accusing a learner of stealing.

D. Advising a friend to work hard.

5. According to Qur'an 49:12, Muslims are prohibited from

A. Helping the needy.

B. Backbiting and unnecessary suspicion.

C. Visiting the sick.

D. Respecting their parents.

6. What is the meaning of Shahadah al-Zur?

A. False testimony.

B. Voluntary charity.

C. Religious education.

D. Honest business dealings.

7. Which Qur'anic verse commands believers to uphold justice even against themselves and their relatives?

A. Qur'an 31:6.

B. Qur'an 23:3.

C. Qur'an 4:135.

D. Qur'an 24:23.

8. A person who deliberately lies in court commits

A. Sadaqah.

B. Shahadah al-Zur.

C. Zakat.

D. Hajj.

9. The term Laghw refers to

A. Useful religious knowledge.

B. Idle or vain talk.

C. Truthful testimony.

D. Acts of charity.

10. Which verse describes successful believers as those who turn away from vain talk?

A. Qur'an 23:3.

B. Qur'an 4:135.

C. Qur'an 24:23.

D. Qur'an 2:283.

11. Lahw al-Hadith is discussed in

A. Qur'an 31:6.

B. Qur'an 4:135.

C. Qur'an 24:23.

D. Qur'an 49:12.

12. Which of the following best describes a major difference between slander and false witness?

A. Slander concerns false accusations, while false witness involves dishonest testimony.

B. Slander is always acceptable, while false witness is prohibited.

C. Both are forms of charity.

D. False witness involves only friendly conversations.

13. Which of the following is a likely effect of slander on an individual?

A. Improved reputation.

B. Increased trust.

C. Loss of reputation.

D. Improved family unity.

14. Bearing false witness can lead to

A. Fair judgement.

B. Miscarriage of justice.

C. Stronger public trust.

D. Greater honesty.

15. A Muslim receives an unverified message accusing someone of corruption. What should the Muslim do?

A. Forward the message immediately.

B. Add more allegations.

C. Verify the information before sharing it.

D. Publish the person's private details.

16. Which quality is most important when giving evidence in court?

A. Favouritism.

B. Honesty.

C. Jealousy.

D. Pride.

17. Which of the following is a social effect of vain talk?

A. Promotion of unity.

B. Improved cooperation.

C. Increased conflict and misunderstanding.

D. Stronger family relationships.

18. What should a learner do when wrongly accused of stealing?

A. Respond with another false accusation.

B. Seek a fair investigation through appropriate school authorities.

C. Spread rumours about the accuser.

D. Fight the accuser.

19. Which of the following is an example of responsible communication?

A. Sharing rumours.

B. Insulting people online.

C. Verifying information before forwarding it.

D. Publishing false allegations.

20. Which of the following is a measure of discouraging slander?

A. Encouraging gossip.

B. Promoting responsible communication.

C. Spreading unverified stories.

D. Protecting dishonest people.

21. The main purpose of Qur'an 4:135 is to encourage Muslims to

A. Uphold justice and truthful testimony.

B. Engage in unnecessary arguments.

C. Spread rumours.

D. Protect dishonest relatives.

22. Which of the following demonstrates good Akhlaq?

A. Mocking other learners.

B. Giving false testimony.

C. Respecting other people's dignity.

D. Spreading rumours.

23. Why should Muslims avoid backbiting?

A. It encourages peaceful relationships.

B. It damages the dignity and relationships of others.

C. It improves communication.

D. It promotes justice.

24. A person who lies to protect a close friend during an investigation violates the Islamic principle of

A. Justice.

B. Hospitality.

C. Charity.

D. Cleanliness.

25. Which of the following is an appropriate way of correcting slander?

A. Repeating the allegation.

B. Correcting the false information and taking responsibility.

C. Blaming innocent people.

D. Hiding the truth.

26. Which group has an important responsibility in teaching children truthful communication?

A. Parents and teachers.

B. Traders only.

C. Tourists only.

D. Sports officials only.

27. What is the meaning of repentance in relation to harmful speech?

A. Continuing the wrongdoing.

B. Recognising the wrongdoing, stopping it and seeking forgiveness.

C. Blaming other people.

D. Hiding false information permanently.

28. Which of the following demonstrates the application of Islamic teachings in the Kenyan digital environment?

A. Creating fake social media accounts to insult others.

B. Forwarding unverified allegations.

C. Reporting harmful online content responsibly.

D. Publishing private information without permission.

29. Which core competency is developed when learners analyse cases of false accusations and suggest solutions?

A. Critical thinking and problem-solving.

B. Memorisation only.

C. Physical fitness.

D. Artistic performance only.

30. The main reason Islam prohibits slander, vain talk and false witness is to

A. Prevent people from communicating.

B. Promote dishonesty.

C. Protect human dignity, justice and harmonious living.

D. Discourage cooperation.

50 MARKS

SECTION B: STRUCTURED QUESTIONS

Instructions: Answer all questions. Write your answers clearly and support them with relevant Islamic teachings and practical examples.

QUESTION 1: SLANDER (8 MARKS)

a) Define the term Qadhf as used in Islamic teachings. (2 marks)

b) Identify four examples of slander that may occur in Kenyan society. (4 marks)

c) State two Islamic teachings against slander from Qur'an 24:23 and Qur'an 49:12. (2 marks)

QUESTION 2: BEARING FALSE WITNESS (8 MARKS)

a) Explain the meaning of Shahadah al-Zur. (2 marks)

b) State four effects of bearing false witness on society. (4 marks)

c) Give two reasons why Muslims should uphold justice when giving evidence. (2 marks)

QUESTION 3: VAIN TALK (8 MARKS)

a) Differentiate between Laghw and Lahw al-Hadith. (2 marks)

b) Identify four examples of vain talk among secondary school learners. (4 marks)

c) State two lessons derived from Qur'an 23:3. (2 marks)

QUESTION 4: EFFECTS OF PROHIBITED SPEECH (8 MARKS)

a) Explain four effects of slander on individuals. (4 marks)

b) Describe four ways in which vain talk can negatively affect harmonious living in society. (4 marks)

QUESTION 5: ISLAMIC TEACHINGS AND THEIR APPLICATION (9 MARKS)

a) Explain three lessons derived from Qur'an 4:135 concerning truthful testimony and justice. (3 marks)

b) Describe three ways in which learners can apply Islamic teachings on responsible communication in school. (3 marks)

c) Explain three measures that can be used to discourage false witness in Kenya. (3 marks)

QUESTION 6: PROMOTING HARMONIOUS LIVING (9 MARKS)

a) Explain three reasons why Islam prohibits slander and bearing false witness. (3 marks)

b) Describe three roles of parents, teachers and religious leaders in promoting truthful communication. (3 marks)

c) Explain three ways of promoting responsible communication on social media among Muslim youth in Kenya. (3 marks)

ANSWER KEY AND MARKING SCHEME

A. Multiple-choice answers

Each correct answer carries 1 mark. Total: 30 marks.

Question	Answer	Question	Answer
1	B	16	B
2	B	17	C
3	A	18	B
4	C	19	C
5	B	20	B
6	A	21	A
7	C	22	C
8	B	23	B
9	B	24	A
10	A	25	B
11	A	26	A
12	A	27	B
13	C	28	C
14	B	29	A
15	C	30	C

B. Structured questions: Suggested marking scheme

QUESTION 1 (8 MARKS)

a) Qadhf is making a false accusation against another person, particularly accusing a chaste person of sexual misconduct without the required evidence. (2)

b) Any four:

- Falsely accusing someone of stealing.
- Making false allegations of adultery.
- Falsely accusing a learner of examination cheating.

- Spreading false corruption allegations.
- Publishing unverified allegations online.
- Making false accusations against family members. (4 × 1)

c)

- Muslims must protect the dignity and honour of innocent people.
- Muslims should avoid suspicion, spying and backbiting. (2 × 1)

QUESTION 2 (8 MARKS)

a) Deliberately giving false information or dishonest testimony while acting as a witness to an event or situation. (2)

b) Any four:

- Miscarriage of justice.
- Increased corruption.
- Loss of public trust.
- Violation of human rights.
- Community conflicts.
- Unfair punishment of innocent people.
- Economic losses.
- Moral deterioration. (4 × 1)

c)

- To protect innocent people from injustice.
- To uphold the commands of Allah.
- To protect people's rights.
- To promote fairness and equality. (2 × 1)

QUESTION 3 (8 MARKS)

a)

- Laghw refers to idle, useless or vain talk.
- Lahw al-Hadith refers to distracting or frivolous speech that diverts people from Allah's guidance. (2)

b) Any four:

- Gossiping.
- Insulting other learners.
- Spreading rumours.
- Making humiliating jokes.
- Engaging in meaningless arguments.
- Cyberbullying.

- Using abusive language. (4 × 1)

c)

- Successful believers avoid vain and useless talk.
- Muslims should use their speech productively.
- Believers should avoid unnecessary conversations.
- Muslims should concentrate on beneficial activities. (2 × 1)

QUESTION 4 (8 MARKS)

a) Any four:

- Loss of reputation.
- Emotional distress.
- Social isolation.
- Family conflicts.
- Loss of educational or employment opportunities.
- Damaged friendships.
- Unfair treatment. (4 × 1)

b) Any four:

- Promotes disunity.
- Encourages disrespect.
- Spreads misinformation.
- Increases conflicts.
- Weakens cooperation.
- Promotes cyberbullying.
- Distracts young people from productive activities.
- Undermines peaceful coexistence. (4 × 1)

QUESTION 5 (9 MARKS)

a) Any three:

- Muslims should uphold justice at all times.
- Truth should be given even when it affects relatives.
- Wealth and social status should not influence testimony.
- Muslims should avoid favouritism.
- All people should be treated fairly. (3 × 1)

b) Any three:

- Avoid spreading rumours.
- Give truthful information during investigations.

- Respect other learners' privacy.
- Avoid cyberbullying.
- Use respectful language.
- Report genuine wrongdoing responsibly. (3 × 1)

c) Any three:

- Educate the public on the dangers of false testimony.
- Promote honesty and integrity.
- Strengthen accountability.
- Discourage bribery.
- Encourage fair investigations.
- Promote Islamic moral education. (3 × 1)

QUESTION 6 (9 MARKS)

a) Any three:

- To protect people's dignity.
- To promote justice.
- To prevent dishonesty.
- To promote peaceful coexistence.
- To prevent conflicts.
- To protect people's rights. (3 × 1)

b) Any three, appropriately attributed:

- Parents should teach children honesty.
- Teachers should promote truthful communication in schools.
- Religious leaders should teach Qur'anic guidance on responsible speech.
- Parents should act as role models.
- Teachers should discourage gossip and bullying.
- Religious leaders should promote reconciliation. (3 × 1)

c) Any three:

- Verify information before sharing it.
- Avoid spreading false allegations.
- Respect other people's privacy.
- Avoid cyberbullying.
- Report harmful content responsibly.
- Use social media for beneficial communication.
- Avoid insulting people online. (3 × 1)

STRAND 4.0: ISLAMIC HISTORY AND CIVILISATION

SUB-STRAND 4.1: THE ABBASID DYNASTY

1.0 INTRODUCTION TO THE ABBASID DYNASTY

1.1 Meaning of the Abbasid Dynasty

The Abbasid Dynasty was the second major Islamic caliphate that ruled much of the Muslim world after the Umayyad Dynasty. It was established in 750 CE following the overthrow of the Umayyad Caliphate.

- The dynasty was named after Al-Abbas ibn Abd al-Muttalib, an uncle of Prophet Muhammad (PBUH).
- The Abbasids claimed descent from the Prophet's uncle, Al-Abbas.
- They replaced the Umayyads as the leading ruling family of the Islamic empire.
- Their rule marked an important period in the political, intellectual, scientific, economic and cultural development of Muslim civilisation.
- Baghdad became the principal centre of Abbasid political and intellectual life after its establishment in 762 CE.
- The Abbasid period is particularly remembered for scholarship, translation, medicine, mathematics, astronomy, literature and architecture.

Period of rule: 750–1258 CE in Baghdad, when the Mongols captured the city. A ceremonial Abbasid caliphate later continued in Cairo under Mamluk protection until 1517 CE.

1.2 Background to the establishment of the Abbasid Dynasty

Following the death of Prophet Muhammad (PBUH) in 632 CE, Muslim leadership passed through different caliphates.

The major political developments were:

1. **The Rightly Guided Caliphate (632–661 CE):** Muslim leadership was held by the four rightly guided caliphs.
2. **The Umayyad Dynasty (661–750 CE):** The Umayyads established a hereditary dynasty with Damascus as their capital.
3. **The Abbasid Revolution (750 CE):** The Abbasids led a movement that overthrew the Umayyads and established a new caliphate.
4. **The Abbasid Caliphate (750–1258 CE):** The Abbasids governed a vast empire and developed Baghdad into a major centre of learning and civilisation.

2.0 FACTORS THAT LED TO THE RISE OF THE ABBASID DYNASTY

The rise of the Abbasids was caused by several political, social, religious and economic factors.

2.1 Dissatisfaction with Umayyad leadership

- Some Muslims were dissatisfied with the leadership of the Umayyad rulers.
- They criticised the concentration of political power within the Umayyad ruling family.
- Some believed that the caliphate should demonstrate greater commitment to Islamic principles of justice, consultation and equality.
- This dissatisfaction created support for an alternative leadership.

2.2 Discrimination against non-Arab Muslims (Mawali)

- The Muslim empire expanded to include many non-Arab communities, particularly Persians and other populations.
- These non-Arab converts were known as *Mawali*.

- Although they had embraced Islam, many experienced social and political discrimination under some Umayyad administrations.
- Some faced unequal treatment in taxation and access to government positions.
- The Abbasid movement attracted their support by promising greater equality among Muslims.
- Their participation strengthened the Abbasid revolutionary movement.

2.3 Opposition from supporters of the Prophet's family

- Some Muslims believed that the leadership of the Muslim community should remain closely connected to the family of Prophet Muhammad (PBUH).
- The Abbasids used their descent from Al-Abbas to appeal to supporters of the Prophet's family.
- Their message attracted people who opposed Umayyad political dominance.
- This helped the Abbasids build a wider political support base.

2.4 Weakness of the Umayyad administration

- Towards the end of Umayyad rule, the dynasty experienced political instability.
- There were disagreements within the ruling family over succession.
- Some provincial governors became increasingly independent.
- Political conflicts weakened the central government.
- The Abbasids took advantage of these weaknesses to organise opposition.

2.5 Tribal conflicts

- Rivalry existed between different Arab tribal groups.
- Conflicts between northern and southern Arab tribal factions weakened political unity.
- Some tribal groups became dissatisfied with Umayyad policies.
- The Abbasids benefited from the support of groups that opposed the existing administration.

2.6 Effective Abbasid propaganda and organisation

- The Abbasids organised a secret political movement against the Umayyads.
- Their activities were coordinated by skilled leaders and representatives.
- They spread their message through different regions of the empire.
- They attracted supporters by promising justice, unity and improved leadership.
- Their movement was particularly successful in Khurasan, a region in eastern Iran.

2.7 Leadership of Abu Muslim al-Khurasani

- Abu Muslim was an important military and political organiser of the Abbasid revolution.
- He mobilised support in Khurasan.
- He organised military resistance against Umayyad forces.

- His leadership helped the Abbasids gain control of important territories.
- His contribution was significant in the success of the revolution.

2.8 Support from Persians and other groups

- Many Persians and other non-Arab Muslims supported the Abbasid movement.
- They wanted greater participation in political and administrative affairs.
- Their military, political and administrative contributions strengthened the movement.
- The Abbasids benefited from the experience and skills of these communities.

2.9 Military victory at the Battle of the Zab (750 CE)

- The Abbasid forces confronted the Umayyad army at the Battle of the Great Zab River in 750 CE.
- The Abbasid army defeated the Umayyad forces.
- The defeat weakened the remaining Umayyad leadership.
- Marwan II, the last Umayyad caliph in Damascus, fled but was later killed in Egypt.
- This victory enabled the Abbasids to establish their caliphate.

Key point

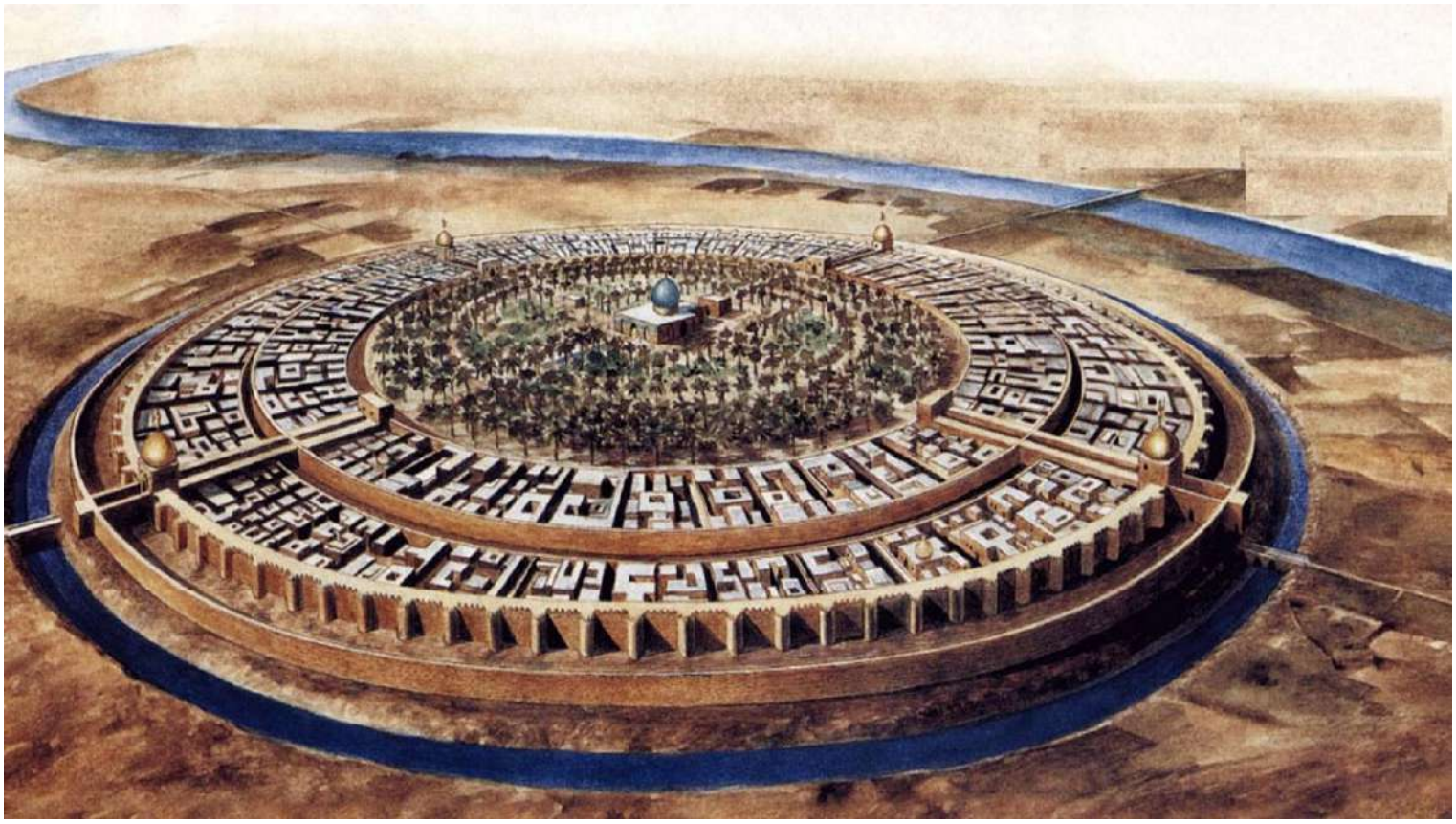
The Abbasid Revolution succeeded because of widespread dissatisfaction with Umayyad rule, support from non-Arab Muslims, effective organisation, strong leadership and military victories.

3.0 ESTABLISHMENT AND EXPANSION OF THE ABBASID DYNASTY

3.1 Establishment in 750 CE

- The Abbasids established their rule in 750 CE after defeating the Umayyads.
- Abu al-Abbas al-Saffah became the first Abbasid caliph.
- The new government initially operated from centres such as Kufa and later Anbar.
- The Abbasids introduced new administrative arrangements to govern the expanding empire.
- Persian administrative traditions influenced the organisation of the government.

3.2 Establishment of Baghdad



Baghdad was founded in 762 CE by Caliph Abu Ja'far al-Mansur.

- It was strategically located along the River Tigris in present-day Iraq.
- Its location supported trade, transport and communication.
- The city became the political capital of the Abbasid Caliphate.
- It developed into an international centre of education, medicine, mathematics, astronomy and literature.
- Scholars and traders from different parts of the world travelled to Baghdad.
- Its libraries, markets, mosques and learning institutions attracted people from many regions.

3.3 Expansion of Abbasid influence

At its height, Abbasid authority extended over extensive areas of the Middle East and surrounding regions.

These included:

- Iraq.
- Persia (present-day Iran).
- Parts of Arabia.
- Syria.
- Palestine.
- Egypt.
- North Africa, although control varied over time.
- Parts of Central Asia.
- Other territories that recognised Abbasid political or religious authority.

Important: Not all these territories remained under direct Abbasid political control throughout the dynasty's history. Some became independent or semi-independent while still recognising the caliph's religious status.

4.0 SELECTED ABBASID CALIPHS AND THEIR CONTRIBUTIONS

The Abbasid Dynasty had many caliphs who contributed to the political, economic, educational, scientific and cultural development of the Muslim world.

Three important caliphs studied in this sub-strand are:

1. Abu al-Abbas al-Saffah.
2. Harun al-Rashid.
3. Al-Ma'mun al-Rashid.

4.1 Abu al-Abbas al-Saffah (750–754 CE)



Meaning and background

Abu al-Abbas al-Saffah was the first caliph of the Abbasid Dynasty. He ruled from 750 CE to 754 CE.

- His full name was Abu al-Abbas Abdullah ibn Muhammad.
- He was a descendant of Al-Abbas ibn Abd al-Muttalib, an uncle of Prophet Muhammad (PBUH).
- He became caliph after the Abbasid forces defeated the Umayyads in 750 CE.
- He established the political foundation of the Abbasid Caliphate.
- His leadership marked the beginning of a new era in Islamic political history.

Contributions of Abu al-Abbas al-Saffah

1. Establishment of the Abbasid Caliphate

- He established the Abbasid government after the overthrow of the Umayyads.
- He provided leadership for the new dynasty.

- He laid the foundation for the development of Abbasid political institutions.

2. Consolidation of political power

- He worked towards strengthening Abbasid authority.
- He dealt with opposition from remaining Umayyad supporters.
- He sought to establish stability in the newly formed government.

3. Appointment of government officials

- He appointed governors and administrators to manage different territories.
- He relied on experienced individuals to help administer the empire.
- These appointments helped establish the new administration.

4. Strengthening the military

- He maintained military forces to defend the new government.
- He relied on commanders who had supported the Abbasid Revolution.
- His military organisation helped protect Abbasid political authority.

5. Establishment of a new ruling tradition

- He introduced Abbasid political leadership in place of Umayyad rule.
- His accession strengthened the political position of the Abbasid family.
- He established a foundation upon which subsequent caliphs built.

6. Promotion of Islamic unity

- He sought to unite Muslims under the new government.
- He presented the Abbasid leadership as a new phase in Muslim political history.
- His government helped restore central political authority after years of conflict.

Challenges faced by Abu al-Abbas al-Saffah

- Resistance from former Umayyad supporters.
- Political rivalry among members of the Abbasid family.
- The challenge of establishing a new administration.
- Maintaining unity among different communities.
- Managing a vast empire with different ethnic and cultural groups.

Assessment of his leadership

Abu al-Abbas al-Saffah was important because he established the Abbasid Dynasty. Although his reign was short, it created the political foundation for the achievements of later Abbasid caliphs.

4.2 Harun al-Rashid (786–809 CE)



Meaning and background

Harun al-Rashid was one of the most famous Abbasid caliphs. He ruled between 786 CE and 809 CE.

- His full name was Harun ibn Muhammad al-Mahdi.
- He was the fifth Abbasid caliph.
- He succeeded his brother Al-Hadi.
- His reign is associated with political influence, economic prosperity, international relations and cultural development.
- Baghdad became a major centre of trade, administration and learning during his reign.

Contributions of Harun al-Rashid

1. Promotion of education and scholarship

- He supported scholars, teachers and intellectuals.
- He encouraged the development of libraries and centres of learning.
- He valued knowledge in religious and secular subjects.
- His court attracted scholars from different parts of the Muslim world.

2. Development of trade and commerce

- He encouraged commercial activities within the empire.
- Trade routes connected Baghdad with Asia, Africa and Europe.
- Merchants exchanged textiles, spices, precious metals and other commodities.
- Commercial activities generated revenue for the government.

3. Development of agriculture

- He supported agricultural production in different regions.
- Irrigation systems helped farmers cultivate crops.
- Agricultural development improved food availability.
- Increased production supported urban growth and trade.

4. Improvement of administration

- He strengthened government administration.
- He relied on experienced administrators, including members of the Barmakid family during part of his reign.
- Provincial governors helped administer different regions.
- Government institutions supported the collection of revenue and provision of services.

5. Promotion of international relations

- He maintained diplomatic contacts with foreign rulers.
- He exchanged diplomatic gifts with Charlemagne, the ruler of the Frankish Empire.
- These contacts demonstrated the international influence of the Abbasid Caliphate.
- Diplomatic relations helped promote political communication and cultural exchange.

6. Development of Baghdad

- Baghdad continued to grow as an important political and economic centre.
- Markets, mosques, schools and libraries attracted people.
- Craftsmen and merchants contributed to urban development.
- The city became internationally recognised for its prosperity.

7. Support for religious scholarship

- He supported Islamic scholars and religious institutions.
- Islamic jurisprudence and religious learning continued to develop.
- Scholars contributed to the preservation and interpretation of Islamic teachings.
- Religious education strengthened Muslim intellectual heritage.

8. Promotion of public welfare

- He supported public works and services.
- Roads and facilities for travellers were improved.

- Public institutions contributed to the welfare of people.
- His government supported facilities that encouraged travel and communication.

9. Strengthening the military

- He maintained military forces to protect the empire.
- Military organisation helped defend the frontiers.
- His administration conducted campaigns to protect Abbasid territories.

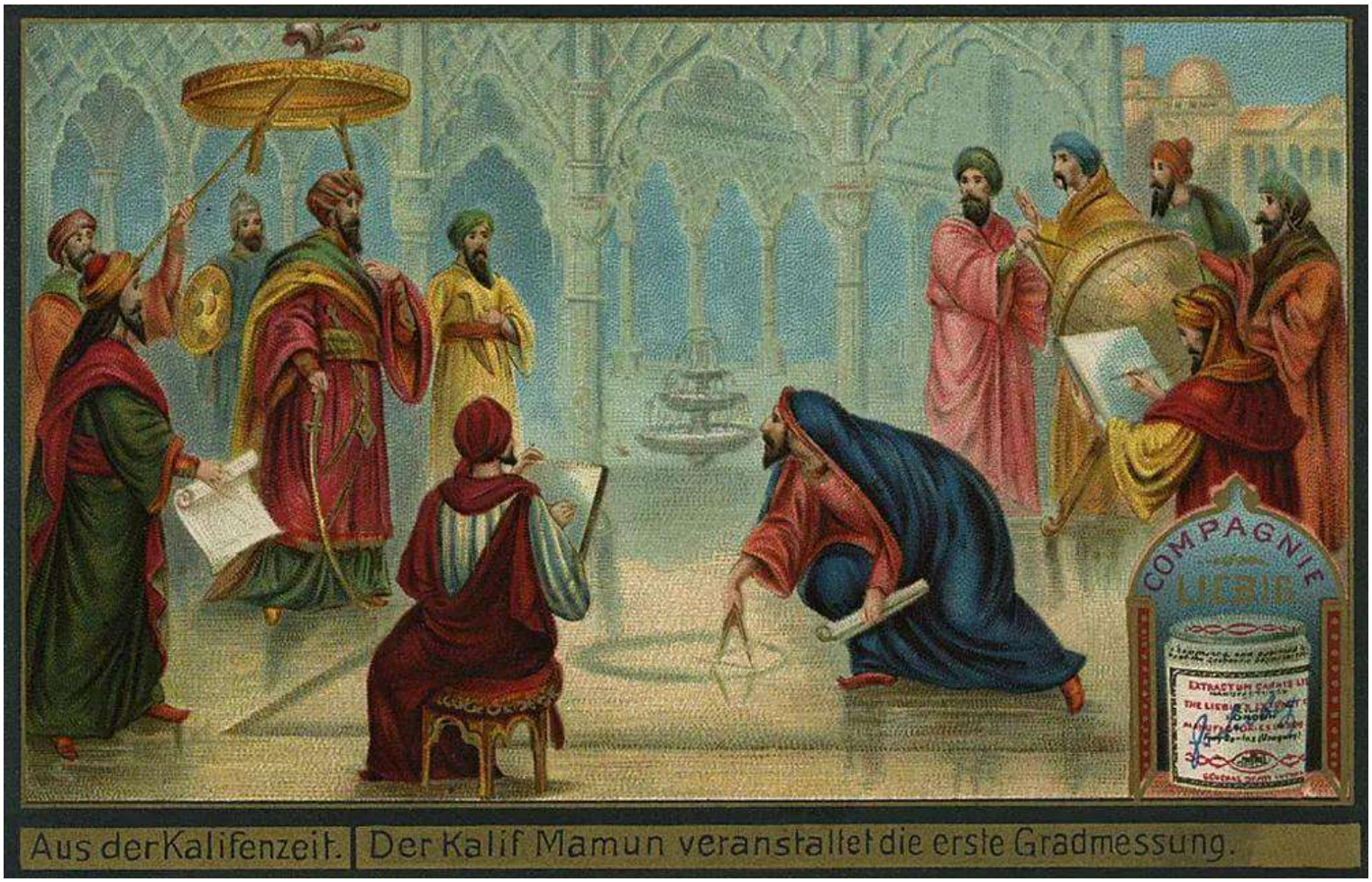
Challenges during Harun al-Rashid's reign

- Revolts in some provinces.
- Political rivalries within the ruling family.
- Conflicts involving neighbouring powers.
- Heavy administrative demands of governing a large empire.
- Tensions involving powerful officials and court administrators.

Importance of Harun al-Rashid's reign

His reign is remembered as one of the important periods of Abbasid prosperity. He contributed to the development of Baghdad, international diplomacy, trade, scholarship and government administration.

4.3 Al-Ma'mun al-Rashid (813–833 CE)



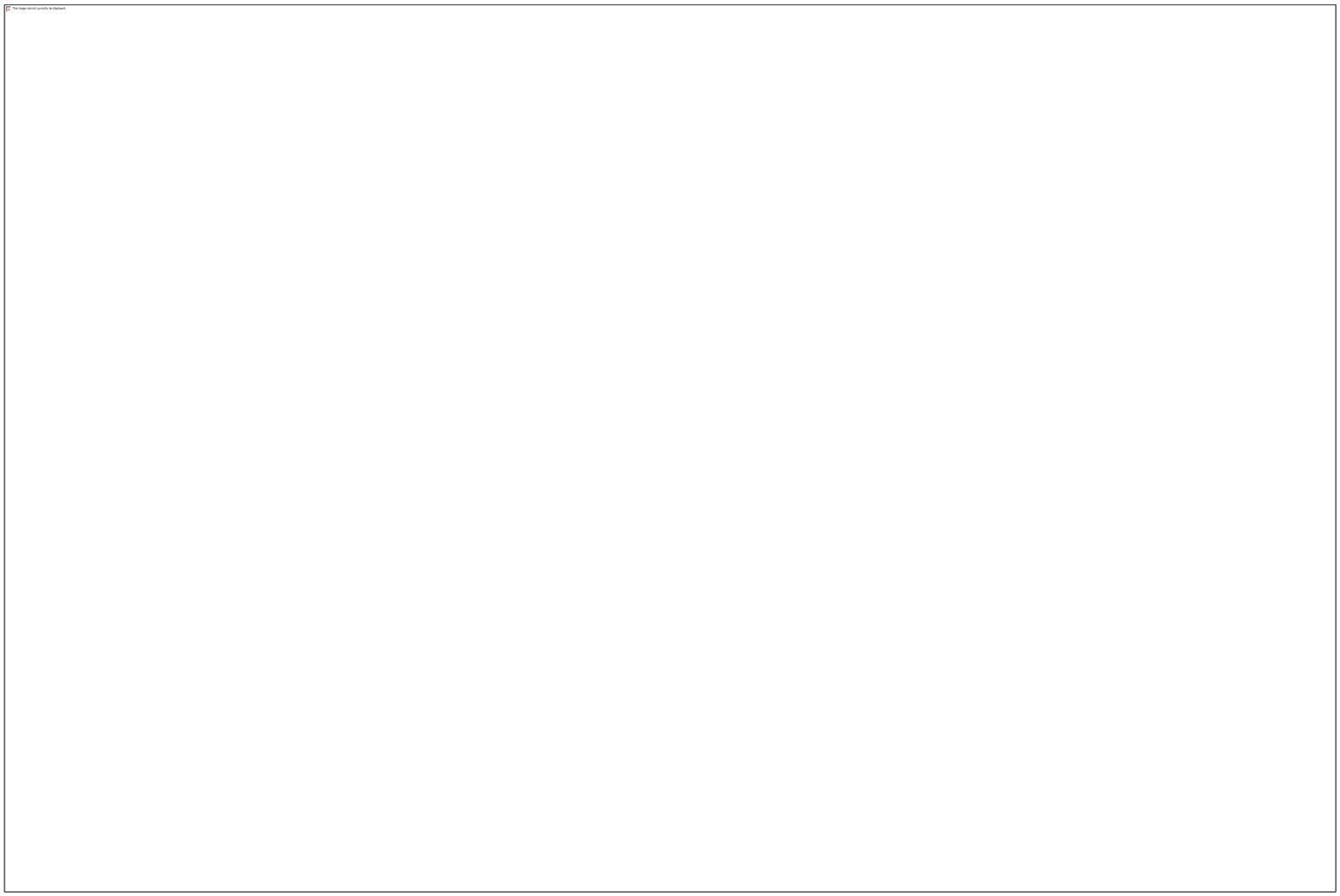
Meaning and background

Al-Ma'mun was the seventh Abbasid caliph. He ruled from 813 CE to 833 CE.

- His full name was Abu al-Abbas Abdullah al-Ma'mun.
- He was a son of Harun al-Rashid.
- He became caliph after a major civil conflict with his brother Al-Amin.
- He was particularly interested in philosophy, mathematics, astronomy, medicine and other fields of knowledge.
- His reign contributed greatly to the intellectual development of Islamic civilisation.

Contributions of Al-Ma'mun

1. Promotion of the House of Wisdom (Bayt al-Hikmah)



- He greatly supported the intellectual activities associated with Bayt al-Hikmah in Baghdad.
- The institution was associated with collecting, preserving and studying books and manuscripts.
- Scholars worked on translating important scientific and philosophical works.
- It became a symbol of the Abbasid commitment to scholarship.
- It helped promote the exchange of knowledge between different civilisations.

2. Promotion of translation activities

- He encouraged the translation of important works into Arabic.
- Greek, Persian and Indian works were among those studied and translated.
- Scientific and philosophical knowledge became more accessible to Arabic-speaking scholars.

- Translation helped preserve valuable knowledge from earlier civilisations.
- It also contributed to the advancement of new research.

3. Advancement of mathematics

- He supported scholars who studied mathematical subjects.
- Mathematics was applied in astronomy, trade, architecture and administration.
- The work of mathematicians such as Al-Khwarizmi contributed to the development of algebra.
- Mathematical knowledge became important in solving practical problems.

4. Advancement of astronomy

- He supported astronomical research and observation.
- Scholars studied the movement of heavenly bodies.
- Astronomical observations helped improve calendars and timekeeping.
- Mathematical methods were used to study the movements of celestial objects.

5. Development of medicine

- He encouraged the study and translation of medical works.
- Medical knowledge from Greek and other traditions was studied.
- Medical scholars contributed to the growth of hospitals and medical education.
- His reign formed part of the wider Abbasid development of medical scholarship.

6. Promotion of philosophy

- He encouraged the study of philosophical writings.
- Scholars examined questions concerning knowledge, reason and nature.
- Greek philosophical works were translated into Arabic.
- Intellectual debates contributed to the development of Islamic philosophy.

7. Support for scholars

- He supported scholars, translators and researchers.
- People with different cultural and religious backgrounds participated in intellectual activities.
- His government helped create an environment in which scholarship could flourish.

8. Geographical and scientific research

- Scholars conducted geographical investigations.
- They improved knowledge of different regions.
- Scientific research contributed to navigation, travel and trade.
- Astronomical and mathematical methods helped improve geographical calculations.

9. Promotion of intellectual exchange

- He encouraged the study of knowledge from different civilisations.
- Scholars exchanged ideas through translation and discussion.
- The Abbasid intellectual tradition became influential beyond the Muslim world.

Challenges during Al-Ma'mun's reign

- The civil war with his brother Al-Amin.
- Political instability following the succession conflict.
- Provincial revolts and demands for autonomy.
- Religious and theological disagreements.
- The controversial Mihna (inquisition), which involved official questioning of scholars over the doctrine concerning the created nature of the Qur'an.

The Mihna during Al-Ma'mun's reign

The Mihna was an official religious examination introduced by Al-Ma'mun in 833 CE.

- It concerned theological disagreements about whether the Qur'an was created.
- Al-Ma'mun supported the Mu'tazilite position on this question.
- Some religious scholars opposed the government's attempt to impose an official theological position.
- The policy created tensions between political authorities and religious scholars.
- It was continued by some successors before being abandoned during the reign of Al-Mutawakkil.

Importance of Al-Ma'mun's reign

Al-Ma'mun's reign is remembered for the advancement of scholarship, translation, mathematics, astronomy, medicine and philosophy. His support for intellectual activities helped make Baghdad a leading centre of learning.

5.0 COMPARISON OF THE THREE SELECTED ABBASID CALIPHS

Caliph	Period of rule	Major contribution
Abu al-Abbas al-Saffah	750–754 CE	Establishment of the Abbasid Dynasty
Harun al-Rashid	786–809 CE	Trade, administration, diplomacy and patronage of learning
Al-Ma'mun	813–833 CE	Translation, mathematics, astronomy and scholarship

Similarities among the three caliphs

1. They contributed to the development of Abbasid political authority.
2. They supported the administration of the Muslim empire.
3. They contributed to the development of Islamic civilisation.
4. Their reigns influenced the political and intellectual history of Muslims.

5. They helped shape the historical legacy of the Abbasid Dynasty.

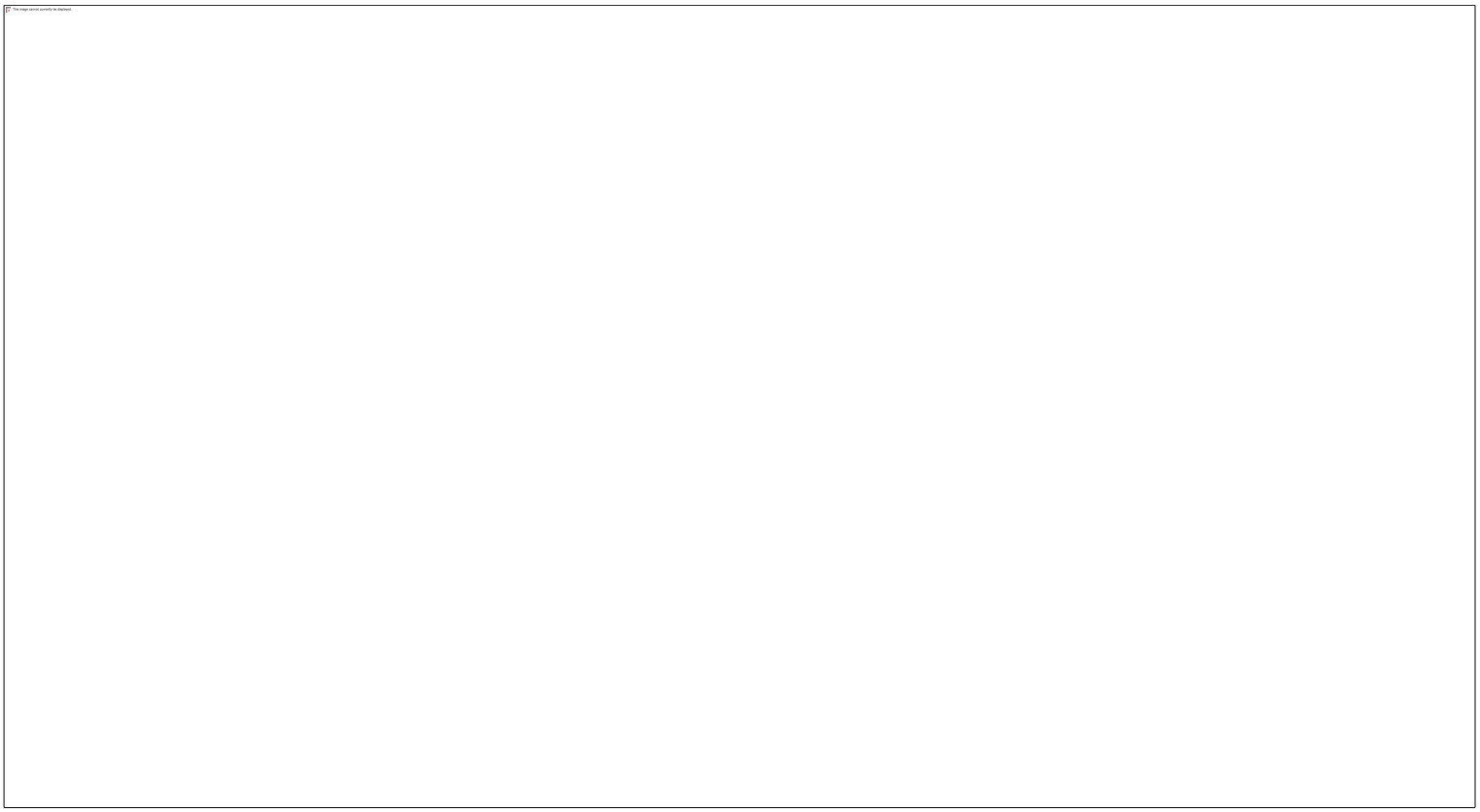
Differences among the three caliphs

- Al-Saffah concentrated mainly on establishing the dynasty.
- Harun al-Rashid is associated with prosperity, diplomacy, administration and patronage.
- Al-Ma'mun is particularly associated with intellectual and scientific development.

6.0 ACHIEVEMENTS OF THE ABBASID DYNASTY IN THE DEVELOPMENT OF ISLAM

The Abbasid Dynasty made significant contributions to Islamic civilisation. Its achievements extended beyond political leadership to education, science, religion, literature, trade, architecture and culture.

6.1 Development of education and scholarship



- The Abbasids encouraged the acquisition of knowledge.
- Libraries and learning centres were established and supported.
- Scholars studied Islamic religious sciences and other academic disciplines.
- Students travelled to major cities to acquire knowledge.
- Education became an important aspect of urban Muslim life.

Examples of areas of study:

1. Islamic jurisprudence (Fiqh).
2. Qur'anic studies.
3. Hadith studies.
4. Arabic language and grammar.
5. Mathematics.

6. Astronomy.
7. Medicine.
8. Philosophy.
9. Geography.
10. Literature.

6.2 Development of Islamic religious sciences

The Abbasid period witnessed considerable development in Islamic religious scholarship.

A. Qur'anic studies

- Scholars continued to study and interpret the Qur'an.
- Methods of Qur'anic interpretation (Tafsir) developed.
- Scholars examined the meanings and contexts of Qur'anic verses.
- Qur'anic scholarship helped Muslims understand Islamic teachings.

B. Hadith studies

- Scholars collected and examined narrations concerning Prophet Muhammad (PBUH).
- Methods of verifying the reliability of narrators developed.
- Important Hadith collections were compiled.

Examples of prominent Hadith scholars include:

- Imam Al-Bukhari.
- Imam Muslim.
- Imam Abu Dawud.
- Imam Al-Tirmidhi.
- Imam Al-Nasa'i.
- Imam Ibn Majah.

C. Islamic jurisprudence (Fiqh)

The Abbasid period witnessed the consolidation and development of major schools of Islamic jurisprudence.

These included:

1. Hanafi school.
2. Maliki school.
3. Shafi'i school.
4. Hanbali school.

Contributions:

- Scholars examined Islamic legal principles.
- They developed methods of interpreting Islamic law.
- Their works helped Muslims understand religious obligations.

- Islamic jurisprudence addressed matters involving marriage, trade, worship and social relations.

6.3 Development of mathematics



The Abbasid period witnessed major mathematical developments.

Important contributions included:

- Development and advancement of algebra.
- Promotion of arithmetic and numerical calculations.
- Development of methods for solving mathematical problems.
- Application of mathematics in trade and taxation.
- Application of mathematical principles in architecture.
- Advancement of astronomical calculations.

Important Muslim mathematician: Al-Khwarizmi

- Muhammad ibn Musa al-Khwarizmi was a prominent mathematician associated with the Abbasid intellectual tradition.
- He contributed greatly to the development of algebra.
- His mathematical writings influenced later mathematical studies.
- The word *algebra* is derived from the Arabic word *al-jabr*, associated with the title of his famous mathematical work.
- The term *algorithm* developed from the Latin form of his name.

6.4 Development of medicine

The Abbasid period contributed to the development of medical knowledge.

Achievements included:

- Translation of earlier medical writings into Arabic.
- Development of medical education.
- Growth of hospitals known as *Bimaristans*.
- Improvement in medical treatment and patient care.
- Advancement of pharmacology.
- Development of medical reference books.
- Study of human anatomy and diseases.

Important Muslim medical scholars

A. Al-Razi (Rhazes)

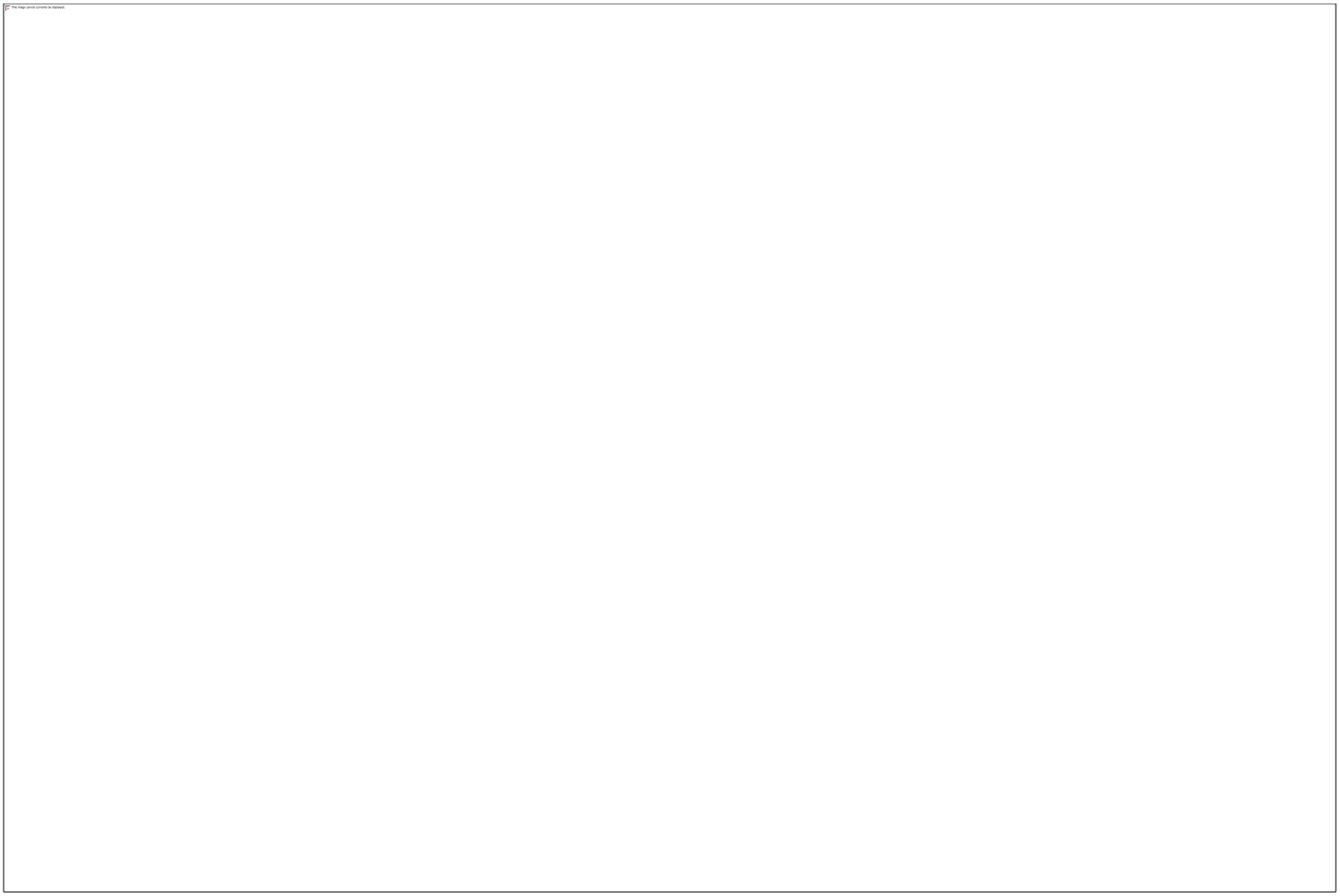
- He was a prominent physician and scholar.
- He wrote important medical works.
- He contributed to the study of diseases.
- His medical writings influenced later generations.

B. Ibn Sina (Avicenna)

- He was a famous Muslim physician and philosopher.

- He wrote *The Canon of Medicine*.
- His medical work influenced medical education in different parts of the world.
- He lived after the reign of the early Abbasid caliphs but belonged to the wider intellectual tradition that developed during the Abbasid period.

6.5 Development of astronomy



- Muslim scholars studied the movement of planets and stars.
- They improved astronomical tables.
- They developed and used instruments such as the astrolabe.
- They conducted observations to understand celestial movements.
- Astronomy supported navigation and geographical calculations.
- Astronomical knowledge helped determine prayer times and the direction of the Qiblah.

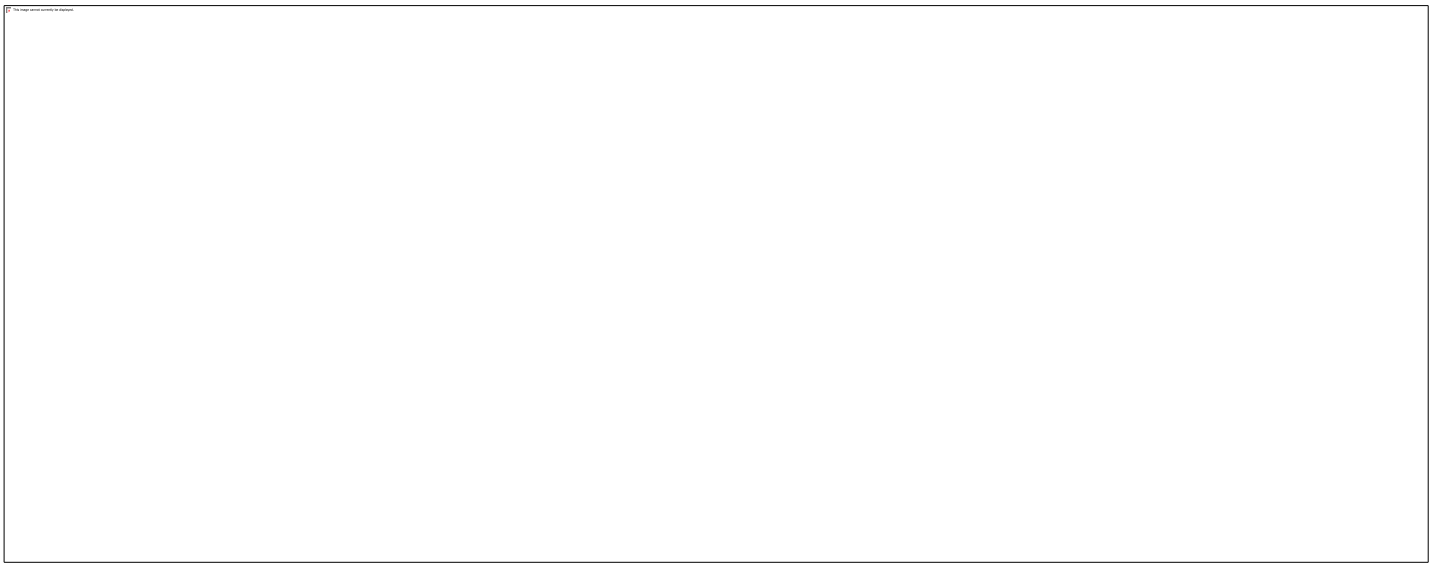
Importance of astronomy to Muslims

1. Determining prayer times.
2. Identifying the direction of Makkah.
3. Supporting the observation of the lunar calendar.
4. Assisting navigation and travel.
5. Improving scientific knowledge.

6.6 Development of geography

- Scholars studied the physical features of the earth.
- They prepared geographical descriptions and maps.
- They documented different countries and regions.
- They studied trade routes and travel routes.
- Geographical knowledge supported international trade.
- It assisted Muslim travellers and explorers.

6.7 Development of literature and Arabic language



- Arabic literature developed significantly.
- Poetry and prose became important forms of literary expression.
- Scholars studied Arabic grammar and language.
- Books were written on history, philosophy and literature.
- Storytelling became popular.
- Translation contributed to the enrichment of Arabic vocabulary and literature.

Examples of literary developments

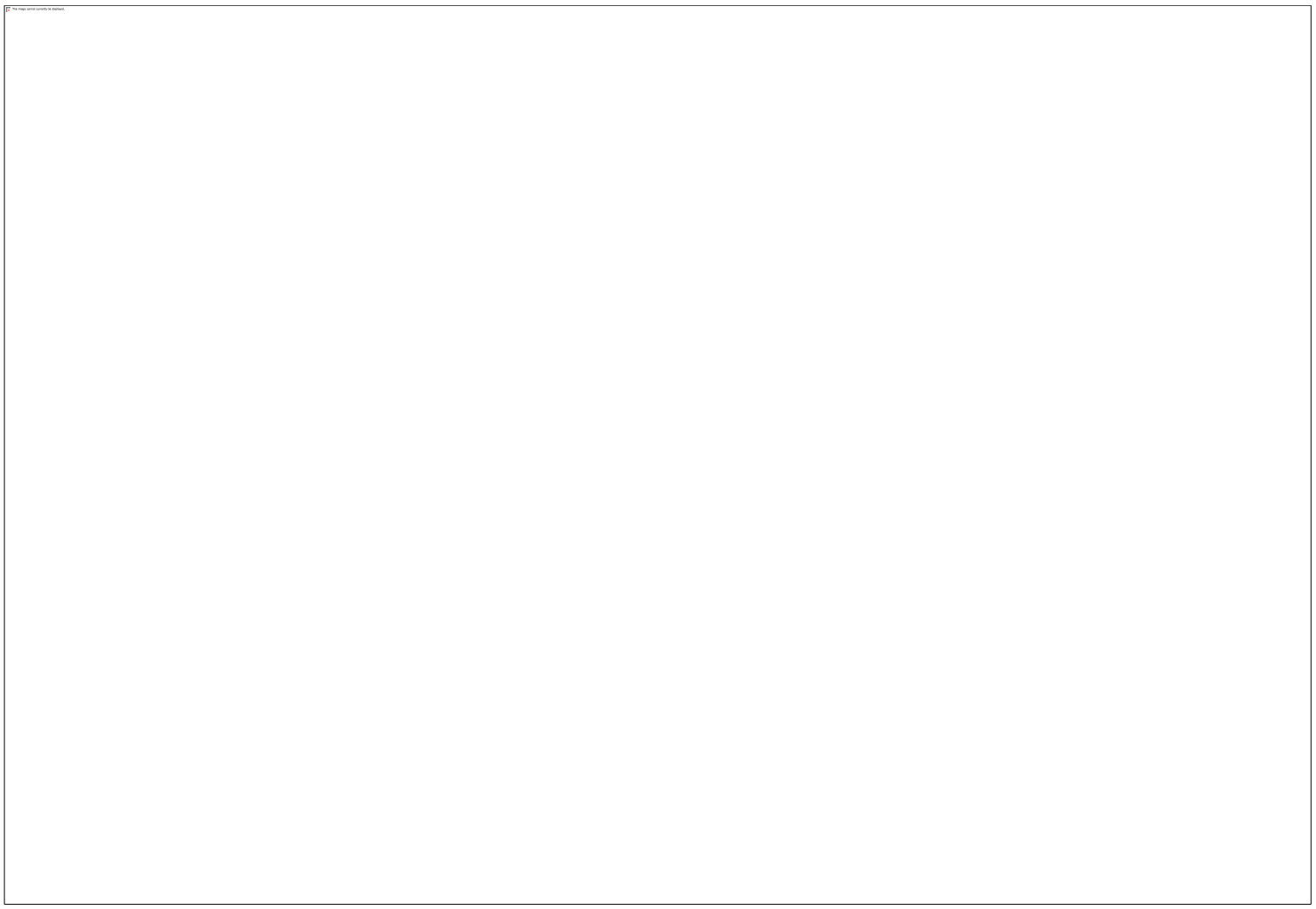
- Poetry.
- Historical writing.
- Religious literature.
- Philosophical writings.
- Scientific books.
- Collections of stories and fables.

Important literary personality: Al-Jahiz

- He was a prominent Arabic prose writer.
- He wrote on literature, society and natural subjects.

- His works contributed to Arabic literary heritage.

6.8 Development of architecture



The Abbasids contributed to Islamic architecture through the construction and development of:

- Mosques.
- Palaces.
- Libraries.
- Hospitals.
- Bridges.
- Public buildings.
- City walls.
- Educational institutions.

Important examples

1. The Great Mosque of Samarra.
2. The Malwiya spiral minaret at Samarra.
3. The Round City of Baghdad.
4. Abbasid palaces and administrative buildings.

6.9 Development of trade and commerce

- Baghdad became an important international trading centre.
- Muslim merchants traded with Asia, Africa and Europe.
- Trade routes connected the Abbasid territories to distant regions.
- Commercial activities encouraged cultural interaction.
- Markets developed in major cities.
- Financial practices such as partnerships and credit arrangements supported commercial activity.

Goods traded included:

- Silk.
- Spices.
- Textiles.
- Paper.
- Precious metals.
- Ceramics.
- Perfumes.
- Agricultural products.

6.10 Development of agriculture

- Irrigation systems were improved.
- Agricultural production expanded in fertile regions.
- New farming methods were introduced or adapted.
- Agricultural knowledge spread across different territories.
- Crops were cultivated for local consumption and commercial purposes.
- Agricultural development supported population growth.

Examples of crops:

- Rice.
- Cotton.
- Sugarcane.
- Citrus fruits.
- Wheat.
- Dates.

6.11 Development of paper-making and book production

- Paper-making techniques spread from China into the Muslim world.
- Paper production developed in major Abbasid cities.
- Books became easier to produce and distribute.

- Libraries expanded their collections.
- Scholars could preserve and share knowledge more effectively.
- Book production supported education and research.

6.12 Development of international relations

- The Abbasids established diplomatic relations with neighbouring powers.
- Diplomatic exchanges promoted peaceful communication.
- Foreign visitors and traders travelled to Baghdad.
- Cultural exchange promoted the sharing of knowledge.
- Diplomatic relations strengthened the international position of the caliphate.

6.13 Development of urban centres

- Baghdad developed into a major city.
- Samarra became an important Abbasid capital for a period.
- Cities developed markets, mosques and public institutions.
- Urban development encouraged education, trade and cultural interaction.
- Public infrastructure improved communication and administration.

6.14 Preservation and transmission of knowledge

- Abbasid scholars collected earlier manuscripts.
- They translated and studied works from different civilisations.
- They criticised, corrected and expanded existing knowledge.
- Their writings influenced scholars in later centuries.
- Knowledge from the Muslim world eventually contributed to intellectual developments in Europe and elsewhere.

7.0 IMPORTANT MUSLIM SCHOLARS ASSOCIATED WITH THE ABBASID PERIOD

Scholar	Area of contribution	Main contribution
Al-Khwarizmi	Mathematics	Algebra and mathematical methods
Al-Razi	Medicine	Medical research and writings
Al-Kindi	Philosophy	Development of Islamic philosophy
Al-Jahiz	Literature	Arabic prose and scholarly writing
Hunayn ibn Ishaq	Translation and medicine	Translation of Greek medical works

Al-Battani	Astronomy	Astronomical observations and calculations
Al-Tabari	History and Tafsir	Historical and Qur'anic scholarship
Imam Al-Bukhari	Hadith	Compilation of Sahih al-Bukhari
Imam Muslim	Hadith	Compilation of Sahih Muslim
Imam Abu Hanifa	Islamic jurisprudence	Development of Hanafi jurisprudence

Learning activity: In groups, select four scholars from the table. Research their contributions and prepare a classroom presentation explaining how their work influenced Islamic civilisation.

8.0 FACTORS THAT LED TO THE DECLINE OF THE ABBASID DYNASTY

The Abbasid Dynasty gradually declined due to political, military, economic, administrative and social challenges.

8.1 Weak leadership

- Some later Abbasid caliphs lacked the leadership abilities of earlier rulers.
- Some became heavily dependent on military commanders and court officials.
- Political decisions were increasingly influenced by powerful individuals.
- Weak leadership reduced the authority of the caliph.
- The central government became less effective.

8.2 Succession disputes

- Disagreements arose over who should succeed the caliph.
- Members of the ruling family competed for political power.
- Succession conflicts sometimes resulted in civil wars.
- These conflicts weakened the military and economy.
- Political instability reduced the unity of the empire.

8.3 Growth of independent states

- Some provincial governors gradually gained political independence.
- They established their own dynasties.
- They controlled local taxation and military forces.
- The central government lost revenue and political authority.
- This reduced the geographical extent of Abbasid control.

Examples of independent or semi-independent dynasties included:

- The Aghlabids in North Africa.

- The Tulunids in Egypt.
- The Samanids in Central Asia.
- The Buyids in Persia and Iraq.

8.4 Influence of military commanders

- Military commanders became increasingly powerful.
- Some controlled important government decisions.
- Caliphs sometimes depended on military leaders for protection.
- Rivalry among military groups caused political instability.
- The independence of military commanders weakened central authority.

8.5 Economic decline

- Political instability affected commercial activities.
- Some trade routes became insecure.
- Government revenue declined in certain periods.
- Maintaining large military forces became expensive.
- Agricultural production suffered in some regions.
- Financial difficulties weakened the government.

8.6 Corruption and poor administration

- Some officials abused their positions.
- Mismanagement of government revenue affected public finances.
- Corruption weakened public confidence.
- Some provincial administrators became more concerned with personal interests than public welfare.
- Administrative weaknesses reduced the effectiveness of the government.

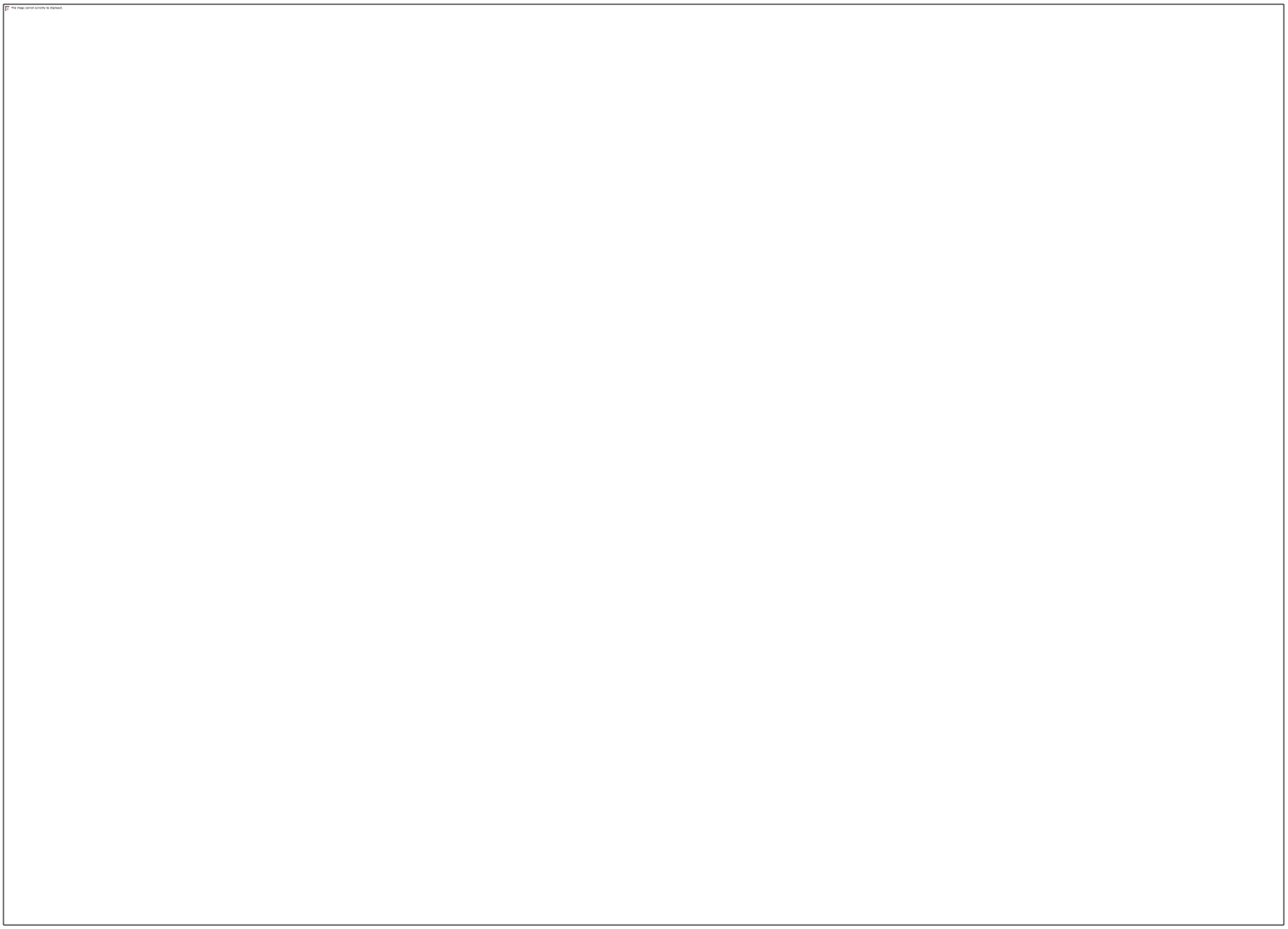
8.7 Religious and political divisions

- Disagreements developed among different Muslim political and religious groups.
- Rival groups sometimes competed for political influence.
- The caliphate experienced tensions over religious authority.
- These divisions weakened political unity.

8.8 Foreign invasions

- The Abbasid territories faced attacks from different external powers.
- Byzantine forces conducted campaigns against parts of the empire.
- Later, the Seljuk Turks gained significant influence over Abbasid political affairs.
- The Mongol invasion eventually destroyed Abbasid political authority in Baghdad.

8.9 The Mongol invasion of Baghdad (1258 CE)



- The Mongols, led by Hulagu Khan, invaded Baghdad in 1258 CE.
- The Abbasid government was unable to organise an effective defence.
- Baghdad was captured after a siege.
- Caliph Al-Musta'sim was killed.
- The city experienced extensive destruction.
- Libraries, buildings and institutions suffered major losses.
- The capture of Baghdad ended the Abbasid Caliphate as an effective political power in the city.

8.10 Excessive military expenditure

- Maintaining large armies required substantial government resources.
- Military commanders demanded payment and privileges.
- Military competition increased government expenditure.
- Financial pressure affected public administration.
- The government struggled to maintain its military strength.

8.11 Loss of control over trade routes

- Political fragmentation affected the security of important trade routes.

- Some regions came under independent rulers.
- Commercial activities were affected by conflict and insecurity.
- Reduced trade income weakened the financial position of the central government.

9.0 THE EFFECTS OF THE DECLINE OF THE ABBASID DYNASTY

The decline of Abbasid political power had several consequences.

1. **Political fragmentation:** Different territories became independent or semi-independent.
2. **Weakening of central authority:** The caliph lost direct control over many provinces.
3. **Economic difficulties:** Political instability affected trade, agriculture and government revenue.
4. **Military insecurity:** Rival military groups competed for political influence.
5. **Destruction of Baghdad:** The Mongol invasion destroyed important institutions and buildings.
6. **Loss of manuscripts:** Many historical and scholarly collections were lost or damaged.
7. **Change in political leadership:** Other Muslim dynasties became dominant in different regions.
8. **Continuation of Islamic civilisation:** Despite the fall of Baghdad, Muslim scholarship and institutions continued to develop in other parts of the world.

10.0 THE LEGACY OF THE ABBASID DYNASTY IN THE MODERN WORLD

The Abbasid Dynasty left a lasting contribution to world civilisation.

10.1 Influence on modern education

- The Abbasid emphasis on scholarship encouraged organised learning.
- Libraries and centres of knowledge helped preserve intellectual heritage.
- Their scholarly tradition influenced later educational institutions.

10.2 Influence on modern mathematics

- Algebra developed significantly through the work of Muslim mathematicians.
- Mathematical methods influenced later scientific research.
- Mathematical knowledge remains essential in engineering, finance and technology.

10.3 Influence on modern medicine

- Medical writings and research contributed to the history of medical education.
- Hospitals and medical institutions helped advance patient care.
- Medical scholars influenced later generations of physicians.

10.4 Influence on science and technology

- Astronomy developed through observation and mathematical calculation.
- Scientific instruments were improved and used.
- Translation encouraged international scientific cooperation.
- Knowledge was passed to later generations.

10.5 Influence on Islamic religious scholarship

- Hadith collections were compiled and preserved.
- Islamic jurisprudence developed.
- Qur'anic interpretation advanced.
- Religious education became more organised.

10.6 Lessons for contemporary Kenya

The history of the Abbasid Dynasty provides important lessons for learners and society in Kenya.

- Education is essential for national development.
- Good leadership promotes unity and stability.
- Religious and cultural diversity can encourage intellectual growth.
- Investment in science and technology supports economic development.
- Proper management of public resources promotes national prosperity.
- Political conflicts can weaken institutions.
- Preservation of historical and cultural heritage is important.
- International cooperation encourages development.

Application to the Kenyan context:

Learners can apply these lessons by participating in school research projects, promoting peaceful coexistence, respecting religious diversity, embracing scientific innovation and developing responsible leadership skills.

11.0 MAP WORK: TERRITORIAL EXTENT OF THE ABBASID DYNASTY



Important geographical regions

Region	Modern geographical location

Iraq	Baghdad and surrounding areas
Persia	Present-day Iran
Arabia	Arabian Peninsula
Syria	Present-day Syria
Palestine	Eastern Mediterranean region
Egypt	North-eastern Africa
Khurasan	Parts of present-day Iran, Afghanistan and Central Asia
Central Asia	Areas of present-day Uzbekistan and neighbouring countries

Class activity

1. Draw an outline map of the Abbasid Caliphate.
2. Mark Baghdad.
3. Show the River Tigris.
4. Indicate the main regions under Abbasid influence.
5. Use different colours to show the areas of direct Abbasid rule and regions that later became independent.

12.0 IMPORTANT TERMS AND THEIR MEANINGS

Term	**Meaning**
Abbasid	A member of the dynasty descended from Al-Abbas
Caliph	Leader of the Muslim community after Prophet Muhammad (PBUH)
Caliphate	Political institution or territory governed by a caliph
Dynasty	A family that rules a country or empire over successive generations
Mawali	Non-Arab converts to Islam, often connected to an Arab patron or community
Bayt al-Hikmah	House of Wisdom, an important Abbasid centre of scholarship
Fiqh	Understanding and interpretation of Islamic jurisprudence

Hadith	Reports concerning the sayings, actions and approvals of Prophet Muhammad (PBUH)
Tafsir	Interpretation and explanation of the Qur'an
Bimaristan	A hospital in the medieval Muslim world
Astronomy	Scientific study of celestial objects and phenomena
Algebra	A branch of mathematics dealing with symbols and equations
Mihna	Official religious examination introduced under Al-Ma'mun
Translation	Converting written or spoken material from one language into another
Civilisation	An advanced society with developed institutions, knowledge and culture
Succession	The process of transferring leadership from one ruler to another

REVISION QUESTIONS

SECTION A: MULTIPLE-CHOICE QUESTIONS

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. The Abbasid Dynasty was established in which year?

A. 632 CE

B. 661 CE

C. 750 CE

D. 1258 CE

2. The Abbasid Dynasty was named after:

A. Abu Muslim

B. Al-Abbas ibn Abd al-Muttalib

C. Harun al-Rashid

D. Abu Ja'far al-Mansur

3. Who was the first Abbasid caliph?

A. Harun al-Rashid

B. Al-Ma'mun

C. Abu al-Abbas al-Saffah

D. Al-Mutawakkil

4. Which battle marked a decisive defeat of the Umayyad forces by the Abbasids?

A. Battle of Badr

B. Battle of Uhud

C. Battle of the Great Zab

D. Battle of Khaybar

5. The Battle of the Great Zab took place in:

A. 632 CE

B. 661 CE

C. 750 CE

D. 786 CE

6. The term Mawali referred mainly to:

A. Muslim military commanders

B. Non-Arab converts to Islam

C. Abbasid caliphs

D. Foreign traders

7. Which city became the main capital of the Abbasid Caliphate?

A. Damascus

B. Cairo

C. Baghdad

D. Makkah

8. Baghdad was founded by:

A. Abu Ja'far al-Mansur

B. Abu al-Abbas al-Saffah

C. Harun al-Rashid

D. Al-Ma'mun

9. Baghdad was founded in:

A. 750 CE

B. 762 CE

C. 786 CE

D. 813 CE

10. Harun al-Rashid ruled between:

A. 750–754 CE

B. 762–775 CE

C. 786–809 CE

D. 813–833 CE

11. Which Abbasid caliph was particularly associated with the promotion of scientific translation and scholarship?

A. Abu al-Abbas al-Saffah

B. Al-Ma'mun

C. Al-Mutawakkil

D. Al-Musta'sim

12. Bayt al-Hikmah is commonly translated as:

A. House of Worship

B. House of Wisdom

C. House of Justice

D. House of Trade

13. One major function of Bayt al-Hikmah was:

A. Training soldiers

B. Collecting and translating scholarly works

C. Collecting agricultural taxes

D. Manufacturing weapons

14. Which of the following scholars is associated with the development of algebra?

A. Al-Khwarizmi

B. Imam Muslim

C. Al-Jahiz

D. Al-Bukhari

15. The word algebra is derived from:

A. Greek

B. Latin

C. Arabic

D. Persian

16. Which Abbasid-era scholar was famous for his medical writings?

A. Al-Razi

B. Abu Muslim

C. Al-Saffah

D. Al-Mansur

17. The medical institutions established in the medieval Muslim world were commonly called:

A. Madrasas

B. Bimaristans

C. Diwans

D. Caravanserais

18. Which branch of knowledge studies planets, stars and other celestial objects?

A. Geography

B. Astronomy

C. Jurisprudence

D. Literature

19. An astrolabe was mainly used for:

A. Agricultural production

B. Astronomical measurements

C. Weaving textiles

D. Building roads

20. Which of the following was a major contribution of the Abbasids to Islamic religious scholarship?

A. Compilation and study of Hadith

B. Abolition of Islamic jurisprudence

C. Ending Qur'anic studies

D. Replacing Arabic with Latin

21. Which of the following is NOT one of the four major Sunni schools of Islamic jurisprudence?

A. Hanafi

B. Maliki

C. Shafi'i

D. Barmaki

22. The Mihna was introduced during the reign of:

A. Harun al-Rashid

B. Al-Ma'mun

C. Abu al-Abbas al-Saffah

D. Abu Ja'far al-Mansur

23. Which of the following was an important economic activity during the Abbasid period?

A. International trade

B. Abandonment of agriculture

C. Closure of markets

D. Elimination of commercial routes

24. One important contribution of Abbasid paper-making developments was:

A. Reduced access to written knowledge

B. Improved production and distribution of books

C. The disappearance of libraries

D. The destruction of manuscripts

25. Which of the following contributed to the decline of the Abbasid Dynasty?

A. Strong central leadership throughout the period

B. Political stability in all provinces

C. Succession disputes

D. Complete economic independence of all provinces

26. Which external power captured Baghdad in 1258 CE?

A. Romans

B. Mongols

C. Portuguese

D. British

27. Who led the Mongol invasion of Baghdad in 1258 CE?

A. Hulagu Khan

B. Charlemagne

C. Abu Muslim

D. Al-Mansur

28. Which river flows through Baghdad?

A. Nile

B. Tigris

C. Jordan

D. Euphrates only

29. One important lesson from the decline of the Abbasid Dynasty is that:

A. Political divisions always strengthen nations

B. Poor leadership has no consequences

C. Unity and responsible leadership are essential for stability

D. Education weakens society

30. The Abbasid Dynasty is historically remembered mainly for its contribution to:

A. The development of Islamic civilisation and scholarship

B. The abolition of education

C. The end of international trade

D. The elimination of scientific research

SECTION B: STRUCTURED QUESTIONS

Instructions: Answer all questions. Write your answers clearly and provide relevant examples where necessary.

QUESTION 1: THE RISE OF THE ABBASID DYNASTY (8 MARKS)

a) Define the term Abbasid Dynasty. (2 marks)

b) Explain three factors that contributed to the rise of the Abbasid Dynasty. (3 marks)

c) Explain three reasons why non-Arab Muslims supported the Abbasid Revolution. (3 marks)

QUESTION 2: ABU AL-ABBAS AL-SAFFAH (6 MARKS)

a) Identify the first Abbasid caliph. (1 mark)

b) Explain three contributions of Abu al-Abbas al-Saffah to the establishment of the Abbasid Dynasty. (3 marks)

c) State two challenges he faced during his reign. (2 marks)

QUESTION 3: HARUN AL-RASHID (8 MARKS)

a) State the period during which Harun al-Rashid ruled. (1 mark)

b) Explain four contributions of Harun al-Rashid to the development of the Abbasid Dynasty. (4 marks)

c) Describe three ways in which his reign promoted economic development. (3 marks)

QUESTION 4: AL-MA'MUN AND THE HOUSE OF WISDOM (8 MARKS)

a) Identify the Abbasid caliph associated with the promotion of Bayt al-Hikmah. (1 mark)

b) Explain three contributions of Al-Ma'mun to the development of scholarship. (3 marks)

c) Explain four ways in which the House of Wisdom contributed to Islamic civilisation. (4 marks)

QUESTION 5: ACHIEVEMENTS OF THE ABBASID DYNASTY (10 MARKS)

a) Explain five contributions of the Abbasid Dynasty to the development of Islamic civilisation. (5 marks)

b) Describe five contributions made by Muslim scholars during the Abbasid intellectual period. (5 marks)

QUESTION 6: DECLINE AND LEGACY OF THE ABBASID DYNASTY (10 MARKS)

a) Explain four factors that contributed to the decline of the Abbasid Dynasty. (4 marks)

b) Describe the events that led to the fall of Baghdad in 1258 CE. (3 marks)

c) Explain three lessons that modern Kenyan society can learn from the history of the Abbasid Dynasty. (3 marks)

ANSWER GUIDE AND MARKING SCHEME

SECTION A: MULTIPLE-CHOICE ANSWERS

Question	Answer	Question	Answer
1	C	16	A
2	B	17	B

3	C	18	B
4	C	19	B
5	C	20	A
6	B	21	D
7	C	22	B
8	A	23	A
9	B	24	B
10	C	25	C
11	B	26	B
12	B	27	A
13	B	28	B
14	A	29	C
15	C	30	A

SECTION B: SUGGESTED MARKING SCHEME

QUESTION 1 (8 MARKS)

a) The Abbasid Dynasty was the second major Islamic caliphate established in 750 CE after overthrowing the Umayyad Dynasty. (2)

b) Any three:

- Dissatisfaction with Umayyad leadership.
- Discrimination against non-Arab Muslims.
- Opposition from supporters of the Prophet's family.
- Weaknesses in Umayyad administration.
- Tribal conflicts.
- Effective Abbasid organisation.
- Military victories. (3 × 1 = 3)

c) Any three:

- They wanted equal treatment among Muslims.

- They wanted greater political participation.
- They opposed discriminatory taxation and administration.
- They hoped for improved social status.
- They supported the Abbasid promises of justice and equality. (3 × 1 = 3)

QUESTION 2 (6 MARKS)

a) Abu al-Abbas al-Saffah. (1)

b) Any three:

- Established the Abbasid Caliphate.
- Consolidated Abbasid political authority.
- Appointed government administrators.
- Strengthened the military.
- Established the new ruling tradition.
- Worked towards political unity. (3 × 1 = 3)

c) Any two:

- Resistance from Umayyad supporters.
- Political rivalry within the ruling family.
- Administrative challenges.
- Maintaining unity in the empire.
- Military opposition. (2 × 1 = 2)

QUESTION 3 (8 MARKS)

a) 786–809 CE. (1)

b) Any four:

- Supported education and scholarship.
- Promoted international relations.
- Improved government administration.
- Encouraged trade and commerce.
- Supported agricultural development.
- Promoted religious scholarship.
- Improved public facilities.
- Strengthened military organisation. (4 × 1 = 4)

c) Any three:

- Encouraged international trade.
- Supported agricultural production.
- Improved trade routes.

- Promoted markets and commercial activities.
- Encouraged irrigation.
- Maintained diplomatic relationships that facilitated exchange. (3 × 1 = 3)

QUESTION 4 (8 MARKS)

a) Al-Ma'mun. (1)

b) Any three:

- Supported the House of Wisdom.
- Encouraged translation of scientific works.
- Promoted mathematics.
- Supported astronomy.
- Encouraged medical research.
- Promoted philosophy.
- Supported scholars and researchers. (3 × 1 = 3)

c) Any four:

- Preserved ancient manuscripts.
- Translated Greek, Persian and Indian works.
- Promoted scientific research.
- Encouraged intellectual exchange.
- Supported mathematics and astronomy.
- Provided access to scholarly resources.
- Contributed to the development of Arabic scholarship. (4 × 1 = 4)

QUESTION 5 (10 MARKS)

a) Any five:

- Development of education and scholarship.
- Advancement of Islamic religious sciences.
- Development of mathematics and algebra.
- Advancement of medicine.
- Development of astronomy.
- Development of geography.
- Growth of Arabic literature.
- Development of architecture.
- Expansion of international trade.
- Improvement of agriculture. (5 × 1 = 5)

b) Any five:

- Al-Khwarizmi – algebra and mathematics.
- Al-Razi – medicine.
- Al-Kindi – philosophy.
- Al-Jahiz – Arabic literature.
- Hunayn ibn Ishaq – translation and medicine.
- Al-Battani – astronomy.
- Al-Tabari – history and Qur'anic interpretation.
- Imam Al-Bukhari – Hadith compilation.
- Imam Muslim – Hadith compilation.
- Imam Abu Hanifa – Islamic jurisprudence. (5 × 1 = 5)

QUESTION 6 (10 MARKS)

a) Any four:

- Weak leadership.
- Succession disputes.
- Political fragmentation.
- Military interference.
- Economic decline.
- Corruption.
- Religious and political divisions.
- Foreign invasions.
- Loss of control over trade routes. (4 × 1 = 4)

b) Any three:

- The Mongols under Hulagu Khan invaded Baghdad in 1258 CE.
- They laid siege to the city.
- Abbasid forces failed to defend the capital.
- Baghdad was captured.
- Caliph Al-Musta'sim was killed.
- Important buildings and libraries were destroyed or damaged. (3 × 1 = 3)

c) Any three:

- Good leadership promotes national stability.
- Education is essential for development.
- Unity strengthens society.
- Accountability prevents corruption.
- Proper management of public resources promotes prosperity.

- Scientific research supports innovation.
- Peaceful coexistence promotes development. (3 × 1 = 3)

17.0 ADDITIONAL ENRICHMENT ACTIVITIES

Activity 1: Historical research

Research the life and contributions of Al-Khwarizmi. Explain how his mathematical work continues to influence modern education and technology.

Activity 2: Debate

Debate the motion:

The success of the Abbasid Dynasty was mainly due to its promotion of education and scholarship.

Activity 3: Creative work

Prepare a wall chart showing ten achievements of the Abbasid Dynasty. Include illustrations of Baghdad, libraries, mathematics, medicine, astronomy and architecture.

Activity 4: Kenyan application

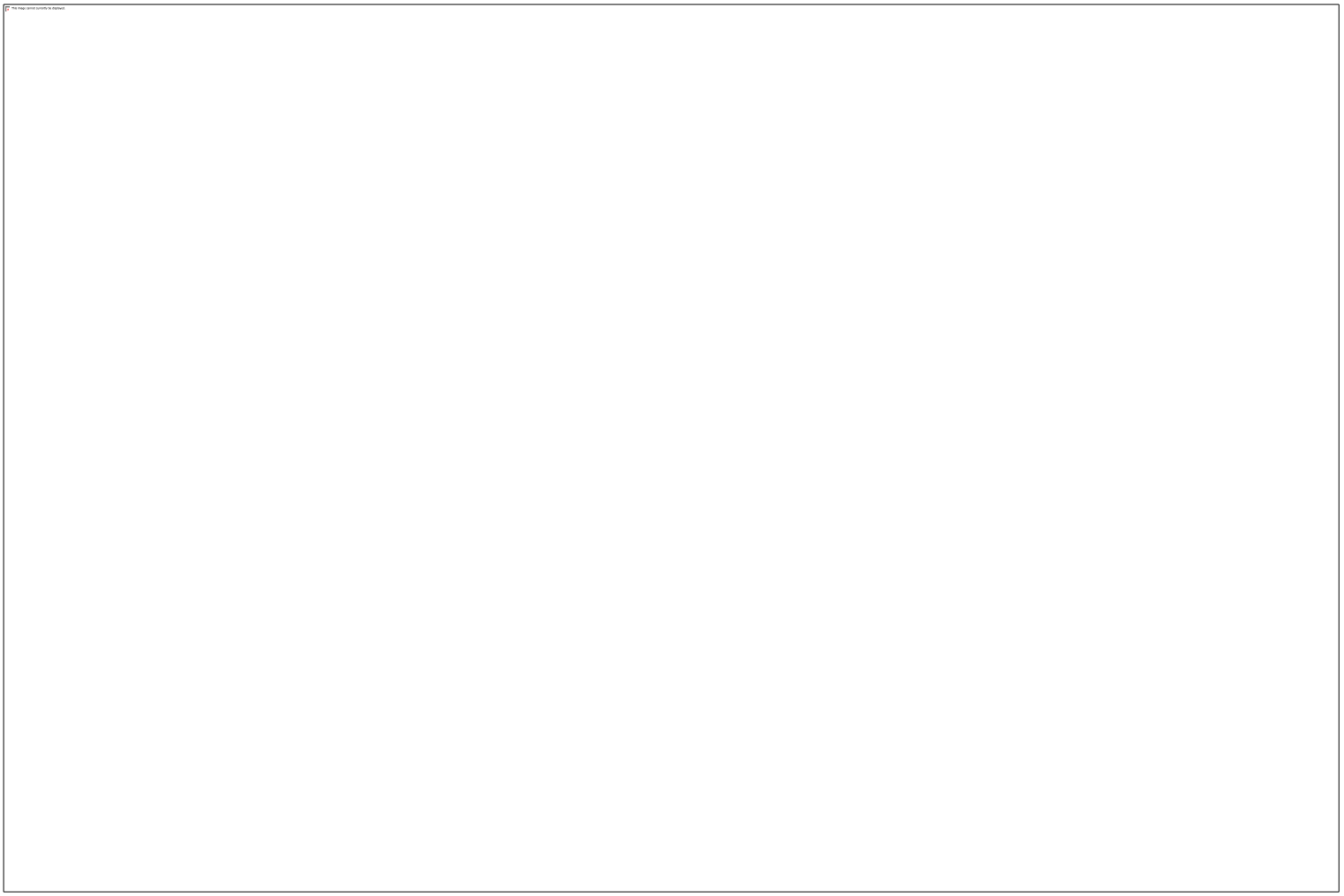
Discuss five ways in which Kenya can apply lessons from the Abbasid Golden Age to improve education, science, innovation and national development.

Activity 5: Digital literacy

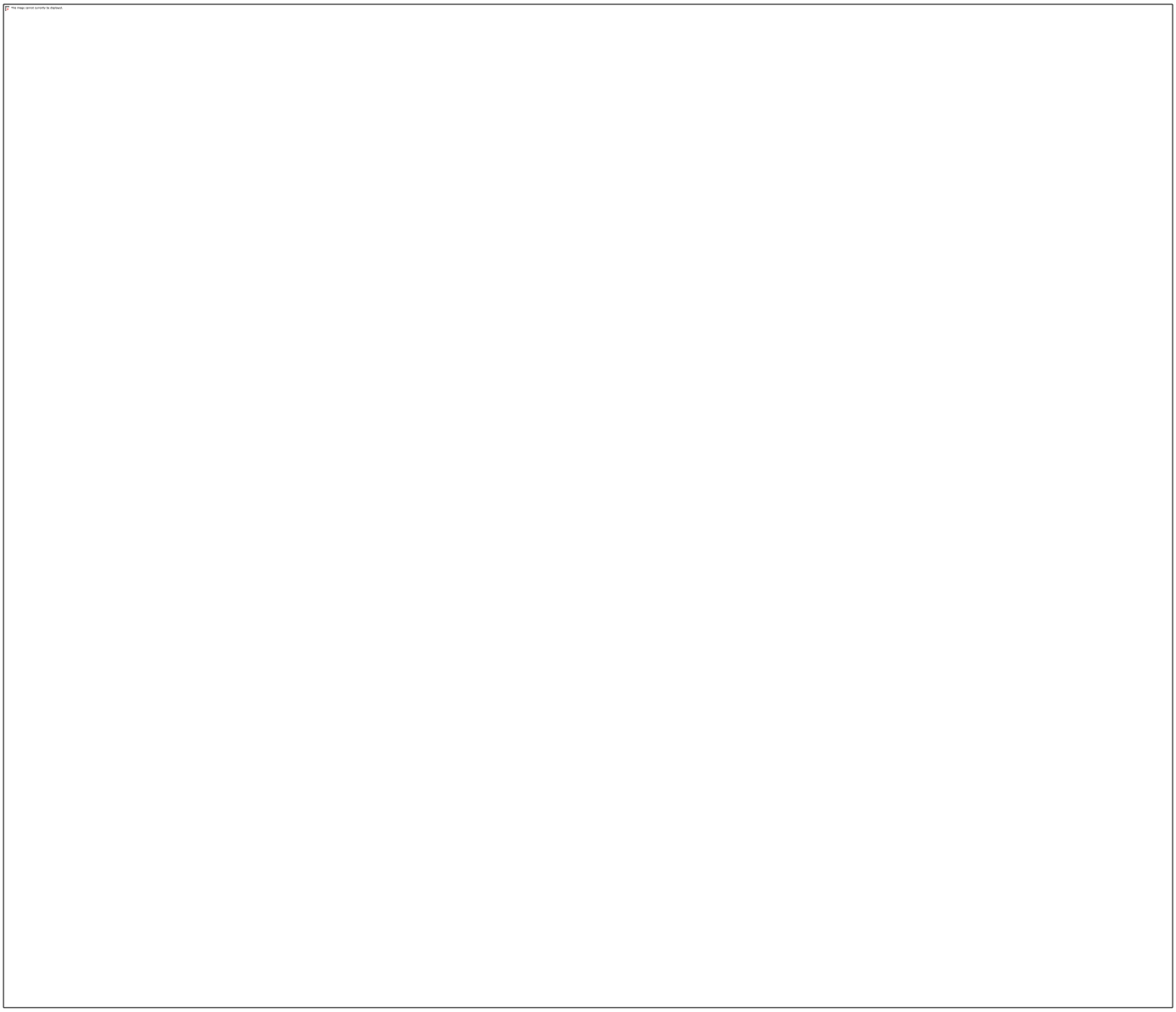
Prepare a short digital presentation on the contributions of Abu al-Abbas al-Saffah, Harun al-Rashid and Al-Ma'mun.

STRAND 4.0: ISLAMIC HISTORY AND CIVILISATION

SUB-STRAND 4.2: THE FATIMID DYNASTY







THE FATIMID DYNASTY

Rise, Leadership, Achievements and Decline

Comprehensive Competency-Based Learning Notes

Grade 11 • Islamic Religious Education • Kenyan Senior School

1.0 Introduction to the Fatimid Dynasty

1.1 Meaning of the Fatimid Dynasty

The Fatimid Dynasty was an Islamic ruling dynasty that established a powerful caliphate in North Africa and later expanded its authority into Egypt and other parts of the Middle East.

- The dynasty was established in 909 CE in North Africa.
- It was founded by Abu Muhammad Abdullah al-Mahdi Billah.
- The Fatimids belonged to the Ismaili branch of Shia Islam.
- They traced their ancestry to Fatimah (RA), the daughter of Prophet Muhammad (PBUH), and Ali ibn Abi Talib (RA).
- The dynasty claimed religious and political leadership over the Muslim community.
- Its capital was initially in North Africa before being transferred to Cairo in Egypt.

- The Fatimid Caliphate became one of the most influential Islamic political and cultural powers during the medieval period.
- It existed until 1171 CE, when Salahuddin al-Ayyubi ended Fatimid rule in Egypt.

Definition of a dynasty: A dynasty is a succession of rulers belonging to the same family or lineage who govern a country or territory over a period of time.

Definition of a caliphate: A caliphate is an Islamic system of government led by a caliph who exercises political leadership and, historically, claims religious authority over Muslims.

1.2 Origin of the Name Fatimid

The name Fatimid was derived from Fatimah (RA), the daughter of Prophet Muhammad (PBUH).

The Fatimids claimed descent from Fatimah and her husband Ali ibn Abi Talib (RA).

Their claim to the Prophet's family lineage helped them establish religious legitimacy among their supporters.

1.3 Historical Background

Before the establishment of the Fatimid Dynasty, the Abbasid Caliphate dominated much of the Muslim world from Baghdad.

However, political disagreements, administrative challenges and dissatisfaction with Abbasid leadership created opportunities for rival movements.

The Ismaili movement gradually developed a strong following in different parts of the Muslim world.

Its missionaries, known as *du'at* (singular: *da'i*), spread Ismaili teachings and mobilised supporters.

In 909 CE, Abu Muhammad Abdullah al-Mahdi Billah established the Fatimid Caliphate in North Africa.

The dynasty later expanded into Egypt under Caliph al-Mu'izz li-Din Allah in 969 CE.

Cairo became the new Fatimid capital and an important centre of Islamic civilisation.

2.0 Historical Development and Territorial Expansion

2.1 Establishment of the Fatimid Caliphate

The Fatimid Caliphate was established in 909 CE in present-day Tunisia.

Its establishment followed the successful Ismaili political and religious movement in North Africa.

The first Fatimid capital was Al-Mahdiyya, a fortified coastal city in present-day Tunisia.

The city was developed to serve as:

- The political headquarters of the Fatimid rulers.
- A centre for government administration.
- A military stronghold.
- A centre for trade and maritime activities.
- A centre for the spread of Ismaili teachings.

2.2 Expansion into Egypt

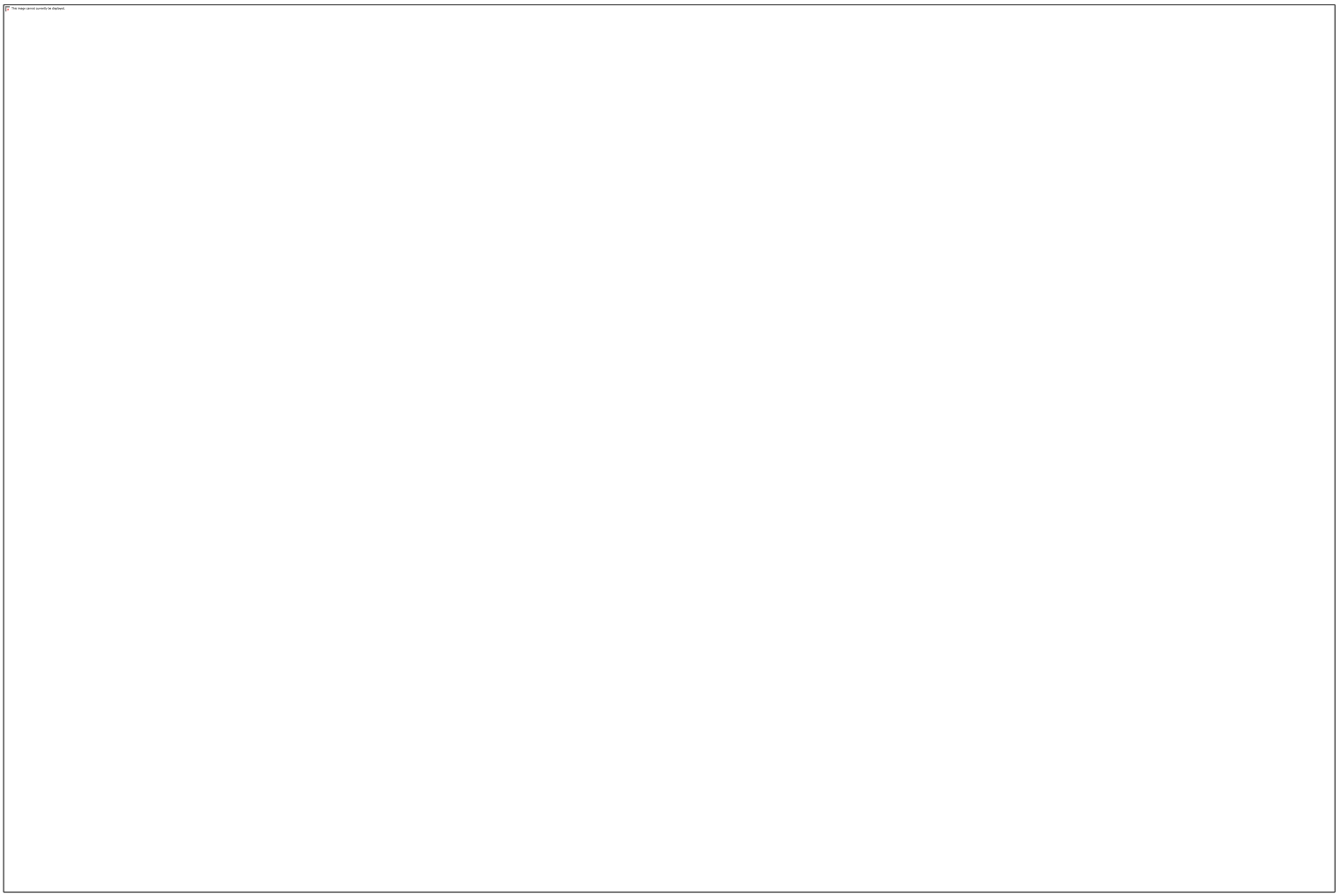
Egypt was strategically important because of its geographical position, agricultural production and commercial activities.

In 969 CE, Fatimid forces led by General Jawhar al-Siqilli conquered Egypt during the reign of Caliph al-Mu'izz li-Din Allah.

The conquest opened a new chapter in Fatimid history.

The Fatimids:

1. Established a new capital known as Cairo.
2. Built a major mosque that became Al-Azhar Mosque.
3. Strengthened their administration in Egypt.
4. Expanded commercial relations with other regions.
5. Developed Egypt into the political centre of their empire.



2.3 Major Territories Controlled by the Fatimids

At different periods, the Fatimid Dynasty controlled or exercised influence over several territories.

These included:

1. **Tunisia:** The original centre of Fatimid political authority.
2. **Libya:** Parts of the region came under Fatimid influence during their expansion.
3. **Egypt:** Became the main political centre after the conquest of 969 CE.
4. **Sicily:** Fatimid influence continued through regional political and administrative connections, although control changed over time.

5. **Syria:** Several important cities and territories came under Fatimid control at different times.
6. **Palestine:** The Fatimids controlled Jerusalem and other important areas during certain periods.
7. **Hejaz:** Fatimid influence extended to the holy cities of Makkah and Madinah during parts of their rule.

Important historical note: Fatimid territorial control was not constant. Some regions were governed directly, while others recognised Fatimid authority for shorter periods.

3.0 Factors That Led to the Rise of the Fatimid Dynasty

The rise of the Fatimid Dynasty was influenced by political, religious, social, economic and military factors. These factors created favourable conditions for the establishment of a new Islamic ruling dynasty in North Africa.

3.1 Political Factors

1. **Weakness of the Abbasid Caliphate**

- The Abbasid Caliphate experienced political instability and internal disagreements.
- Some provincial governors became increasingly independent.
- The central government in Baghdad struggled to maintain effective control over distant territories.
- This weakened the political influence of the Abbasids and created opportunities for rival dynasties.

2. **Decline of the Aghlabid Dynasty**

- The Aghlabids ruled parts of North Africa, particularly Ifriqiya, from their base in Tunisia.
- Towards the end of their rule, they faced political dissatisfaction and weakening authority.
- Their inability to maintain strong political control created an opportunity for the Fatimid movement to gain power.

3. **Desire for an Alternative Islamic Leadership**

- Some Muslims were dissatisfied with the political and religious leadership of the Abbasids.
- The Fatimid movement presented an alternative system of Islamic leadership.
- Its leaders attracted supporters who believed in the leadership of the Prophet's family.

4. **Political Organisation of the Ismaili Movement**

- The Ismaili movement developed an organised network of missionaries.
- These missionaries spread Fatimid teachings and mobilised communities.
- Their activities helped create political support for the establishment of the dynasty.

3.2 Religious Factors

1. **Claim of Descent from Prophet Muhammad (PBUH)**

- The Fatimids claimed descent from Prophet Muhammad (PBUH) through Fatimah (RA) and Ali ibn Abi Talib (RA).
- This ancestry gave the dynasty religious legitimacy among its followers.
- Supporters regarded the Fatimid rulers as members of the Prophet's family.

2. **Growth of Ismaili Shia Islam**

- Ismaili Islam attracted followers in different parts of the Muslim world.
- Its teachings emphasised the spiritual and religious leadership of the Imams.
- The growing number of supporters strengthened the Fatimid movement.

3. **Missionary Activities**

- Ismaili missionaries, known as *du'at*, spread religious teachings.
- They travelled to different communities to explain Ismaili beliefs.
- They established networks of supporters who helped the movement gain political influence.

4. **Religious Dissatisfaction**

- Some communities were dissatisfied with the religious and political direction of existing rulers.
- The Fatimids offered an alternative form of Islamic leadership.
- This attracted people who supported their religious claims.

3.3 Military Factors

1. **Military Organisation**

- The Fatimid movement developed organised military forces.
- These forces helped it establish political authority in North Africa.
- Military organisation enabled the dynasty to defend its territories.

2. **Leadership of Abu Abdullah al-Shi'i**

- Abu Abdullah al-Shi'i was an important Ismaili missionary and organiser.
- He mobilised the Kutama Berbers of North Africa.
- His military and political activities contributed significantly to the defeat of the Aghlabids.

3. **Support from the Kutama Berbers**

- The Kutama Berbers provided important military support.
- Their participation strengthened the Fatimid movement.
- They played a significant role in the establishment of the dynasty in 909 CE.

3.4 Social Factors

1. **Dissatisfaction among Local Communities**

- Some North African communities were unhappy with existing political authorities.
- Heavy taxation and administrative challenges contributed to dissatisfaction.
- The Fatimid movement took advantage of this situation to gain support.

2. **Desire for Social Change**

- Some people hoped for a government that would address their concerns.
- The Fatimid movement attracted supporters by promising a different system of leadership.
- This helped expand its influence.

3. **Influence of Religious Teachers**

- Religious teachers and missionaries influenced public opinion.
- Their teachings helped communities understand and support the Fatimid movement.
- Religious networks strengthened the movement's social foundation.

3.5 Economic and Geographical Factors

1. **Strategic Location of North Africa**

- North Africa was strategically located between the Mediterranean region and the African interior.
- This position encouraged commercial and cultural interactions.
- Control of important trade routes strengthened the political and economic position of the Fatimids.

2. **Agricultural Resources**

- North African territories had agricultural resources that supported populations and armies.
- Agricultural production provided revenue for government activities.

3. **Trade Opportunities**

- The Mediterranean Sea connected North Africa with Europe and other regions.
- Trade generated wealth that supported political expansion.
- Commercial activities helped strengthen Fatimid economic power.

Summary of the factors behind the rise

Category	Major contributing factor
Political	Weakness of Abbasid and Aghlabid authority
Religious	Growth of Ismaili Shia Islam
Military	Support of the Kutama Berbers
Social	Dissatisfaction with existing rulers
Economic	Trade and agricultural resources
Leadership	Organisation by Abu Abdullah al-Shi'i and establishment by al-Mahdi

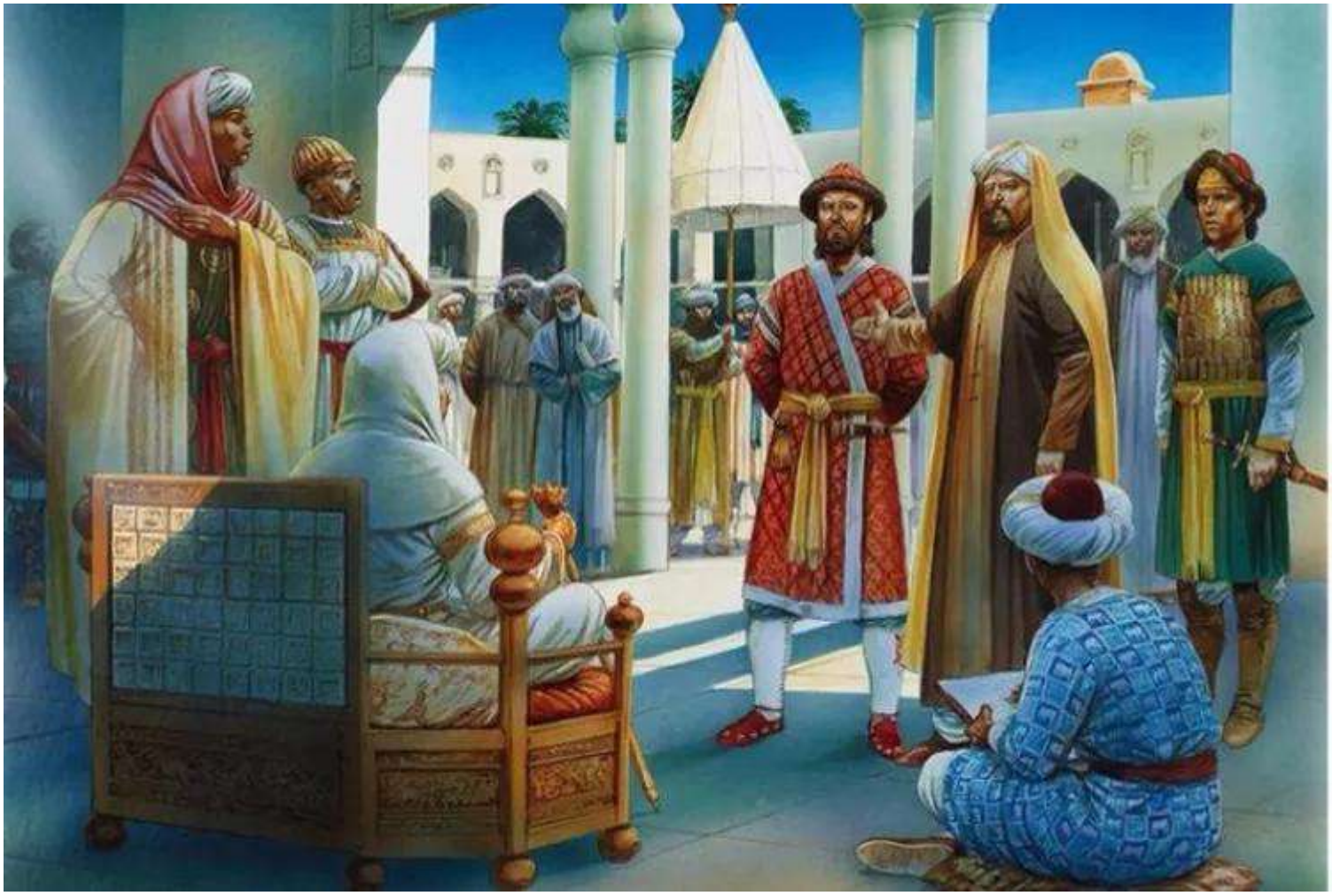
4.0 Contributions of Selected Fatimid Caliphs

The development of the Fatimid Dynasty was influenced by several caliphs who provided political leadership, promoted education, expanded territories and strengthened Islamic civilisation.

The three important Fatimid caliphs studied in this sub-strand are:

1. Abu Muhammad al-Mahdi Billah.
2. Mu'izz li-Din Allah.
3. Al-Mustansir Billah.

4.1 Abu Muhammad Abdullah al-Mahdi Billah (909–934 CE)



Who was Abu Muhammad al-Mahdi Billah?

Abu Muhammad Abdullah al-Mahdi Billah was the founder and first caliph of the Fatimid Dynasty.

He established the Fatimid Caliphate in North Africa in 909 CE.

He was an important religious and political leader whose leadership laid the foundation for the expansion of the dynasty.

Contributions of Abu Muhammad al-Mahdi Billah

1. Establishment of the Fatimid Caliphate

- He established the Fatimid Caliphate in 909 CE.
- His leadership marked the beginning of Fatimid political authority.
- He created an alternative caliphate to the Abbasid government in Baghdad.
- His establishment of the dynasty provided a foundation for future Fatimid rulers.

2. Strengthening Ismaili Shia Islam

- He promoted Ismaili religious teachings.
- He strengthened the religious identity of the Fatimid state.
- He supported the activities of religious scholars and missionaries.
- His leadership helped spread Ismaili influence in North Africa.

3. Establishment of Al-Mahdiyya

- He founded Al-Mahdiyya in present-day Tunisia.
- The city became an important Fatimid capital.
- It served as a political and administrative centre.
- Its coastal location also supported trade and military activities.

4. Development of Government Administration

- He established administrative structures to manage the new state.
- He appointed officials to assist in government activities.
- He strengthened the central authority of the caliph.
- These arrangements helped the dynasty maintain political control.

5. Territorial Expansion

- He consolidated Fatimid authority in parts of North Africa.
- He strengthened the dynasty's political influence.
- His government provided a foundation for later territorial expansion.

6. Promotion of Military Organisation

- He maintained military forces to protect the dynasty.
- He strengthened the relationship between the government and its military supporters.
- This helped defend Fatimid territories against external threats.

7. Establishment of a Lasting Political Legacy

- He created a dynasty that lasted for more than two and a half centuries.
- His leadership enabled later Fatimid caliphs to develop Egypt into a major centre of Islamic civilisation.
- His achievements influenced the political history of medieval Islam.

Lessons from the leadership of al-Mahdi

- Importance of visionary leadership.
- Value of political organisation.
- Importance of establishing stable institutions.
- Role of religious identity in political movements.
- Importance of strategic planning in nation-building.

4.2 Mu'izz li-Din Allah (953–975 CE)



Who was Mu'izz li-Din Allah?

Mu'izz li-Din Allah was the fourth Fatimid caliph. He ruled from 953 to 975 CE.

He is remembered for expanding the Fatimid Empire into Egypt and making Cairo the centre of Fatimid political authority.

His reign marked a major turning point in the history of the Fatimid Dynasty.

Contributions of Mu'izz li-Din Allah

1. Conquest of Egypt

- During his reign, Fatimid forces conquered Egypt in 969 CE.
- The conquest was led by General Jawhar al-Siqilli.
- Egypt became the most important territory in the Fatimid Empire.
- This expansion increased the political and economic influence of the dynasty.

2. Establishment of Cairo

- General Jawhar founded Cairo in 969 CE on behalf of al-Mu'izz.
- The city became the new Fatimid administrative and political centre.
- Al-Mu'izz later moved his court and government to Cairo in 973 CE.
- Cairo developed into an important centre of Islamic civilisation.



3. Promotion of Education

- His reign supported the development of educational institutions.
- Al-Azhar Mosque, established during the conquest of Egypt, developed into an important centre of Islamic learning.
- Scholars and religious teachers contributed to the intellectual growth of Cairo.
- Education helped strengthen the cultural influence of the Fatimid state.

4. Strengthening Government Administration

- He developed government institutions in Egypt.
- He organised administrative activities to manage the expanding empire.
- He appointed officials to oversee different government departments.
- His leadership strengthened central authority.

5. Promotion of Trade and Commerce

- He encouraged commercial activities within the empire.
- Egypt's geographical position connected Mediterranean and Red Sea trade networks.
- The growth of commerce increased government revenue.
- Trade encouraged interaction between different cultures and communities.

6. Promotion of Religious and Cultural Activities

- He supported the development of Fatimid religious institutions.
- He encouraged scholarship and intellectual activities.
- Cairo became a centre for religious discussions and cultural exchange.
- His reign strengthened the identity of the Fatimid state.

7. Expansion of Fatimid Political Influence

- The conquest of Egypt increased Fatimid influence in the eastern Mediterranean.
- The dynasty gained greater access to important commercial and strategic routes.
- Egypt provided a strong foundation for further political expansion.

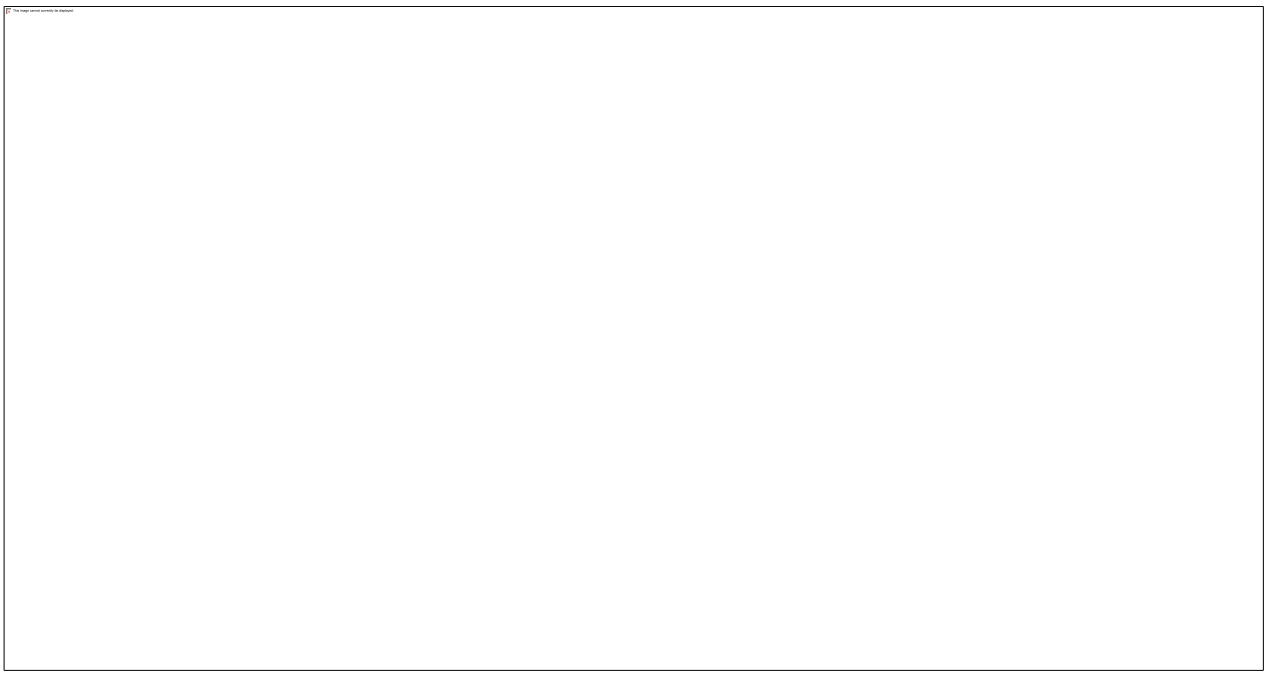
8. Development of Cairo as an Islamic Heritage Centre

- Cairo became the main centre of Fatimid civilisation.
- Its mosques, educational institutions and administrative buildings strengthened Islamic heritage.
- The city later developed into one of the most important centres of Islamic scholarship.

Lessons from the leadership of Mu'izz li-Din Allah

- Importance of strategic leadership.
- Value of education in national development.
- Importance of trade and economic planning.
- Need for effective administration.
- Role of cultural institutions in preserving civilisation.

4.3 Al-Mustansir Billah (1036–1094 CE)



Who was Al-Mustansir Billah?

Al-Mustansir Billah was an important Fatimid caliph who ruled from 1036 to 1094 CE.

His reign lasted approximately 58 years, making it one of the longest reigns in Islamic history.

He ruled during a period when the Fatimid Empire experienced both considerable influence and serious political and economic challenges.

Contributions of Al-Mustansir Billah

1. Long Period of Political Leadership

- He provided leadership to the Fatimid state for nearly six decades.
- His reign witnessed major political and administrative developments.
- The long period of his rule made him one of the most significant Fatimid caliphs.

2. Support for Education and Scholarship

- His reign witnessed the continued development of educational institutions.
- Scholars and religious teachers contributed to Islamic intellectual activities.
- Fatimid institutions supported the preservation and transmission of knowledge.

3. Development of Dar al-Ilm

- Dar al-Ilm, also known as the House of Knowledge, was established in Cairo in 1005 CE during the reign of al-Hakim bi-Amr Allah.
- The institution continued to be an important part of the Fatimid intellectual tradition during the period of al-Mustansir.
- It supported the study of religious and other scholarly subjects.
- It contributed to the development of libraries and intellectual activities.

4. Restoration of Political Stability

- During his reign, the Fatimid state experienced serious political instability.
- In 1074 CE, he appointed Badr al-Jamali to restore order and strengthen government administration.
- Badr al-Jamali reorganised the army and administration.
- These measures helped restore some political stability in Egypt.

5. Strengthening of Cairo

- Cairo remained an important political and commercial centre during his reign.
- The city continued to attract scholars, traders and visitors.
- Fatimid institutions helped preserve its importance in Islamic civilisation.

6. Support for Islamic Architecture and Institutions

- Fatimid religious and public institutions continued to serve communities.
- Mosques and educational facilities supported religious instruction.
- Architectural developments during the broader Fatimid period became part of Egypt's Islamic heritage.

7. Promotion of Intellectual Activities

- Religious discussions and scholarly activities continued in Cairo.

- Libraries and educational institutions contributed to knowledge preservation.
- The Fatimid intellectual tradition influenced later Islamic scholarship.

Challenges during the reign of al-Mustansir

Although al-Mustansir had a long reign, his government experienced major difficulties.

These included:

- Severe economic hardship.
- Food shortages and famine in Egypt.
- Political disagreements within the government.
- Military instability.
- Competition among different political and military groups.
- Succession disagreements within the Ismaili community.

Lessons from the leadership of al-Mustansir

- Long leadership does not automatically guarantee political stability.
- Governments must manage economic resources responsibly.
- Education and scholarship are important for civilisation.
- Strong administration is essential for national development.
- Political succession should be handled carefully.

4.4 Comparison of the Three Fatimid Caliphs

Caliph	Period of rule	Major contribution
Al-Mahdi Billah	909–934 CE	Founded the Fatimid Caliphate
Mu'izz li-Din Allah	953–975 CE	Conquered Egypt and established Cairo as the capital
Al-Mustansir Billah	1036–1094 CE	Long reign and restoration efforts under Badr al-Jamali

Think and discuss: How did the leadership of these three caliphs contribute differently to the development of the Fatimid Dynasty?

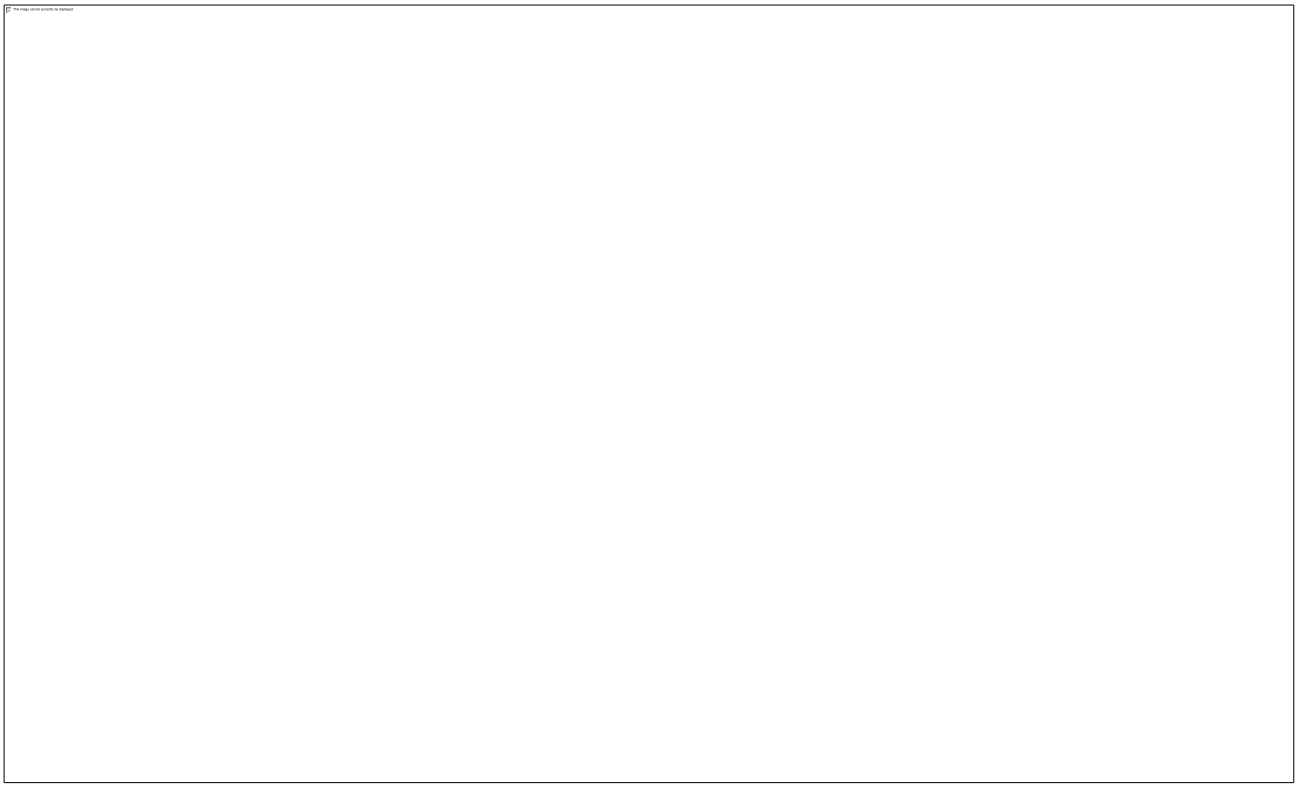
5.0 Achievements of the Fatimid Dynasty in the Development of Islamic Heritage

5.1 Meaning of Islamic Heritage

Islamic heritage refers to the religious, intellectual, cultural, political, architectural and social contributions that Muslims have developed and preserved throughout history.

The Fatimid Dynasty made important contributions to Islamic heritage, particularly in Egypt and North Africa.

5.2 Educational Achievements



1. Establishment and Development of Al-Azhar

- Al-Azhar Mosque was founded in Cairo in 970 CE.
- It was completed and opened for worship in 972 CE.
- It became an important centre of Islamic religious instruction.
- It supported the training of religious scholars and teachers.
- It contributed to the preservation of Islamic knowledge.
- Over time, Al-Azhar developed into one of the most influential Islamic educational institutions in the world.

2. Promotion of Islamic Scholarship

- The Fatimids supported scholars and religious teachers.
- They encouraged the study of Islamic theology and jurisprudence.
- Their institutions promoted intellectual discussions.
- These activities contributed to the development of Islamic scholarship.

3. Establishment of Dar al-Ilm

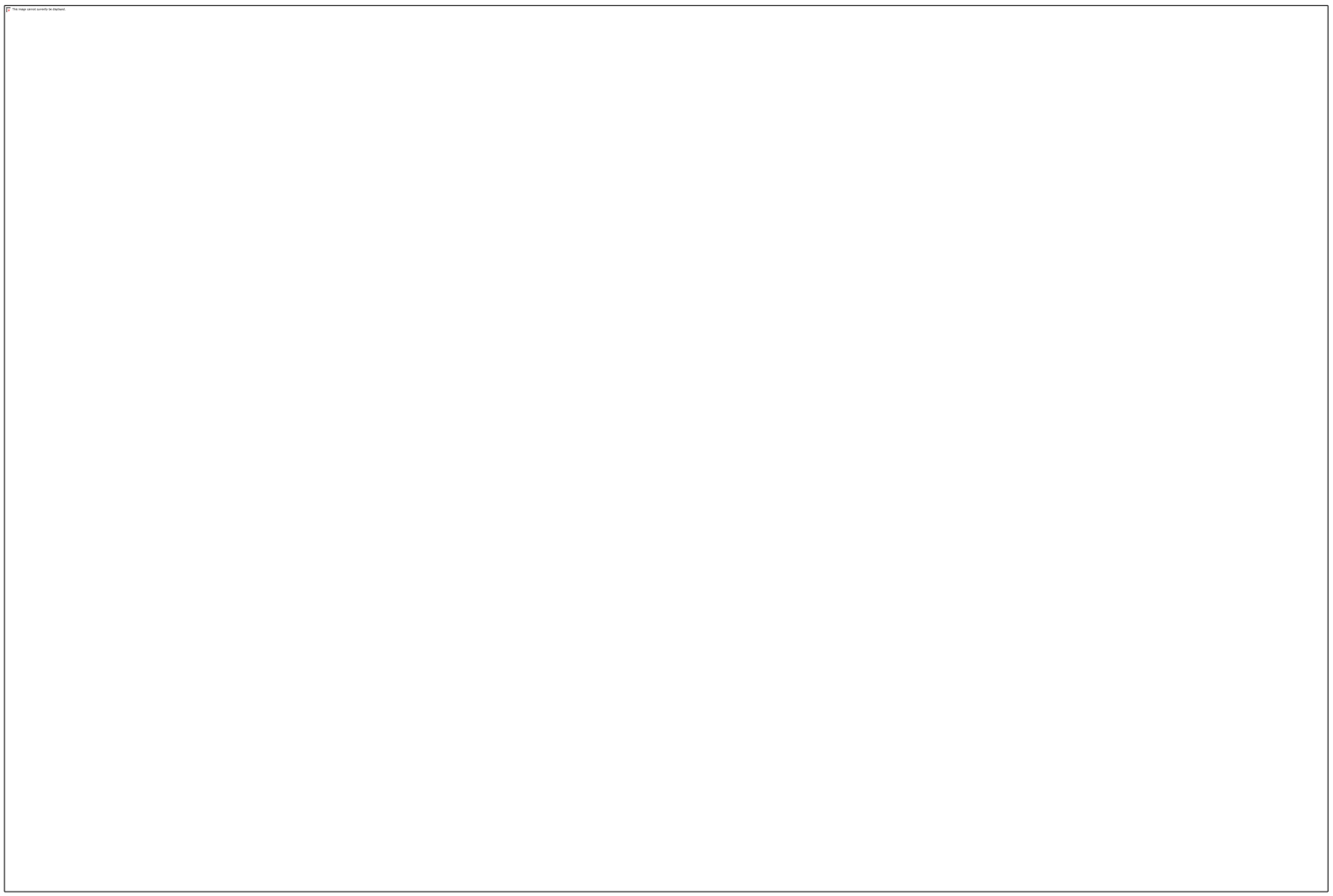
- Dar al-Ilm was established in 1005 CE during the reign of Caliph al-Hakim bi-Amr Allah.
- It was also called Dar al-Hikma or the House of Wisdom.
- It provided access to books and scholarly resources.
- It supported learning in religious and other academic disciplines.
- It contributed to the development of Cairo as an intellectual centre.

4. Preservation of Books and Manuscripts

- Fatimid institutions supported libraries.

- Scholars copied and preserved manuscripts.
- Religious and historical knowledge was transmitted to later generations.
- This strengthened the preservation of Islamic intellectual heritage.

5.3 Architectural Achievements





The Fatimids made important contributions to Islamic architecture.

Their architectural achievements included:

1. **Construction of Al-Azhar Mosque**
   - It became one of the most important examples of Fatimid religious architecture.
   - It served as a place of worship and learning.
2. **Construction of Al-Hakim Mosque**
   - It was begun during the reign of Caliph al-Aziz and completed during the reign of al-Hakim.
   - It became an important landmark of Fatimid Cairo.
3. **Construction of City Gates**
   - The Fatimids developed defensive gates around Cairo.
   - Bab al-Futuh, Bab al-Nasr and Bab Zuweila became important historical structures.
   - These gates strengthened the city's defence and architectural identity.
4. **Development of Mosques**
   - The dynasty constructed and supported religious buildings.
   - Mosques provided places for worship and community activities.

- Their architectural designs influenced later Islamic buildings.

5. **Development of Palaces and Public Buildings**

- Fatimid rulers constructed palaces and administrative buildings.
- These structures reflected the political authority and artistic achievements of the dynasty.

5.4 Economic Achievements

1. **Promotion of International Trade**

- Egypt became an important centre of international commerce.
- The Fatimids promoted trade across the Mediterranean Sea and Red Sea.
- Traders interacted with communities from Africa, Asia and Europe.

2. **Development of Cairo**

- Cairo developed into a major commercial city.
- Markets attracted merchants from different regions.
- Trade increased economic opportunities.

3. **Improvement of Agriculture**

- Egypt's agricultural production supported the population.
- The Nile River provided water for farming.
- Agricultural revenue contributed to government activities.

4. **Development of Commercial Institutions**

- Markets and trading centres supported economic activities.
- Commercial exchanges encouraged cultural interaction.
- The state benefited from taxes and commercial revenue.

5. **Use of Currency**

- The Fatimids issued gold dinars and other coins.
- Their currency facilitated trade and economic transactions.
- Coins also demonstrated the authority of the caliphate.

5.5 Political and Administrative Achievements

1. Established a powerful Islamic caliphate in North Africa.
2. Expanded Fatimid political authority into Egypt.
3. Developed Cairo into a major political capital.
4. Established government departments to manage state affairs.
5. Maintained diplomatic and commercial relations with other states.
6. Developed military structures for the defence of territories.
7. Created administrative systems that supported the governance of a large empire.

5.6 Cultural Achievements

1. **Development of Islamic Art**

- Fatimid artisans produced decorated objects and artistic works.
- Their designs included geometric patterns, floral decorations and calligraphy.

2. **Development of Pottery and Ceramics**

- Fatimid craftsmen produced decorated pottery.
- Ceramic works displayed artistic creativity and technical skill.
- These objects form part of the historical record of Islamic art.

3. **Textile Production**

- The Fatimids supported the production of fine textiles.
- Textiles were used for clothing, trade and ceremonial purposes.
- Some textiles carried decorative patterns and inscriptions.

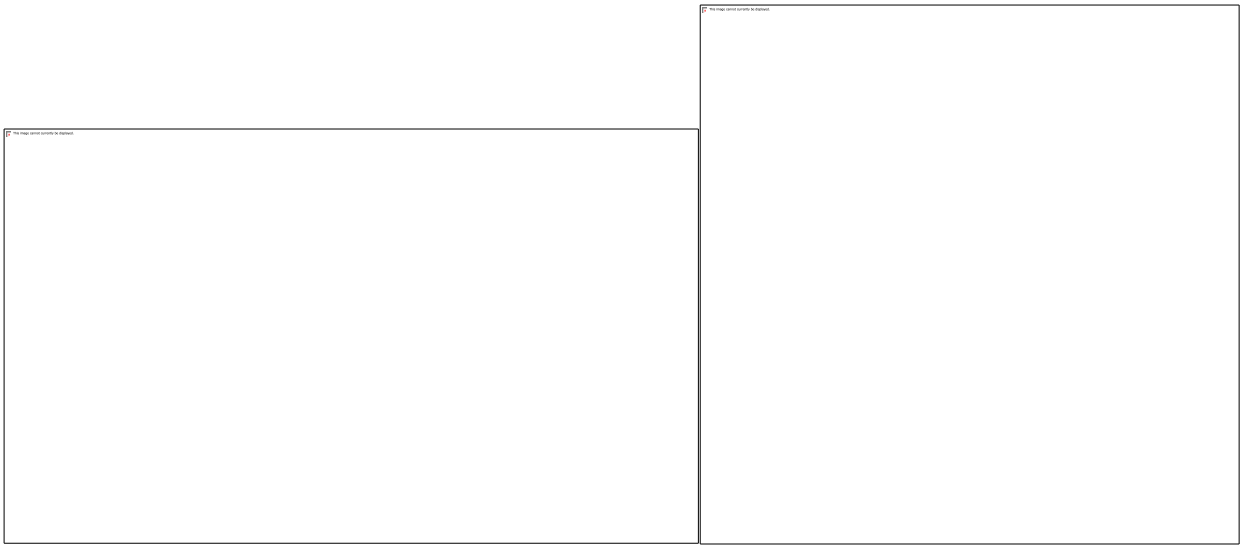
4. **Development of Metalwork**

- Artisans produced decorated metal objects.
- These included household and ceremonial items.
- Such objects demonstrated the development of Islamic craftsmanship.

5. **Promotion of Arabic Calligraphy**

- Arabic writing was used to decorate buildings and objects.
- Calligraphy strengthened the artistic expression of Islamic culture.
- It helped preserve religious and cultural messages.





5.7 Religious Achievements

1. Supported the spread of Ismaili Shia teachings.
2. Established religious institutions.
3. Supported religious scholars and missionaries.
4. Promoted religious education.
5. Developed mosques as centres of worship and learning.
6. Encouraged the preservation of religious manuscripts.
7. Contributed to the diversity of Islamic religious and intellectual traditions.

5.8 Scientific and Intellectual Achievements

The Fatimid period contributed to an environment in which different areas of knowledge developed.

- Libraries provided access to scholarly materials.
- Educational institutions encouraged intellectual activities.
- Scholars engaged in discussions on religious and philosophical questions.
- Mathematical, astronomical and medical knowledge formed part of the wider scholarly environment of the period.
- Cairo became a centre of learning that attracted scholars from different regions.

5.9 Social Achievements

1. Urban Development

- The development of Cairo encouraged settlement and urban growth.
- Public buildings and markets supported city life.

2. Employment Opportunities

- Construction projects created work for builders and artisans.
- Commercial activities provided opportunities for traders.
- Educational institutions created opportunities for teachers and scholars.

3. **Development of Community Institutions**

- Mosques served as centres for worship and social interaction.
- Educational institutions promoted knowledge.
- Markets encouraged interaction among different communities.

4. **Cultural Interaction**

- Traders, scholars and visitors from different regions interacted in Fatimid territories.
- This encouraged the exchange of ideas, languages and artistic traditions.

5.10 Summary of the Major Achievements

Area	**Achievement**	**Historical importance**
Education	Al-Azhar and Dar al-Ilm	Promotion of Islamic learning
Architecture	Mosques and city gates	Preservation of Islamic architecture
Economy	Trade and currency	Growth of commerce
Politics	Strong central administration	Development of Islamic governance
Culture	Pottery, textiles and calligraphy	Growth of Islamic art
Religion	Religious institutions	Development of Ismaili scholarship
Science	Libraries and scholarly activities	Preservation and transmission of knowledge
Society	Urban development	Growth of Cairo

6.0 Factors That Led to the Decline of the Fatimid Dynasty

The Fatimid Dynasty experienced gradual decline due to internal weaknesses, political conflicts, economic problems and external pressures.

It finally came to an end in Egypt in 1171 CE when Salahuddin al-Ayyubi abolished the Fatimid Caliphate and established Ayyubid rule.

6.1 Political Instability

- Several Fatimid rulers experienced difficulties maintaining strong political authority.
- Some caliphs depended heavily on their ministers and military commanders.
- Political disagreements weakened central administration.
- Competition among government officials affected decision-making.
- Frequent changes in political leadership created instability.

Explanation: A government requires strong and consistent leadership. When rulers lose control over government institutions, political stability becomes difficult to maintain.

6.2 Weak Leadership of Some Later Caliphs

- Some later Fatimid rulers lacked effective administrative leadership.
- Certain caliphs were unable to control powerful ministers and military commanders.
- Government decisions were increasingly influenced by competing political groups.
- This reduced the authority of the caliph.

6.3 Economic Problems

- The Fatimid government experienced financial difficulties.
- Poor administration affected government revenue.
- Military expenditure placed pressure on state finances.
- Trade disruptions affected commercial income.
- Economic hardship weakened the ability of the government to provide essential services.

6.4 Famine and Natural Disasters

- Egypt experienced severe food shortages during al-Mustansir's reign.
- The famine known as *al-Shiddah al-Mustansiriyya* affected Egypt during the eleventh century.
- Poor Nile floods contributed to agricultural failures.
- Food shortages increased suffering among the population.
- Economic activities and government revenue were affected.

6.5 Military Weakness

- The Fatimid army experienced internal divisions.
- Different military groups competed for political influence.
- Some soldiers became more loyal to their commanders than to the caliph.
- Military conflicts weakened the defence of the empire.
- The government struggled to maintain a united and effective army.

6.6 Internal Religious and Political Divisions

- Disagreements developed within the Ismaili community over leadership succession.
- The death of al-Mustansir in 1094 CE led to a major succession dispute between supporters of Nizar and al-Musta'li.
- This division weakened Fatimid religious unity.
- Political disagreements also affected the authority of later rulers.

6.7 Excessive Influence of Ministers and Military Commanders

- Some ministers accumulated considerable political power.
- Military commanders increasingly influenced government decisions.

- Certain rulers became dependent on powerful officials.
- This reduced the effective authority of the caliph.
- Government institutions became vulnerable to internal competition.

6.8 External Attacks and Foreign Interference

- The Fatimid territories faced pressure from rival Muslim dynasties.
- The Seljuk Turks challenged Fatimid influence in Syria and Palestine.
- The Crusades increased military pressure on Fatimid territories.
- External conflicts weakened the empire's political and military position.
- Rival powers gained control over territories previously influenced by the Fatimids.

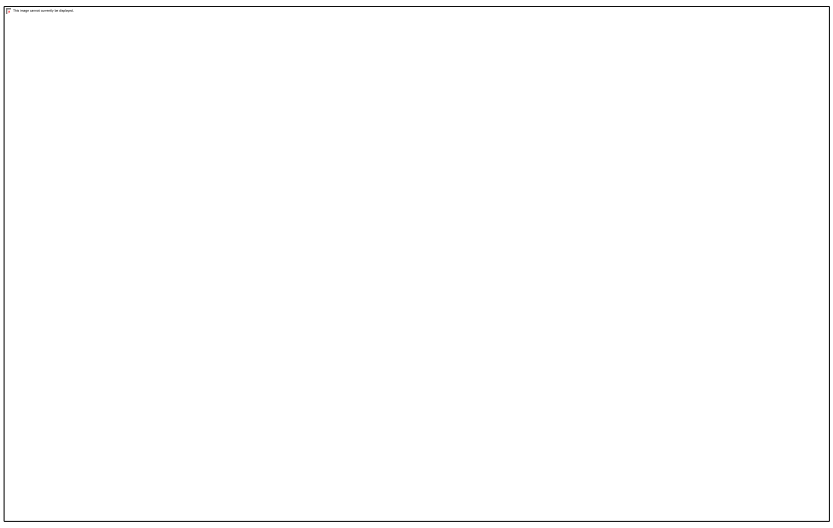
6.9 Loss of Important Territories

- The Fatimids gradually lost control of several territories.
- Their authority in parts of North Africa weakened.
- Their influence in Syria and Palestine faced challenges.
- Territorial losses reduced government revenue and political prestige.

6.10 Decline of Central Administration

- Administrative institutions became weaker.
- Political disagreements affected the coordination of government departments.
- Some regions became difficult to control.
- Corruption and competition among officials undermined effective governance.

6.11 The Rise of Salahuddin al-Ayyubi



- Salahuddin al-Ayyubi was appointed vizier in Egypt in 1169 CE.
- He gradually strengthened his political and military authority.
- He worked to reduce the influence of Fatimid supporters.
- In 1171 CE, he ended Fatimid rule in Egypt.
- He established Ayyubid political authority and restored Sunni Abbasid recognition in Egypt.

6.12 Summary of the Causes of Decline

Factor	Explanation
Political instability	Weak central leadership and internal conflicts
Economic problems	Financial difficulties and reduced revenue
Famine	Food shortages and agricultural failures
Military weakness	Divisions among armed forces
Religious divisions	Succession disagreements within Ismaili leadership
Powerful ministers	Reduced authority of the caliphs
Foreign attacks	Pressure from rival powers and Crusaders
Territorial losses	Reduced political and economic influence
Weak administration	Poor coordination of government institutions
Salahuddin's rise	Abolition of Fatimid rule in 1171 CE

7.0 The Role of the Fatimid Dynasty in the Development of Islamic Heritage

The Fatimid Dynasty played an important role in the development and preservation of Islamic heritage. Its contributions can still be seen in historical buildings, educational institutions, art and cultural traditions.

7.1 Preservation of Islamic Knowledge

- The Fatimids supported educational institutions.
- They encouraged the preservation of manuscripts.
- Their libraries provided access to scholarly works.
- Educational activities helped transmit knowledge to future generations.

7.2 Promotion of Islamic Education

- Al-Azhar became a major centre of Islamic learning.
- Religious teachers trained learners in Islamic subjects.
- The institution developed into an internationally recognised centre of scholarship.
- Its historical development strengthened Islamic education.

7.3 Preservation of Islamic Architecture

- Fatimid mosques remain important historical monuments.
- Cairo's ancient gates preserve the architectural heritage of the period.
- Their buildings demonstrate the creativity of medieval Muslim architects.
- These structures attract researchers and visitors interested in Islamic civilisation.

7.4 Promotion of Islamic Art

- Fatimid artisans produced pottery, textiles and metalwork.
- Their artistic designs reflected Islamic cultural traditions.
- Arabic calligraphy became an important decorative feature.
- Their works contributed to the historical study of Islamic art.

7.5 Development of Cairo as an Islamic Centre

- The establishment of Cairo strengthened Egypt's importance in Islamic history.
- The city became a centre for education, trade and administration.
- Its institutions attracted scholars and merchants.
- Cairo continues to preserve important aspects of Fatimid heritage.

7.6 Contribution to Islamic Historical Studies

- Fatimid political and religious developments provide valuable material for historical research.
- Their administration offers lessons about governance.
- Their religious institutions illustrate the diversity of Islamic traditions.
- Their achievements help learners understand the development of medieval Muslim societies.

7.7 Promotion of Commercial and Cultural Exchange

- The Fatimid Empire connected different trading regions.
- Commercial activities encouraged interactions between Africa, Asia and Europe.
- Merchants exchanged products and ideas.
- Such interactions contributed to the development of Islamic civilisation.

8.0 The Relevance of the Fatimid Dynasty to Contemporary Kenyan Society

The study of the Fatimid Dynasty provides important lessons that can be applied to modern society, including Kenya.

8.1 Importance of Education

- The Fatimids supported educational institutions such as Al-Azhar.
- Modern Kenyan society should invest in schools, universities and technical institutions.
- Education promotes innovation and national development.
- Communities should encourage lifelong learning.

Kenyan example: Supporting libraries, digital learning and school infrastructure improves access to education.

8.2 Importance of Good Leadership

- The Fatimid experience demonstrates the importance of effective political leadership.
- Leaders should exercise authority responsibly.
- Governments should promote accountability and transparency.
- Public institutions should serve the interests of citizens.

Kenyan example: Public officers should use public resources responsibly and follow the Constitution of Kenya.

8.3 Importance of Economic Development

- Trade contributed to Fatimid prosperity.
- Kenya should promote local and international trade.
- Agricultural development can improve food security.
- Small businesses should be supported to create employment.

Kenyan example: Improving agricultural markets and transport infrastructure supports farmers and traders.

8.4 Importance of Preserving Cultural Heritage

- Fatimid architecture and art remain important historical resources.
- Kenya should preserve historical monuments, cultural objects and traditional knowledge.
- Museums and archives help future generations understand their history.

Kenyan example: Preserving Fort Jesus, Lamu Old Town and other historical sites promotes cultural heritage and tourism.

8.5 Importance of Religious Tolerance

- Fatimid territories included communities with different religious and cultural backgrounds.
- Modern societies should promote peaceful coexistence.
- People should respect different religious beliefs.
- Religious differences should not become a reason for discrimination or violence.

Kenyan example: Muslims, Christians, Hindus and people of other faiths can cooperate in community development.

8.6 Importance of Unity

- Internal divisions weakened the Fatimid government.
- Modern communities should resolve disagreements peacefully.
- Unity promotes stability and development.
- Leaders should encourage dialogue and cooperation.

8.7 Importance of Effective Administration

- Strong government institutions are necessary for national development.
- Public resources should be managed carefully.
- Institutions should operate according to established laws.

- Government officials should be accountable for their decisions.

8.8 Importance of Food Security

- Famine contributed to the difficulties experienced during al-Mustansir's reign.
- Governments should develop effective agricultural policies.
- Communities should adopt sustainable farming practices.
- Food storage and proper distribution help reduce shortages.

Kenyan example: Irrigation, drought-resistant crops and improved food storage can strengthen food security in arid and semi-arid counties.

9.0 Competency-Based Learning Activities

The following activities enable learners to develop knowledge, skills, values and attitudes through active participation.

Activity 1: Group Discussion on the Rise of the Fatimid Dynasty

Instructions:

1. Form groups of four to five learners.
2. Discuss the factors that contributed to the establishment of the Fatimid Dynasty.
3. Classify the factors into political, religious, economic, military and social categories.
4. Prepare a summary chart.
5. Present your findings to the class.

Expected learning outcomes:

- Collaboration and communication.
- Critical thinking.
- Historical interpretation.
- Appreciation of Islamic history.

Activity 2: Research on Selected Fatimid Caliphs

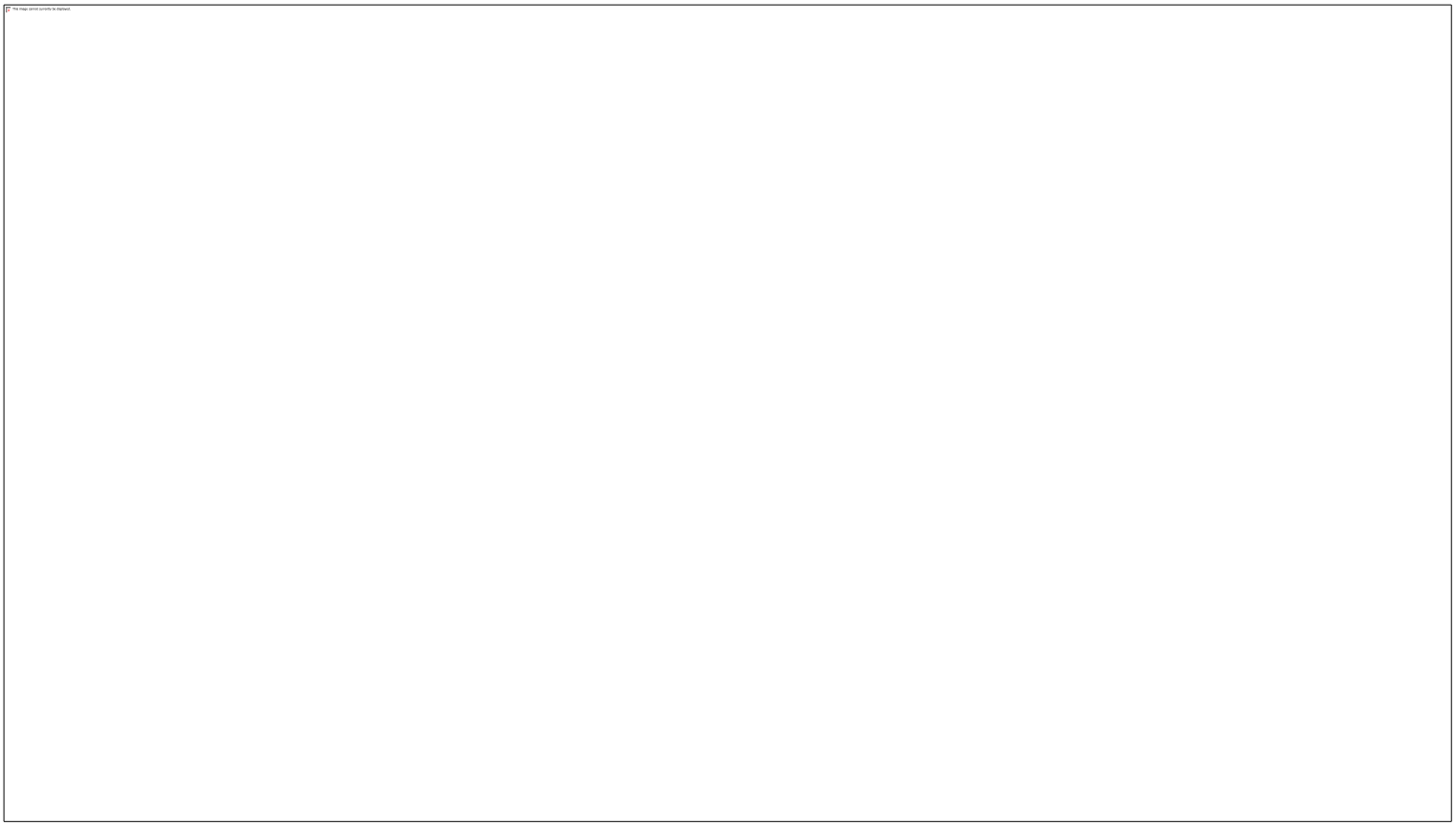
Research the contributions of:

- Abu Muhammad al-Mahdi Billah.
- Mu'izz li-Din Allah.
- Al-Mustansir Billah.

Prepare a PowerPoint presentation showing:

1. Their periods of rule.
2. Their major achievements.
3. Their contributions to Islamic civilisation.
4. Challenges experienced during their leadership.
5. Lessons modern leaders can learn from them.

Activity 3: Mapwork – Territorial Expansion of the Fatimid Dynasty



Instructions:

1. Obtain an outline map of North Africa and the Middle East.
2. Identify Tunisia, Libya, Egypt, Palestine and Syria.
3. Shade the regions that experienced Fatimid rule or influence.
4. Mark Cairo and Al-Mahdiyya.
5. Write a brief explanation of the importance of Egypt to the Fatimid Empire.

Note: Use a historically dated map when showing exact territorial boundaries because Fatimid control changed over time.

Activity 4: Historical Video and Reflection

Watch an educational documentary about the Fatimid Dynasty.

After watching, answer the following questions:

1. Who founded the Fatimid Dynasty?
2. Where was the dynasty established?
3. What role did Egypt play in Fatimid history?
4. Which educational institutions developed during the Fatimid period?
5. What factors contributed to the decline of the dynasty?

Activity 5: Heritage Preservation Project

Visit a local museum, historical site or Islamic cultural institution, where possible.

Investigate how historical buildings, manuscripts and cultural objects are preserved.

Discuss how the achievements of the Fatimid Dynasty can encourage Kenyans to preserve their own heritage.

10.0 Values, Attitudes and Pertinent and Contemporary Issues (PCIs)

Value/competency	**Application in the study of the Fatimid Dynasty**
Unity	Learners appreciate the importance of unity in society.
Responsibility	Learners recognise the need for responsible leadership.
Respect	Learners respect different religious and cultural traditions.
Integrity	Learners appreciate honesty in public administration.
Patriotism	Learners value the preservation of national heritage.
Collaboration	Learners work together during group discussions.
Critical thinking	Learners analyse the rise and decline of the dynasty.
Communication	Learners present historical findings effectively.

Pertinent and Contemporary Issues

1. **Peace and conflict resolution:** Learners understand the consequences of political and religious divisions.
2. **Governance:** Learners appreciate accountability and effective administration.
3. **Food security:** Learners understand the effects of famine and poor agricultural production.
4. **Cultural preservation:** Learners appreciate the need to protect historical monuments.
5. **Education:** Learners recognise the importance of investment in learning institutions.
6. **Social cohesion:** Learners appreciate peaceful coexistence among communities.

11.0 Key Terms and Definitions

Term	Meaning
Dynasty	A succession of rulers from the same family or lineage.
Caliphate	A historical Islamic system of government headed by a caliph.
Caliph	A historical political and religious leader of a Muslim state.
Fatimid	A dynasty that claimed descent from Fatimah (RA).
Ismaili	A branch of Shia Islam.
Imam	A religious leader; in Shia traditions, a person with a special position of religious authority.
Da'i	A missionary who calls people to a particular religious teaching.
Du'at	The plural of da'i.
Vizier	A senior government minister or administrator.
Heritage	Traditions, knowledge, buildings and cultural achievements passed from one generation to another.
Civilisation	An organised society with developed political, economic, cultural and intellectual institutions.
Famine	An extreme shortage of food affecting a population.
Manuscript	A document written by hand.
Architecture	The art and practice of designing and constructing buildings.
Al-Mahdiyya	The early Fatimid capital in present-day Tunisia.
Cairo	The Egyptian city established as a Fatimid capital in 969 CE.
Al-Azhar	A historic mosque and educational institution in Cairo.
Dar al-Ilm	A Fatimid centre of learning established in 1005 CE.
Ayyubid Dynasty	The dynasty established by Salahuddin al-Ayyubi, which replaced Fatimid rule in Egypt.

REVISION EXERCISES

SECTION A

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. The Fatimid Dynasty was established in which year?

A. 750 CE

B. 909 CE

C. 969 CE

D. 1171 CE

2. Who was the founder of the Fatimid Dynasty?

A. Salahuddin al-Ayyubi

B. Mu'izz li-Din Allah

C. Abu Muhammad al-Mahdi Billah

D. Al-Mustansir Billah

3. The Fatimids claimed descent from Prophet Muhammad (PBUH) through:

A. Fatimah (RA) and Ali ibn Abi Talib (RA)

B. Aisha (RA) and Abu Bakr (RA)

C. Hafsah (RA) and Umar ibn al-Khattab (RA)

D. Khadijah (RA) and Uthman ibn Affan (RA)

4. The Fatimid Dynasty belonged to which branch of Islam?

A. Sunni

B. Ibadi

C. Ismaili Shia

D. Kharijite

5. The original Fatimid capital was established at:

A. Baghdad

B. Al-Mahdiyya

C. Damascus

D. Jerusalem

6. Which group provided important military support to the early Fatimid movement?

A. The Kutama Berbers

B. The Mongols

C. The Crusaders

D. The Ottomans

7. Who was the important Ismaili missionary responsible for mobilising the Kutama Berbers?

A. Jawhar al-Siqilli

B. Abu Abdullah al-Shi'i

C. Badr al-Jamali

D. Salahuddin al-Ayyubi

8. The conquest of Egypt by the Fatimids took place in:

A. 909 CE

B. 934 CE

C. 969 CE

D. 1094 CE

9. The conquest of Egypt during the reign of Mu'izz li-Din Allah was led by:

A. Abu Abdullah al-Shi'i

B. Jawhar al-Siqilli

C. Badr al-Jamali

D. Al-Mahdi Billah

10. Which city became the new Fatimid capital in Egypt?

A. Alexandria

B. Damascus

C. Cairo

D. Baghdad

11. Al-Mu'izz li-Din Allah ruled between:

A. 909–934 CE

B. 953–975 CE

C. 1036–1094 CE

D. 1169–1171 CE

12. Which Fatimid caliph is associated with the founding of the dynasty?

A. Al-Hakim

B. Al-Mustansir

C. Al-Mahdi Billah

D. Al-Musta'li

13. Al-Azhar Mosque was established during the Fatimid conquest of:

A. Spain

B. Egypt

C. India

D. Iraq

14. Al-Azhar Mosque was founded in approximately:

A. 750 CE

B. 909 CE

C. 970 CE

D. 1171 CE

15. Dar al-Ilm was established during the reign of:

A. Al-Hakim bi-Amr Allah

B. Al-Mahdi Billah

C. Mu'izz li-Din Allah

D. Salahuddin al-Ayyubi

16. Dar al-Ilm was established in:

A. 909 CE

B. 969 CE

C. 1005 CE

D. 1171 CE

17. Which Fatimid caliph had one of the longest reigns in Islamic history?

A. Al-Mahdi Billah

B. Mu'izz li-Din Allah

C. Al-Mustansir Billah

D. Al-Hakim bi-Amr Allah

18. Al-Mustansir Billah ruled between:

A. 909–934 CE

B. 953–975 CE

C. 996–1021 CE

D. 1036–1094 CE

19. Who was appointed vizier by al-Mustansir Billah in 1074 CE to restore order?

A. Jawhar al-Siqilli

B. Badr al-Jamali

C. Abu Abdullah al-Shi'i

D. Salahuddin al-Ayyubi

20. The severe famine during al-Mustansir's reign was partly associated with:

A. Poor Nile floods

B. Excessive rainfall

C. Volcanic eruptions

D. Earthquakes

21. Which of the following was an important economic achievement of the Fatimids?

A. Abandonment of trade

B. Development of commercial activities

C. Closure of markets

D. Elimination of agriculture

22. Which of the following represents a Fatimid architectural achievement?

A. Al-Azhar Mosque

B. The Great Wall of China

C. The Colosseum

D. The Taj Mahal

23. Which of the following was a feature of Fatimid art?

A. Arabic calligraphy

B. Industrial plastic production

C. Modern computer graphics

D. Railway construction

24. One of the major causes of Fatimid decline was:

A. Excessive political unity

B. Internal political conflicts

C. Complete absence of trade

D. Lack of geographical expansion

25. The succession dispute following al-Mustansir's death involved supporters of:

A. Nizar and al-Musta'li

B. Abu Bakr and Umar

C. Mu'awiyah and Ali

D. Jawhar and Badr

26. Which external group increased military pressure on Fatimid territories during the later period?

A. Crusaders

B. Ancient Greeks

C. Vikings

D. Portuguese settlers

27. Who ended Fatimid rule in Egypt in 1171 CE?

A. Al-Mahdi Billah

B. Mu'izz li-Din Allah

C. Salahuddin al-Ayyubi

D. Al-Mustansir Billah

28. Which of the following is an important contribution of the Fatimids to Islamic education?

A. Establishment and development of Al-Azhar

B. Destruction of all libraries

C. Abolition of religious education

D. Closure of learning institutions

29. Which lesson can modern Kenyan society learn from the decline of the Fatimid Dynasty?

A. Political divisions promote stability.

B. Weak administration strengthens government.

C. Unity and effective leadership are important for development.

D. Education should be discouraged.

30. The most appropriate way of preserving the Fatimid heritage is to:

A. Destroy historical buildings.

B. Neglect historical manuscripts.

C. Preserve historical monuments and educational institutions.

D. Discourage historical research.

14.0 SECTION B: STRUCTURED QUESTIONS

50 MARKS

Instructions: Answer all questions. Write your answers clearly and provide relevant examples where necessary.

Question 1: The Rise of the Fatimid Dynasty (8 Marks)

a) Define the term Fatimid Dynasty. (2 marks)

b) State three factors that contributed to the rise of the Fatimid Dynasty in North Africa. (3 marks)

c) Explain three ways in which the Ismaili missionary movement contributed to the establishment of the Fatimid Caliphate. (3 marks)

Question 2: Abu Muhammad al-Mahdi Billah (8 Marks)

a) Identify the founder of the Fatimid Dynasty. (1 mark)

b) State three contributions of Abu Muhammad al-Mahdi Billah to the development of the Fatimid Caliphate. (3 marks)

c) Explain four ways in which his leadership laid a foundation for the growth of the Fatimid Dynasty. (4 marks)

Question 3: Mu'izz li-Din Allah (8 Marks)

a) State the period during which Mu'izz li-Din Allah ruled the Fatimid Dynasty. (2 marks)

b) Identify the general who led the Fatimid conquest of Egypt in 969 CE. (1 mark)

c) Explain five contributions of Mu'izz li-Din Allah to the development of the Fatimid Empire. (5 marks)

Question 4: Al-Mustansir Billah (8 Marks)

a) State the period of al-Mustansir Billah's reign. (2 marks)

b) Name the vizier appointed by al-Mustansir Billah in 1074 CE to restore political stability. (1 mark)

c) Explain five challenges experienced during al-Mustansir Billah's reign. (5 marks)

Question 5: Achievements of the Fatimid Dynasty (9 Marks)

a) Name two educational institutions associated with the Fatimid period. (2 marks)

b) State three architectural achievements of the Fatimid Dynasty. (3 marks)

c) Explain four ways in which the Fatimid Dynasty contributed to the development of Islamic heritage. (4 marks)

Question 6: Decline and Contemporary Relevance (9 Marks)

a) State three factors that contributed to the decline of the Fatimid Dynasty. (3 marks)

b) Identify the ruler who ended Fatimid rule in Egypt in 1171 CE. (1 mark)

c) Explain five lessons that modern Kenyan society can learn from the history of the Fatimid Dynasty. (5 marks)

TEACHER'S ANSWER GUIDE

Section A: Multiple-Choice Answer Key

Question	Answer	Question	Answer	Question	Answer
1	B	11	B	21	B
2	C	12	C	22	A
3	A	13	B	23	A

4	C	14	C	24	B
5	B	15	A	25	A
6	A	16	C	26	A
7	B	17	C	27	C
8	C	18	D	28	A
9	B	19	B	29	C
10	C	20	A	30	C

Section B: Suggested Marking Guide

Question 1

- Fatimid Dynasty: Islamic ruling dynasty that claimed descent from Fatimah (RA). (2)
- Factors: Weakness of Abbasids, decline of Aghlabids, Ismaili missionary activities, military support of Kutama Berbers, religious dissatisfaction. (3)
- Missionaries spread teachings, mobilised supporters and established networks that facilitated political organisation. (3)

Question 2

- Abu Muhammad Abdullah al-Mahdi Billah. (1)
- Founded the dynasty, established Al-Mahdiyya, promoted Ismaili teachings, developed administration. (3)
- Established political institutions, strengthened military organisation, consolidated territories and provided continuity of leadership. (4)

Question 3

- 953–975 CE. (2)
- Jawhar al-Siqilli. (1)
- Conquest of Egypt, establishment of Cairo, promotion of education, development of administration, promotion of trade and cultural activities. (5)

Question 4

- 1036–1094 CE. (2)
- Badr al-Jamali. (1)
- Famine, food shortages, political instability, military divisions, economic difficulties, succession disputes and powerful ministers. (Any five.) (5)

Question 5

- Al-Azhar and Dar al-Ilm. (2)

- Al-Azhar Mosque, Al-Hakim Mosque, Bab al-Futuh, Bab al-Nasr and Bab Zuweila. (Any three.) (3)
- Promotion of education, preservation of manuscripts, development of Islamic architecture, promotion of trade, development of Islamic art and scholarship. (Any four.) (4)

Question 6

- Political instability, famine, economic difficulties, military weakness, religious divisions, foreign attacks and loss of territories. (Any three.) (3)
- Salahuddin al-Ayyubi. (1)
- Importance of education, good governance, unity, food security, economic development, religious tolerance and cultural preservation. (Any five, explained.) (5)

STRAND 4.0: ISLAMIC HISTORY AND CIVILISATION

SUB-STRAND 4.3: ISLAM IN AFRICA

1.0 INTRODUCTION

Africa has a rich Islamic history and civilisation. Islam has played an important role in shaping the religious, social, political, educational and economic development of many African societies.

The spread of Islam in Africa took place through different means, including:

- Trade and commercial activities.
- Migration of Muslim communities.
- Islamic missionary activities (Da'wah).

- Establishment of Islamic states and empires.
- Education and scholarship.
- Diplomatic relations.
- Peaceful interaction between Muslims and non-Muslims.

Egypt and Nigeria are among the important centres of Islamic civilisation in Africa.

Egypt became one of the earliest centres of Islam in Africa following the Muslim conquest in the seventh century. Nigeria, particularly its northern region, developed important Islamic centres through trans-Saharan trade, Islamic scholarship and the establishment of Islamic states.

The study of Islam in Egypt and Nigeria enables learners to understand the historical contribution of Muslims to African civilisation and appreciate the importance of Islamic heritage.

2.0 KEY TERMS AND DEFINITIONS

Islam: The religion revealed by Allah (SWT) through Prophet Muhammad (SAW), based on submission to the will of Allah.

Islamic civilisation: The development of knowledge, institutions, values, architecture, economic activities and social practices influenced by Islamic teachings.

Da'wah: Inviting people to understand and embrace Islam through teaching, good conduct and communication.

Islamisation: The gradual spread and adoption of Islamic beliefs, values and practices within a society.

Caliphate: An Islamic political system of leadership established to govern a Muslim community.

Sultanate: A territory or state governed by a Sultan.

Hijrah: Migration from one place to another, particularly the migration of Prophet Muhammad (SAW) and his companions from Makkah to Madinah in 622 CE.

Shariah: Islamic law and guidance derived primarily from the Qur'an and Sunnah.

Ulama: Muslim religious scholars knowledgeable in Islamic teachings.

Trans-Saharan trade: Commercial exchange between North Africa and regions south of the Sahara Desert.

Madrasa: An institution where Islamic religious and other forms of knowledge are taught.

Waqf: Property or wealth donated for religious, educational or charitable purposes.

PART A: ISLAM IN EGYPT

3.0 HISTORICAL BACKGROUND OF EGYPT





Egypt is a country located in North-Eastern Africa. It connects Africa with the Middle East through the Sinai Peninsula.

It has a long history of civilisation dating back to ancient times.

3.1 Geographical features of Egypt

Egypt is characterised by the following geographical features:

1. **The River Nile**

- The Nile is one of the most important rivers in Africa.
- It supports agriculture, settlement, fishing and transport.
- Its fertile valley attracted traders, settlers and different civilisations.

2. **The Sahara Desert**

- A large part of Egypt is covered by desert.
- It historically influenced trade and movement between Egypt and other parts of Africa.

3. **The Mediterranean Sea**

- It connects Egypt with Europe and other Mediterranean societies.
- It facilitated trade and cultural interaction.

4. **The Red Sea**

- It provided connections with Arabia and the Indian Ocean trading networks.

3.2 Egypt before the arrival of Islam

Before the arrival of Islam, Egypt was under Byzantine rule.

The majority of the indigenous population included Coptic Christians, alongside other religious communities.

The following characterised Egypt before Islam:

- Christianity was widely practised.
- The Byzantine Empire controlled political administration.
- Greek and Coptic languages were widely used.
- Agriculture was the main economic activity.
- Egypt was an important centre of Mediterranean trade.
- Religious and political tensions existed between some Christian communities and Byzantine authorities.

3.3 Arrival of Islam in Egypt

Islam reached Egypt during the seventh century CE.

The Muslim expedition was led by Amr ibn al-As during the reign of Caliph Umar ibn al-Khattab (RA).

The campaign began around 639–640 CE.

Muslim forces entered Egypt from Palestine and gradually established control over important areas.

The conquest of Babylon, near present-day Cairo, was an important event. Alexandria subsequently came under Muslim control, with the process completed around 642 CE.

Important historical personalities

- Prophet Muhammad (SAW): Founder of the Islamic community.
- Caliph Umar ibn al-Khattab (RA): Second rightly guided Caliph during the conquest of Egypt.
- Amr ibn al-As: Muslim commander associated with the conquest of Egypt.

3.4 Establishment of Fustat



Following the Muslim conquest, Amr ibn al-As established Fustat as an important administrative and settlement centre.

Fustat became an important centre of:

- Islamic administration.
- Trade and commerce.
- Islamic religious activities.
- Education and scholarship.
- Settlement of Muslim communities.

The Mosque of Amr ibn al-As was established in Fustat and became an important symbol of early Islamic civilisation in Egypt.

Note: The spread of Islam among Egyptians was gradual. Political conquest did not immediately result in the conversion of the entire population.

4.0 FACTORS THAT LED TO THE SPREAD OF ISLAM IN EGYPT UP TO THE 19TH CENTURY

Islam spread throughout Egypt through several historical, social, political and economic processes.

4.1 Muslim conquest of Egypt

- Muslim armies entered Egypt during the leadership of Caliph Umar ibn al-Khattab (RA).
- The conquest brought Egypt under Muslim political administration.
- Muslim settlements were established.
- Mosques and Islamic institutions were developed.
- The new political environment encouraged the growth of Muslim communities.

The conquest provided an important foundation for the expansion of Islam in Egypt.

4.2 Trade and commercial activities



Trade played a major role in spreading Islam.

Muslim traders interacted with local communities through commercial activities.

They introduced Islamic values such as:

- Honesty.
- Fairness.
- Trustworthiness.
- Fulfilment of agreements.
- Respect for customers.
- Avoidance of cheating and exploitation.

Their conduct encouraged positive relationships between Muslims and other communities.

4.3 Migration of Muslims into Egypt

- Muslim Arabs migrated into Egypt after the conquest.
- Some settled permanently in towns and rural areas.
- They established families and communities.
- They introduced Arabic language and Islamic cultural practices.
- Their descendants contributed to the growth of Muslim communities.

Migration strengthened the presence of Islam in Egypt.

4.4 Establishment of mosques

Mosques became important centres of Islamic activities.

They served several purposes:

1. Providing places for daily prayers.
2. Teaching the Qur'an and Hadith.
3. Providing religious guidance.
4. Organising community activities.
5. Supporting Islamic education.
6. Encouraging unity among Muslims.

The establishment of mosques facilitated the transmission of Islamic teachings from one generation to another.

4.5 Islamic education and scholarship



Islamic education contributed significantly to the spread of Islam.

Al-Azhar was established in Cairo during the Fatimid period in the tenth century.

It developed into one of the most influential centres of Islamic learning.

Its contributions included:

- Teaching the Qur'an.
- Teaching Hadith.
- Promoting Islamic jurisprudence (Fiqh).
- Training Muslim scholars.
- Promoting Arabic language.
- Preserving Islamic manuscripts.
- Supporting Islamic intellectual development.

Graduates and scholars helped transmit Islamic knowledge to other regions.

4.6 Arabic language

Arabic became an important language of administration, scholarship and religious communication.

It facilitated:

- Reading and understanding the Qur'an.
- Teaching Islamic knowledge.
- Communication among Muslim communities.
- Development of Islamic literature.
- Exchange of scholarly ideas.

As Arabic became increasingly established, it contributed to the development of an Islamic cultural identity in Egypt.

4.7 Role of Islamic rulers and dynasties

Different Muslim dynasties governed Egypt and supported Islamic institutions.

Examples include:

a) Umayyad administration

- Strengthened Muslim political administration.
- Encouraged the use of Arabic in government.
- Supported the development of Islamic institutions.

b) Abbasid administration

- Continued the development of Muslim government structures.
- Strengthened Egypt's links with the wider Islamic world.

c) Fatimid dynasty (969–1171 CE)

- Established Cairo as a major political and cultural centre.
- Founded Al-Azhar.

- Supported Islamic scholarship and architecture.
- Promoted trade and urban development.

d) Ayyubid dynasty (1171–1250 CE)

- Established by Salahuddin al-Ayyubi.
- Strengthened Sunni Islamic institutions.
- Supported Islamic education.
- Promoted the construction and development of religious institutions.

e) Mamluk dynasty (1250–1517 CE)

- Supported mosques and madrasas.
- Promoted Islamic scholarship.
- Strengthened Egypt's position as an important Islamic centre.

f) Ottoman administration (from 1517 CE)

- Integrated Egypt into the Ottoman Empire.
- Maintained Islamic administrative institutions.
- Supported religious and educational activities.

4.8 The role of Sufi scholars and religious orders

Sufism contributed to the development of Islamic spirituality in Egypt.

Sufi scholars and religious leaders:

- Taught Islamic morals.
- Encouraged remembrance of Allah.
- Promoted spiritual discipline.
- Established religious learning centres.
- Guided Muslim communities.
- Organised charitable activities.

Their teachings strengthened Islamic religious life.

4.9 Pilgrimage to Makkah

Egypt was an important route for Muslim pilgrims travelling to Makkah.

Pilgrimage facilitated:

- Interaction with Muslims from other countries.
- Exchange of Islamic knowledge.
- Strengthening of religious identity.
- Establishment of international Muslim relationships.
- Introduction of new Islamic ideas.

4.10 Agricultural and urban development

The development of settlements along the River Nile encouraged interaction between different communities.

Muslim institutions developed around towns and agricultural centres.

The growth of urban areas created opportunities for Islamic education, trade and religious activities.

4.11 Islamic charitable activities

Muslims established charitable institutions and supported vulnerable members of society.

Examples included:

- Distribution of food to the needy.
- Support for orphans.
- Construction of water facilities.
- Establishment of schools.
- Assistance to travellers.
- Support for mosques and religious institutions.

These activities demonstrated Islamic teachings on compassion and social responsibility.

5.0 SOCIAL IMPACTS OF ISLAM IN EGYPT

Islam transformed various aspects of Egyptian society.

However, the transformation took place gradually and interacted with existing Egyptian traditions.

5.1 Development of Islamic identity

- Islam became a major part of Egyptian religious and cultural identity.
- Islamic values influenced family life.
- Islamic festivals became important community events.
- Mosques became central social institutions.
- Islamic teachings influenced personal behaviour.

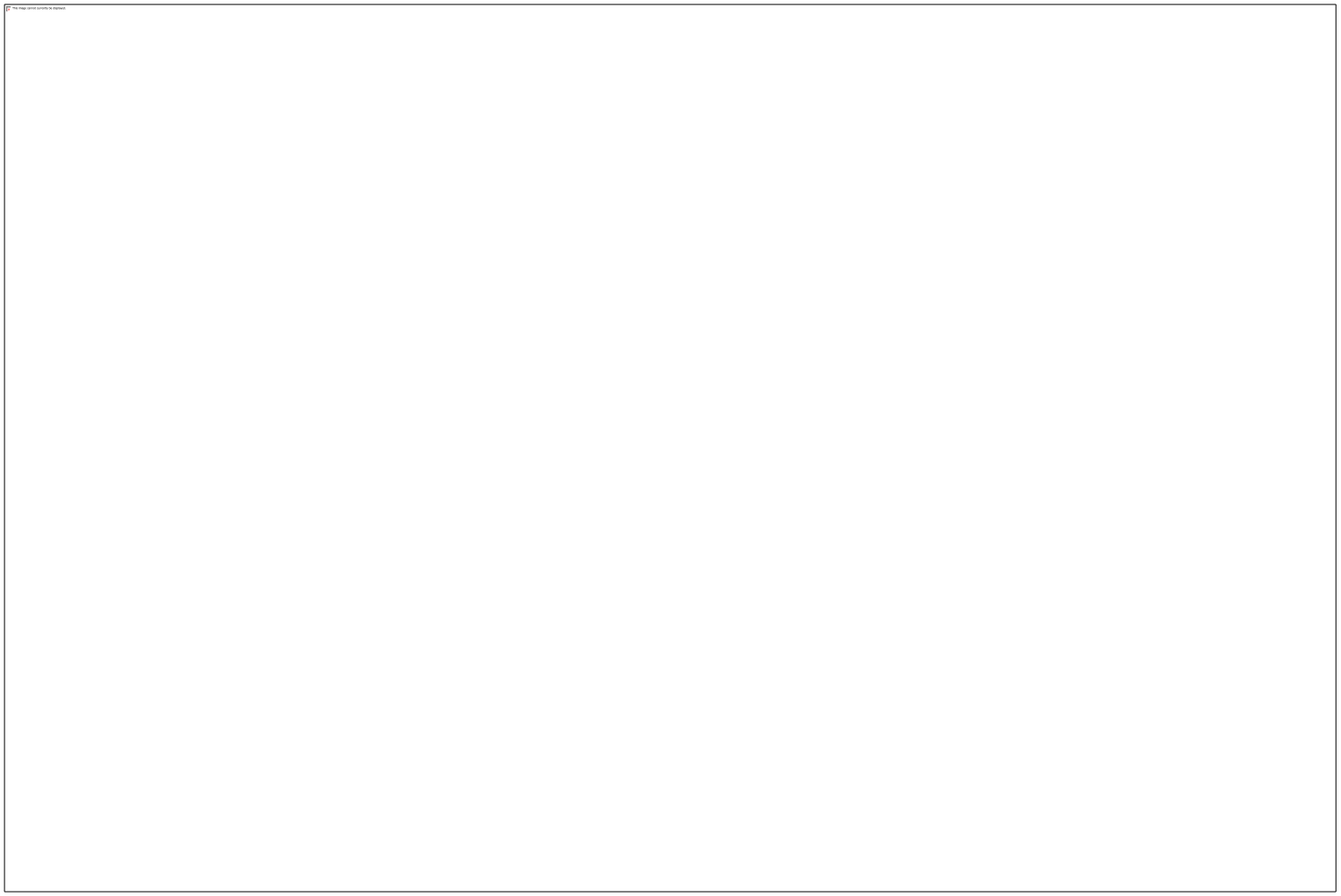
5.2 Promotion of moral values

Islam encouraged values such as:

- Honesty.
- Patience.
- Kindness.
- Justice.
- Humility.
- Forgiveness.
- Respect for parents.
- Care for neighbours.

These values contributed to social responsibility and peaceful coexistence.

5.3 Development of education



Islam encouraged the pursuit of knowledge.

The establishment of Al-Azhar and other learning centres promoted:

- Qur'anic education.
- Hadith studies.
- Islamic jurisprudence.
- Arabic literature.
- Mathematics.
- Astronomy.
- Medicine.
- Philosophy.

Islamic educational institutions contributed to the development of intellectual life in Egypt.

5.4 Promotion of family values

Islam influenced family relationships through teachings on:

- Marriage.
- Parental responsibility.
- Children's rights.
- Respect for elders.

- Care for relatives.
- Inheritance.
- Family welfare.

Islam emphasised the family as an important foundation of society.

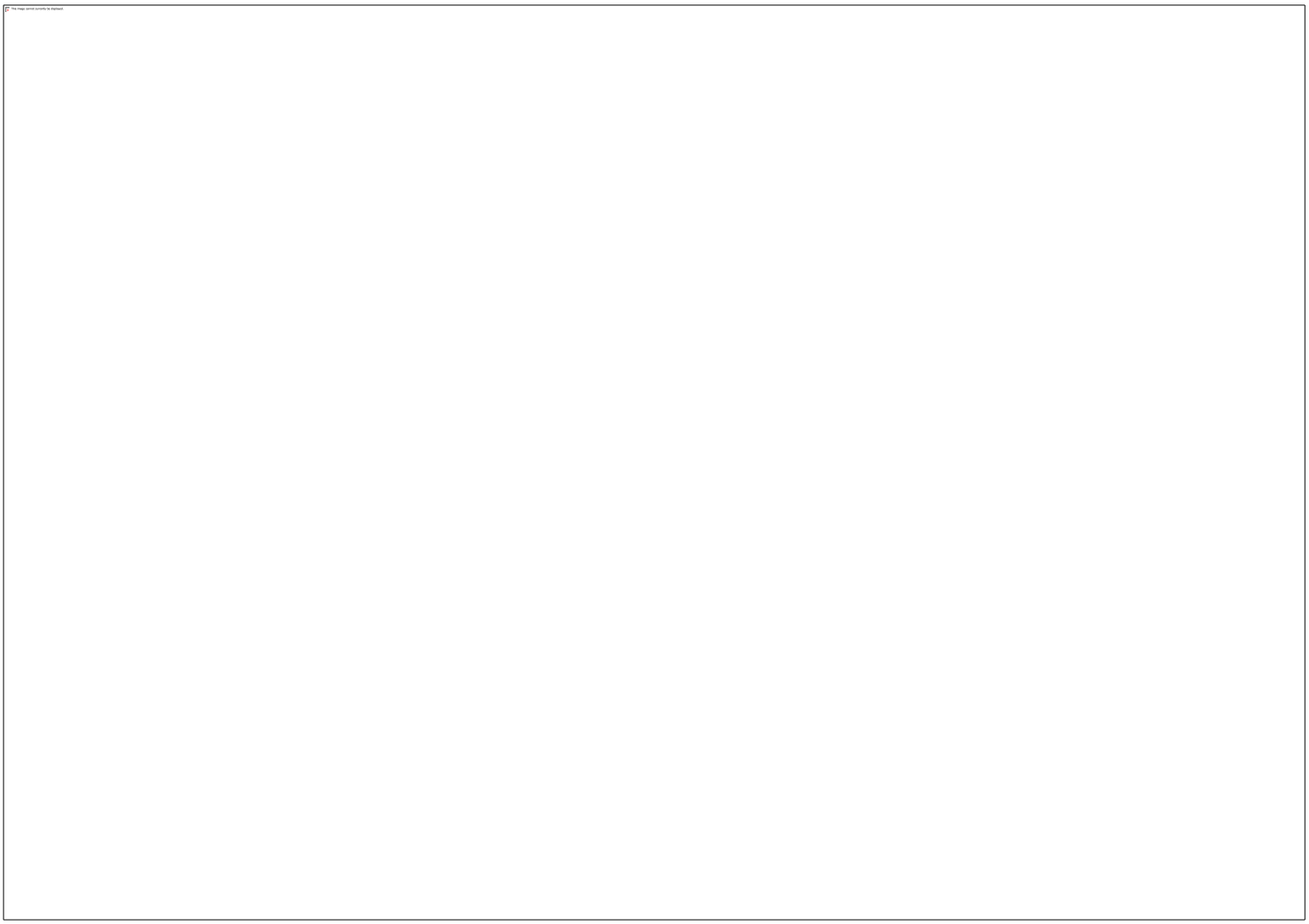
5.5 Development of charitable institutions

Islamic charitable activities supported vulnerable members of society.

These included:

- Care for orphans.
- Assistance to widows.
- Support for the poor.
- Provision of education.
- Assistance to travellers.

5.6 Development of Islamic architecture





Islam influenced Egyptian architecture through the construction of:

- Mosques.
- Madrasas.
- Minarets.
- Islamic schools.
- Religious libraries.
- Charitable buildings.

Examples include:

- Al-Azhar Mosque.
- Mosque of Ibn Tulun.
- Sultan Hassan Mosque.

These buildings represent important elements of Egyptian Islamic heritage.

5.7 Development of Arabic culture

Arabic became a major language in Egyptian public life and Islamic scholarship.

It contributed to:

- Development of literature.
- Religious communication.
- Historical documentation.
- Islamic scholarship.
- Cultural interaction.

5.8 Promotion of social unity

Islam encouraged Muslims to regard one another as members of a wider religious community (Ummah).

It promoted:

- Cooperation.
- Brotherhood.
- Mutual assistance.
- Collective worship.
- Community development.

5.9 Influence on food and dressing

Islamic values influenced aspects of daily life.

Examples include:

- Encouragement of halal food.
- Observance of fasting during Ramadan.
- Modest dressing.

- Celebration of Eid al-Fitr and Eid al-Adha.
- Observance of Islamic dietary principles.

6.0 POLITICAL IMPACTS OF ISLAM IN EGYPT

6.1 Establishment of Islamic administration

Following the Muslim conquest, Egypt developed new political and administrative structures.

Muslim administrators introduced systems influenced by Islamic principles.

These included:

- Appointment of governors.
- Administration of justice.
- Collection of taxes.
- Management of public resources.
- Organisation of public services.

6.2 Development of Islamic dynasties

Different Islamic dynasties governed Egypt.

These included:

- Umayyads.
- Abbasids.
- Tulunids.
- Fatimids.
- Ayyubids.
- Mamluks.
- Ottomans.

Their governments influenced Egyptian political history.

6.3 Introduction of Islamic legal principles

Islamic jurisprudence influenced aspects of legal administration.

Muslim judges (Qadis) handled matters involving Islamic law, particularly in areas such as:

- Marriage.
- Divorce.
- Inheritance.
- Family disputes.
- Religious obligations.

6.4 Growth of Cairo as a political centre

Cairo developed into a major political and administrative centre.

It became an important location for:

- Government.
- Islamic scholarship.
- International diplomacy.
- Trade.
- Religious institutions.

6.5 Strengthening of international relations

Egypt developed stronger relationships with other Muslim territories.

These included:

- The Arabian Peninsula.
- North Africa.
- The Ottoman Empire.
- The wider Mediterranean region.
- Other parts of the Islamic world.

6.6 Development of leadership and governance

Islamic political teachings emphasised:

- Justice.
- Accountability.
- Consultation.
- Protection of public property.
- Responsible leadership.
- Welfare of citizens.

These principles influenced political thought and administration.

7.0 ECONOMIC IMPACTS OF ISLAM IN EGYPT

7.1 Growth of trade

Islam strengthened Egypt's participation in international trade.

Egypt became an important commercial link between Africa, Asia and Europe.

Goods traded included:

- Textiles.
- Grain.
- Spices.
- Paper.
- Glassware.
- Metals.

- Agricultural products.

7.2 Development of commercial centres

Cairo and other urban settlements developed into important commercial centres.

Markets facilitated the exchange of goods and services.

7.3 Development of Islamic financial principles

Islam promoted ethical economic activities.

Important principles included:

- Prohibition of Riba (interest or usury).
- Honesty in business.
- Fairness in transactions.
- Fulfilment of contracts.
- Payment of Zakat.
- Prohibition of fraud.
- Encouragement of productive investment.

7.4 Growth of agriculture

Agriculture remained an important economic activity.

Islamic governments maintained irrigation and agricultural administration.

Crops included:

- Wheat.
- Barley.
- Cotton.
- Rice.
- Sugarcane.
- Fruits and vegetables.

7.5 Development of Waqf institutions

Waqf contributed to the development of public welfare.

Donated property and resources supported:

- Schools.
- Mosques.
- Hospitals.
- Water facilities.
- Religious education.
- Assistance to the poor.

7.6 Development of crafts and industries

Islamic civilisation encouraged various crafts and industries, including:

- Textile production.
- Pottery.
- Metalwork.
- Leatherwork.
- Book production.
- Glassmaking.

7.7 Development of transport and infrastructure

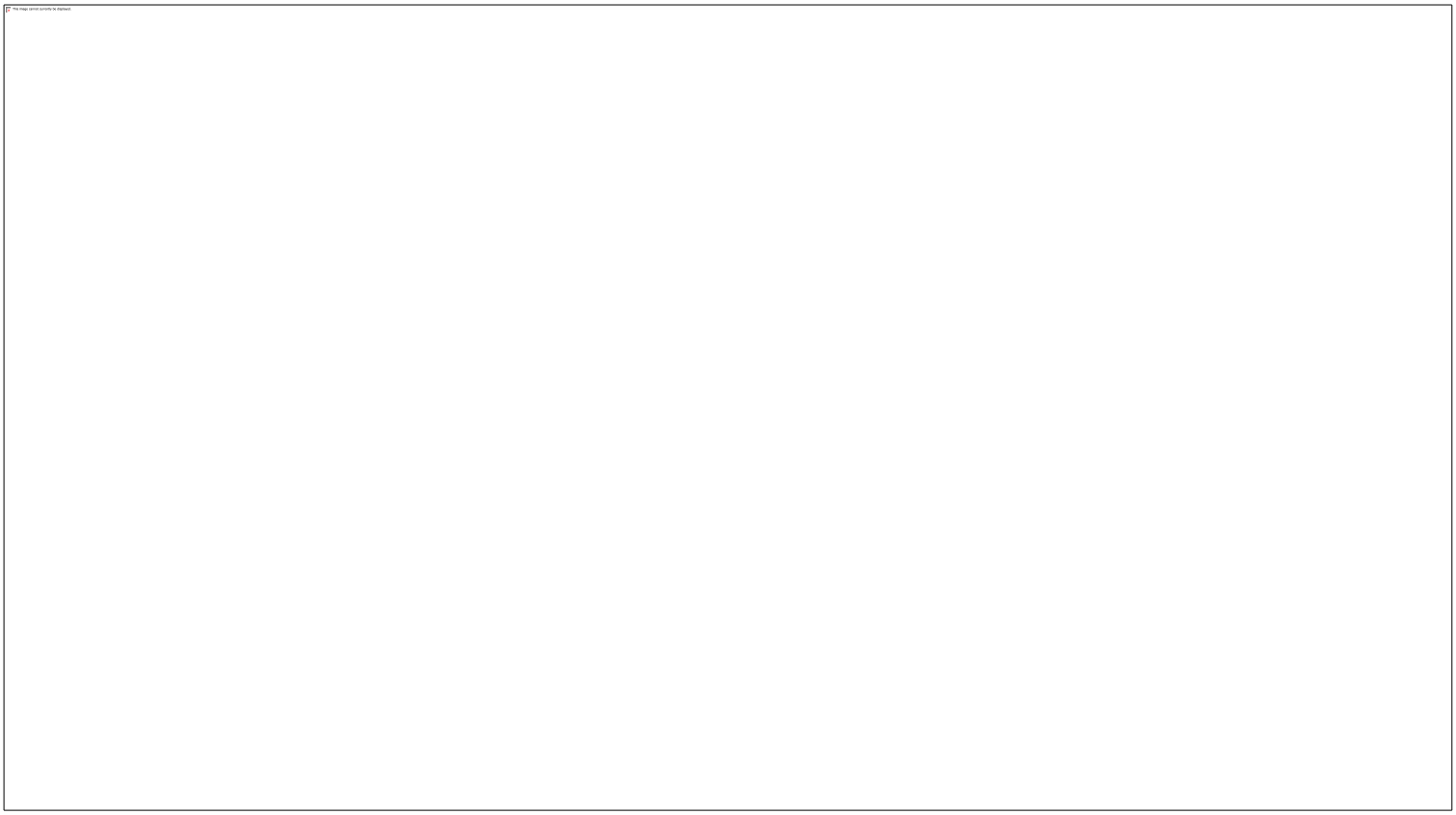
Egypt's location and trade networks encouraged the development of:

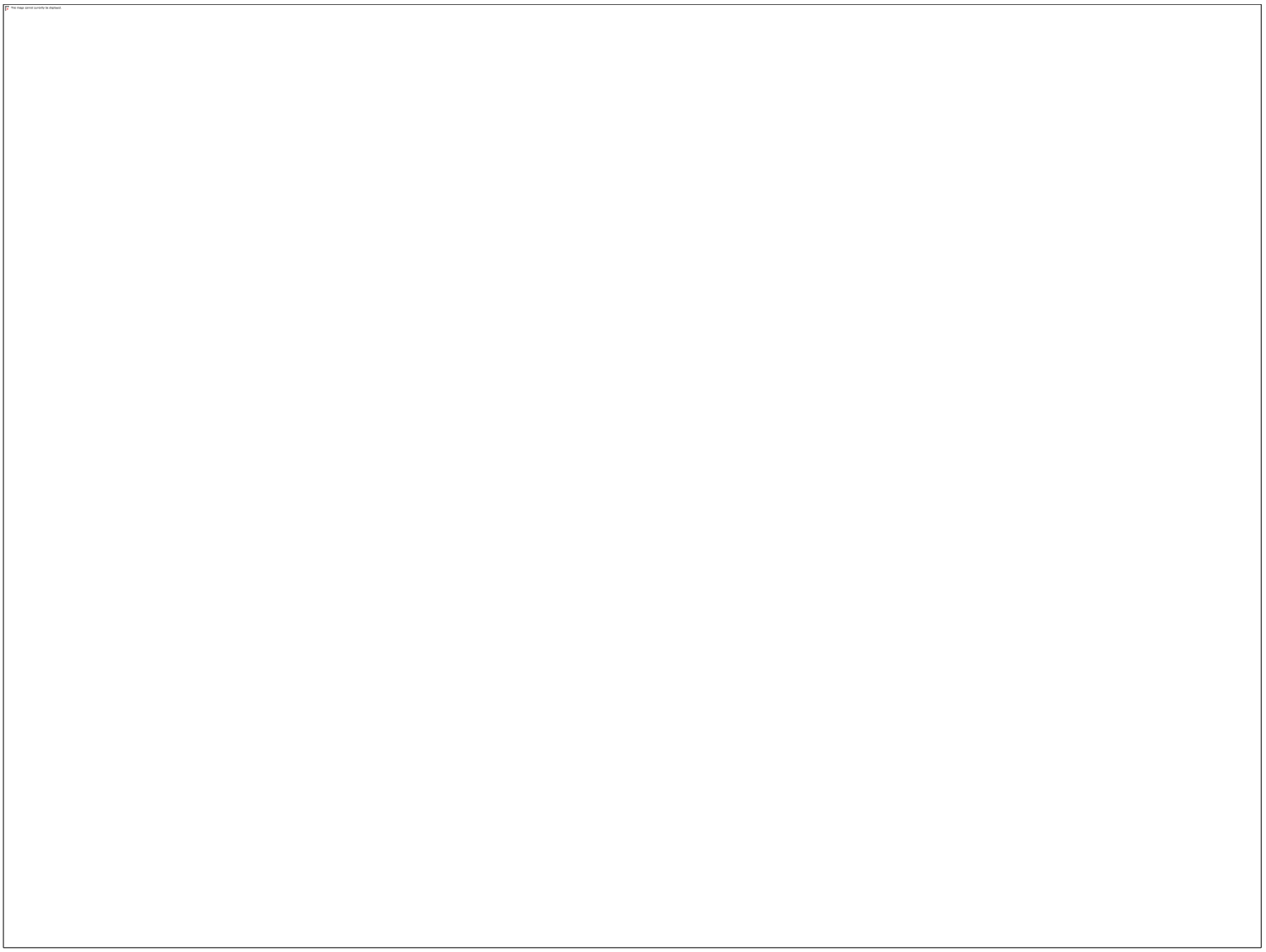
- Roads.
- Markets.
- Ports.
- Irrigation systems.
- Caravan routes.
- Urban facilities.

PART B: ISLAM IN NIGERIA

8.0 HISTORICAL BACKGROUND OF NIGERIA







Nigeria is located in West Africa.

It is one of Africa's most populous countries and has a diverse population made up of many ethnic and cultural communities.

Major ethnic groups include:

- Hausa.
- Fulani.
- Yoruba.
- Igbo.
- Kanuri.
- Tiv.
- Edo.

Islam has a long history in Nigeria, particularly in the northern regions.

The religion spread through trade, Islamic scholarship, migration and political developments.

8.1 Geographical features of Nigeria

Nigeria has several geographical features that influenced the spread of Islam.

a) Sahara Desert and Sahel region

The Sahel region facilitated interaction between North African Muslim traders and West African communities.

b) River Niger

The River Niger supported agriculture, transport and commercial activities.

c) Lake Chad

The Lake Chad region became an important centre of the Kanem-Borno civilisation.

d) Forest regions

Southern Nigeria has extensive forest and coastal environments that influenced settlement and trade patterns.

8.2 Nigeria before the arrival of Islam

Before Islam became established, Nigerian communities practised different African traditional religions.

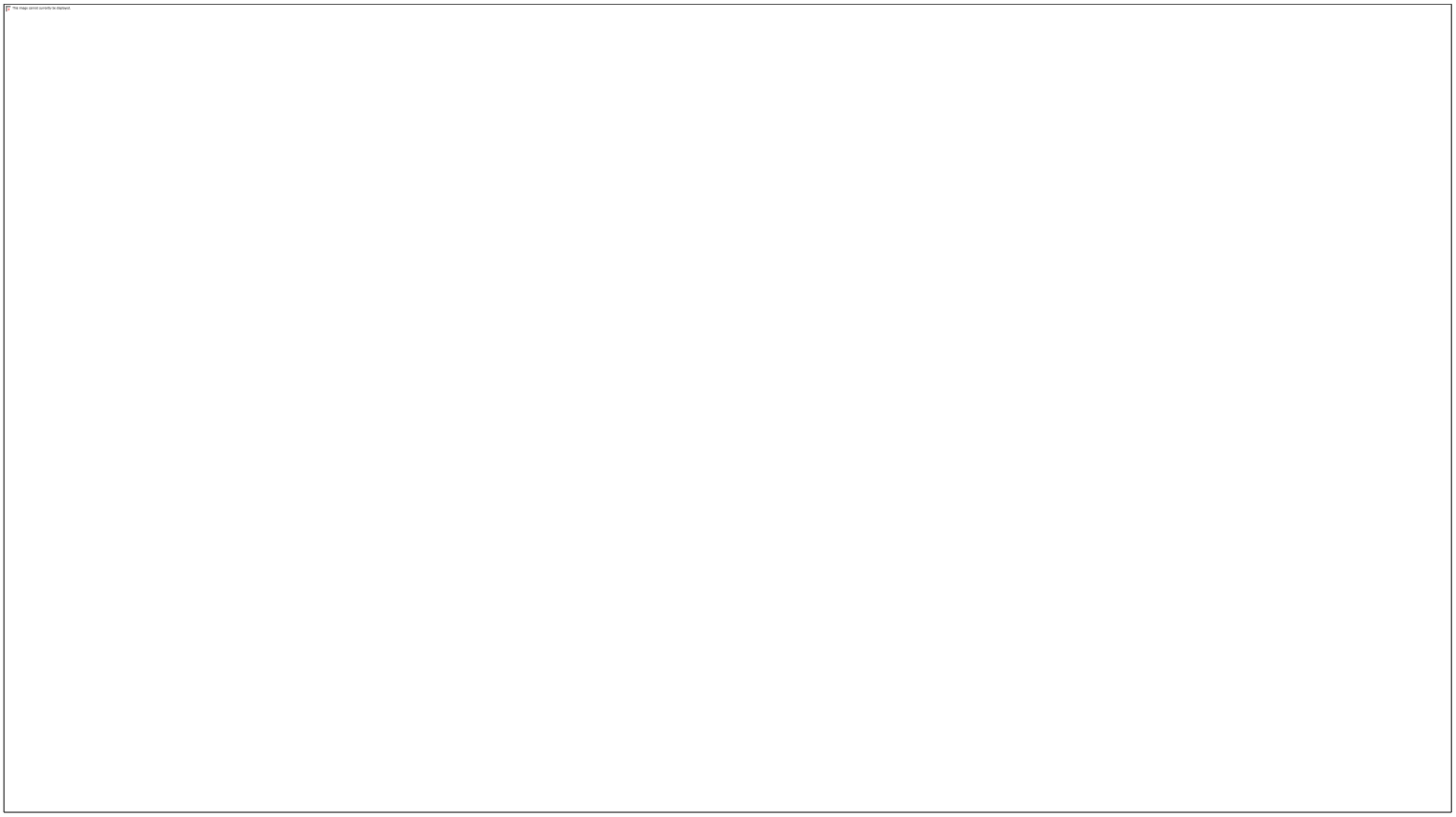
They had established systems of:

- Leadership.
- Trade.
- Agriculture.
- Education.
- Family organisation.
- Cultural practices.

Different communities had their own religious beliefs and social institutions.

9.0 FACTORS THAT LED TO THE SPREAD OF ISLAM IN NIGERIA UP TO THE 19TH CENTURY

9.1 Trans-Saharan trade



Trans-Saharan trade was one of the earliest and most important factors in the spread of Islam in northern Nigeria.

Muslim traders travelled across the Sahara from North Africa to West Africa.

They traded with communities in:

- Kanem.
- Borno.
- Hausaland.
- Other West African commercial centres.

Goods exchanged included:

- Salt.
- Gold.
- Leather.
- Textiles.
- Horses.
- Agricultural products.
- Metals.

Muslim traders interacted with local communities and introduced Islamic beliefs and practices.

9.2 Muslim traders and merchants

Muslim merchants contributed to the spread of Islam through their daily interactions.

They:

- Established commercial relationships.
- Built relationships with local rulers.
- Introduced Islamic values.
- Encouraged people to learn about Islam.
- Supported Muslim communities.
- Helped establish mosques and learning centres.

9.3 Migration of Muslim scholars

Islamic scholars migrated into northern Nigeria from North Africa and other West African Islamic centres.

They introduced:

- Qur'anic education.
- Hadith studies.
- Arabic language.
- Islamic jurisprudence.
- Islamic moral teachings.

Some local scholars also became important agents of Islamisation.

9.4 Spread of Islam through Kanem-Borno



Kanem-Borno was one of the earliest important Islamic states in the region.

Islam became established in Kanem during the medieval period.

The rulers supported Islamic education and administration.

Important developments included:

- Adoption of Islam by rulers.
- Establishment of Islamic institutions.
- Development of Muslim scholarship.
- Strengthening of diplomatic relations.
- Participation in trans-Saharan trade.

By the 16th century, Borno had become an important centre of Islamic civilisation.

9.5 Role of Muslim rulers

Muslim rulers played an important role in promoting Islam.

When rulers embraced Islam, they often supported:

- Construction of mosques.
- Islamic education.
- Appointment of Muslim scholars.
- Islamic administration.
- Diplomatic relationships with other Muslim states.

Their influence encouraged the development of Muslim communities.

9.6 Establishment of Islamic learning centres

Islamic learning centres promoted the study of:

- The Qur'an.
- Hadith.
- Arabic.
- Fiqh.
- Islamic history.
- Islamic morals.

These centres trained scholars who later taught in different communities.

9.7 The role of Muhammad Rumfa of Kano

Muhammad Rumfa ruled Kano during the 15th century.

He is associated with the development of Kano as an important Islamic and commercial centre.

His reign contributed to:

- Strengthening Islamic influence.
- Development of administration.
- Expansion of trade.

- Encouragement of Islamic scholarship.

9.8 The role of Islamic scholars from the wider Muslim world

Scholars from North Africa and other parts of West Africa helped spread Islam.

They:

- Taught Islamic religious principles.
- Advised rulers.
- Translated and interpreted Islamic knowledge.
- Established educational centres.
- Encouraged moral reform.

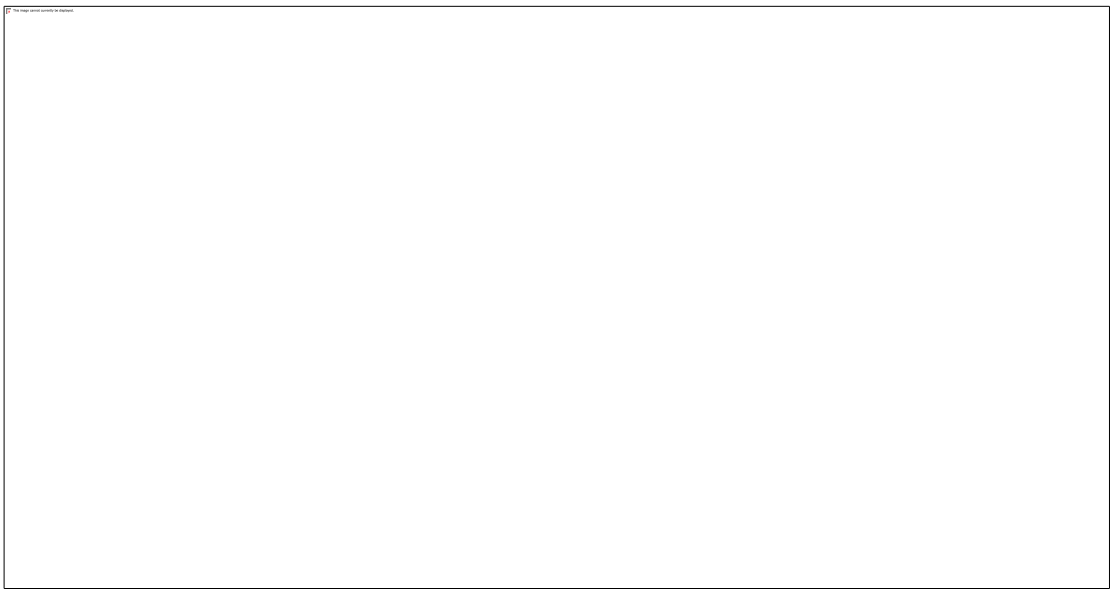
9.9 The role of the Fulani Muslim scholars

Fulani Muslim scholars played an important role in spreading Islamic knowledge in Hausaland.

Many were involved in:

- Teaching the Qur'an.
- Promoting Islamic jurisprudence.
- Establishing religious schools.
- Advising rulers.
- Encouraging religious reform.

9.10 The jihad of Uthman dan Fodio



Uthman dan Fodio was an influential Muslim scholar and reformer in 19th-century Hausaland.

He was born in 1754.

He criticised corruption, injustice and practices that he considered inconsistent with Islamic teachings.

He advocated religious and political reforms.

In 1804, the movement associated with him developed into a jihad against the rulers of several Hausa states.

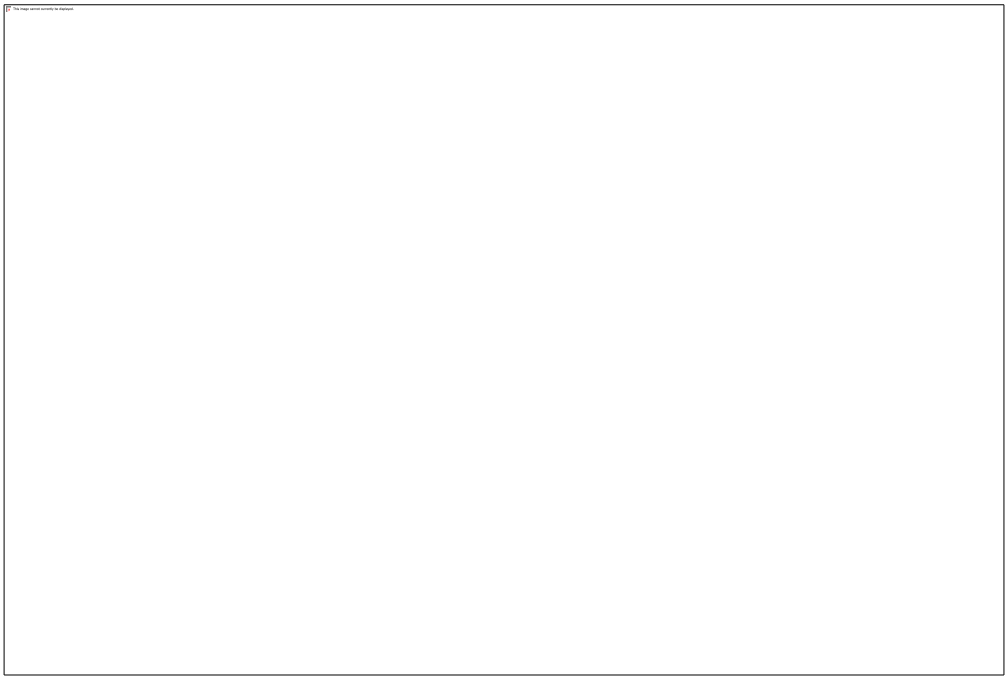
The movement led to the establishment of the Sokoto Caliphate.

Contributions of Uthman dan Fodio

1. Promoted Islamic scholarship.
2. Encouraged religious reform.
3. Criticised unjust leadership.
4. Promoted Islamic education.
5. Encouraged the use of Islamic principles in governance.
6. Produced Islamic literary works.
7. Strengthened Islamic institutions in northern Nigeria.

His writings and teachings influenced generations of Muslim scholars.

9.11 Establishment of the Sokoto Caliphate



The Sokoto Caliphate emerged from the jihad led by Uthman dan Fodio beginning in 1804.

It became one of the largest precolonial Islamic political systems in Africa.

Its leadership included:

- Uthman dan Fodio.
- Muhammad Bello.
- Other emirs and Islamic administrators.

The caliphate promoted:

- Islamic administration.
- Religious education.
- Trade.
- Islamic scholarship.
- Judicial institutions.

- Political organisation.

9.12 The role of women in spreading Islam

Women contributed to the spread of Islam through education and scholarship.

An important example is Nana Asma'u, daughter of Uthman dan Fodio.

She was a renowned 19th-century Muslim scholar, poet and educator.

Her contributions included:

- Teaching Islamic knowledge.
- Educating women.
- Writing religious poetry.
- Promoting literacy.
- Supporting women's participation in Islamic education.
- Training women teachers.

Her work demonstrated the importance of women in Islamic scholarship.

9.13 Spread of Islam among the Yoruba

Islam also spread into south-western Nigeria, particularly among the Yoruba.

Factors included:

- Commercial contacts with Muslim traders.
- Migration of Muslim scholars.
- Interactions with northern Nigerian communities.
- Islamic education.
- Establishment of mosques.
- Family and community relationships.

Islam gradually became established in towns such as Ibadan, Lagos and other Yoruba settlements.

9.14 Influence of pilgrimage

Muslim pilgrims from Nigeria travelled to Makkah.

Through pilgrimage, they:

- Acquired additional Islamic knowledge.
- Developed relationships with other Muslims.
- Introduced new educational ideas.
- Strengthened Muslim identity.
- Encouraged Islamic learning in their communities.

9.15 Establishment of Muslim communities

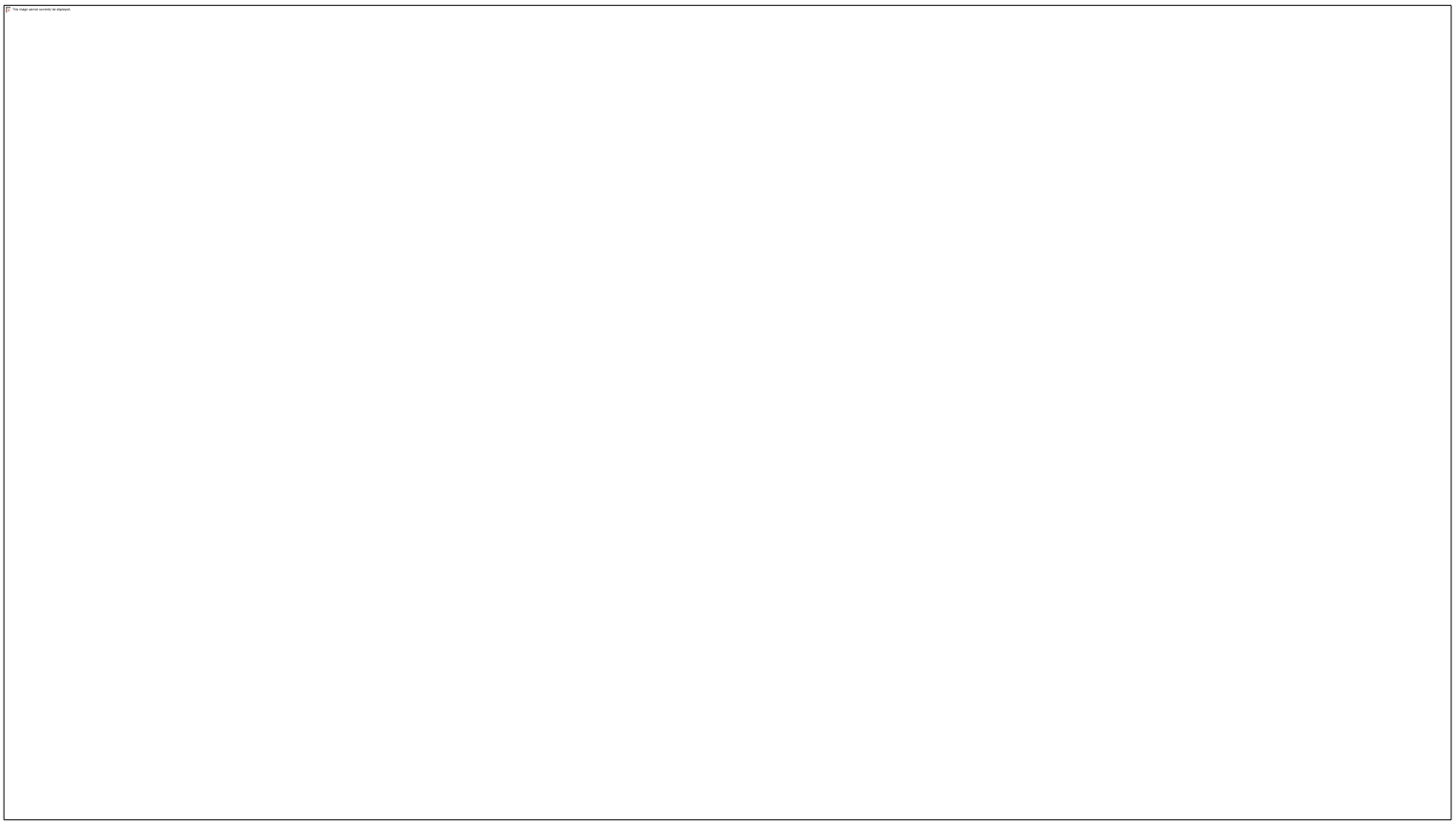
As Islam spread, Muslim communities developed around:

- Markets.
- Towns.
- Educational institutions.
- Mosques.
- Political centres.

These communities supported the continuity of Islamic practices.

10.0 SOCIAL IMPACTS OF ISLAM IN NIGERIA

10.1 Development of Islamic education



Islam encouraged education among Nigerian Muslim communities.

Islamic schools were established to teach:

- Qur'an.
- Hadith.
- Arabic language.
- Islamic jurisprudence.
- Islamic history.
- Moral education.

Islamic education contributed to the development of literacy and scholarship.

10.2 Promotion of moral values

Islam promoted:

- Honesty.
- Respect.
- Discipline.
- Kindness.
- Justice.
- Patience.
- Responsibility.
- Cooperation.

These values influenced family and community life.

10.3 Development of Islamic identity

Islam became an important part of the identity of many communities in northern Nigeria.

It influenced:

- Religious practices.
- Festivals.
- Dressing.
- Family organisation.
- Education.
- Community relationships.

10.4 Promotion of unity

Islam encouraged Muslims to regard themselves as members of one Ummah.

This promoted:

- Brotherhood.
- Cooperation.
- Mutual assistance.
- Collective worship.
- Community development.

10.5 Changes in marriage and family practices

Islam introduced religious guidance on:

- Marriage.
- Divorce.
- Inheritance.
- Parental responsibility.
- Children's welfare.
- Family relationships.

Islamic teachings emphasised mutual responsibilities within the family.

10.6 Development of Islamic literature

Muslim scholars produced works in Arabic and local languages.

Examples included:

- Qur'anic commentaries.
- Islamic poetry.
- Religious books.
- Historical writings.
- Moral teachings.

Uthman dan Fodio and Nana Asma'u were important contributors to Islamic scholarship.

10.7 Development of Islamic architecture



Islam influenced Nigerian architecture through the construction of:

- Mosques.
- Islamic schools.
- Religious centres.
- Traditional Islamic houses.
- Palaces associated with Islamic rulers.

10.8 Development of charitable activities

Muslim communities practised Zakat and Sadaqah.

These activities helped:

- Poor families.
- Orphans.
- Widows.
- Travellers.
- Vulnerable members of society.

10.9 Promotion of modest dressing

Islam influenced clothing practices by encouraging modesty.

Examples include:

- Hijab.
- Long garments.
- Modest traditional clothing.
- Appropriate dressing during religious activities.

10.10 Influence on festivals and celebrations

Islam introduced important religious celebrations.

These include:

- Eid al-Fitr.
- Eid al-Adha.
- Maulid celebrations in communities that observe them.

These events promote worship, charity and community interaction.

11.0 POLITICAL IMPACTS OF ISLAM IN NIGERIA

11.1 Establishment of Islamic states

Islam contributed to the emergence of important Islamic political systems.

Examples include:

- Kanem-Borno.
- Sokoto Caliphate.
- Islamic emirates in northern Nigeria.

These states influenced the political history of the region.

11.2 Development of Islamic administration

Islamic rulers introduced administrative systems influenced by Islamic principles.

These included:

- Appointment of emirs.

- Appointment of judges.
- Establishment of councils.
- Collection of taxes.
- Organisation of public administration.

11.3 Establishment of the Sokoto Caliphate

The Sokoto Caliphate became a major political centre in West Africa.

It introduced a system of administration involving the Sultan or Caliph and regional emirates.

It strengthened political relationships between different communities.

11.4 Development of Islamic judicial systems

Islamic jurisprudence influenced judicial administration in Muslim communities.

Judges handled matters such as:

- Marriage.
- Divorce.
- Inheritance.
- Commercial disputes.
- Religious matters.

11.5 Promotion of accountability

Islamic political teachings emphasised responsible leadership.

Rulers were expected to:

- Protect the welfare of citizens.
- Administer justice.
- Avoid corruption.
- Protect public property.
- Consult others in decision-making.

11.6 Influence on political relationships

Islamic states established relationships through:

- Trade.
- Diplomacy.
- Scholarship.
- Pilgrimage.
- Political alliances.

These relationships strengthened connections with the wider Muslim world.

11.7 Influence of British colonial rule

British colonial rule changed the political organisation of northern Nigeria.

Following the British conquest of the Sokoto Caliphate in the early 20th century, colonial authorities used indirect rule in many northern areas.

Traditional Muslim rulers and emirate institutions continued to play roles within the colonial administrative system, although their powers were changed.

This influenced the subsequent political development of Muslim communities in Nigeria.

12.0 ECONOMIC IMPACTS OF ISLAM IN NIGERIA

12.1 Expansion of trade

Islam strengthened commercial relationships between Nigeria and other African regions.

Muslim traders participated in:

- Trans-Saharan trade.
- Regional trade.
- Livestock trade.
- Agricultural trade.
- Textile trade.

12.2 Development of commercial centres

Islam contributed to the growth of commercial centres such as:

- Kano.
- Katsina.
- Sokoto.
- Zaria.
- Maiduguri.

These centres became important locations for trade, scholarship and administration.

12.3 Introduction of Islamic business ethics

Islam encouraged ethical commercial practices.

These included:

- Honesty.
- Fair pricing.
- Accurate measurement.
- Fulfilment of agreements.
- Avoidance of fraud.
- Prohibition of Riba.

12.4 Growth of agriculture

Islamic communities participated in agricultural activities.

Important products included:

- Millet.
- Sorghum.
- Groundnuts.
- Cotton.
- Rice.
- Livestock.

12.5 Development of crafts and industries

Islam contributed to the development of traditional industries.

These included:

- Leatherwork.
- Weaving.
- Dyeing.
- Metalwork.
- Pottery.
- Textile production.

12.6 Promotion of Zakat and Sadaqah

Zakat and Sadaqah supported vulnerable members of society.

They helped promote:

- Social welfare.
- Poverty reduction.
- Community development.
- Redistribution of wealth.

12.7 Development of Islamic financial institutions

Islamic financial principles influenced modern financial practices.

These include:

- Profit-and-loss sharing.
- Asset-backed financing.
- Ethical investment.
- Prohibition of Riba.
- Risk-sharing arrangements.

12.8 Development of trade networks

Muslim traders developed relationships with North Africa and other West African regions.

These networks facilitated the movement of:

- Goods.

- People.
- Ideas.
- Knowledge.
- Religious teachings.

PART C: CHALLENGES FACING MUSLIMS IN EGYPT AND NIGERIA IN THE 21ST CENTURY

13.0 CHALLENGES FACING MUSLIMS IN EGYPT

Egypt is predominantly Muslim, with Sunni Islam forming the largest Islamic tradition. Nevertheless, Muslims in Egypt face various social, political and economic challenges.

It is important to distinguish challenges experienced by Muslim communities generally from those affecting particular religious groups or society as a whole.

13.1 Political challenges

a) Restrictions on political participation

Some Muslim organisations and religious movements experience restrictions on political activities.

This may limit:

- Public participation.
- Organisation of religious activities.
- Political representation.
- Freedom of association.

b) Government control of religious institutions

Government involvement in religious administration can create debates about the independence of religious institutions.

It may affect:

- Religious leadership.
- Sermon administration.
- Religious teaching.
- Organisation of religious activities.

c) Extremism and radicalisation

Extremist groups misuse religious teachings to justify violence.

This creates challenges because:

- It threatens national security.
- It damages the image of Islam.
- It creates fear among communities.
- It undermines peaceful coexistence.
- It affects innocent people.

Islam teaches peace, justice and respect for human life.

d) Political instability

Political instability can affect religious institutions and Muslim communities.

It may cause:

- Uncertainty.
- Disruption of public services.
- Reduced economic opportunities.
- Political divisions.

13.2 Social challenges

a) Religious intolerance

Religious intolerance can create mistrust between communities.

It may affect peaceful coexistence between Muslims, Christians and other religious groups.

b) Youth unemployment

Some young people experience difficulties securing employment.

Consequences include:

- Poverty.
- Frustration.
- Dependence on families.
- Limited opportunities for personal development.

c) Educational inequality

Some communities experience unequal access to quality education.

This affects:

- Academic achievement.
- Employment opportunities.
- Professional development.
- Social mobility.

d) Poverty

Economic difficulties affect many Egyptian households, including Muslim families.

Poverty may limit access to:

- Education.
- Healthcare.
- Adequate housing.
- Nutritious food.
- Employment opportunities.

e) Gender-related barriers

Some women and girls experience social and economic barriers that restrict their participation in education and employment.

This limits the contribution they can make to national development.

f) Negative stereotypes about Islam

Some Muslims experience prejudice because of negative stereotypes associated with Islam.

This may affect social relationships and peaceful interaction.

13.3 Economic challenges

a) Rising cost of living

Inflation increases the prices of essential goods and services.

This affects household purchasing power.

b) Unemployment

Limited employment opportunities affect young people and graduates.

c) Income inequality

Differences in income and access to resources create economic disparities.

d) Housing challenges

Some low-income households experience difficulties accessing affordable housing.

e) Economic instability

Economic shocks can affect:

- Businesses.
- Household incomes.
- Employment.
- Government expenditure.
- Social welfare.

The World Bank identifies inflation, poverty and structural economic vulnerabilities among Egypt's continuing development concerns.

14.0 CHALLENGES FACING MUSLIMS IN NIGERIA

Nigeria has a large Muslim population, particularly in the north. Muslims face different challenges depending on their geographical location and social circumstances.

14.1 Political challenges

a) Political marginalisation

Some Muslim communities feel inadequately represented in political decision-making.

This may create:

- Dissatisfaction.
- Political divisions.

- Lack of trust.
- Competition for resources.

b) Politicisation of religion

Some political leaders use religious identities to gain political support.

This may:

- Create religious divisions.
- Encourage intolerance.
- Undermine national unity.
- Increase political tensions.

c) Insecurity and insurgency

Some parts of Nigeria experience insecurity caused by armed extremist groups, banditry and kidnapping.

Groups such as Boko Haram have caused significant suffering, particularly in the north-east.

The effects include:

- Displacement of families.
- Destruction of property.
- Disruption of education.
- Loss of livelihoods.
- Fear and insecurity.

Muslim communities are among those seriously affected by such violence.

d) Weak governance and corruption

Corruption and poor administration may affect service delivery.

This can reduce public trust and limit development.

14.2 Social challenges

a) Religious tensions

Nigeria has both Muslim and Christian communities.

Religious and communal tensions sometimes lead to misunderstandings and violence.

This weakens:

- National unity.
- Social relationships.
- Community cooperation.
- Peaceful coexistence.

b) Educational challenges

Some Muslim communities, particularly in rural northern areas, experience difficulties accessing quality formal education.

Factors include:

- Poverty.
- Inadequate schools.
- Insecurity.
- Shortage of qualified teachers.
- Distance to learning institutions.
- Limited educational resources.

UNICEF identifies insecurity and economic and social barriers as important factors affecting access to education in northern Nigeria.

c) Poverty and inequality

Many Muslim households experience poverty.

This affects:

- Children's education.
- Healthcare.
- Housing.
- Nutrition.
- Employment.

d) Negative religious stereotypes

Some people wrongly associate Islam with extremism.

Such stereotypes may lead to discrimination against ordinary Muslims.

e) Displacement

Insecurity has forced some Muslim families to leave their homes.

Displaced families may experience:

- Loss of property.
- Limited access to education.
- Food insecurity.
- Poor housing.
- Separation from relatives.

f) Gender inequality

Some girls and women face barriers to education and participation in public life.

These barriers may arise from poverty, insecurity and harmful social practices.

g) Inadequate healthcare

Some rural communities have limited access to medical facilities and qualified healthcare workers.

This affects the well-being of families.

14.3 Economic challenges

a) Unemployment

Limited employment opportunities affect many young people.

b) Inadequate infrastructure

Some communities lack adequate:

- Roads.
- Electricity.
- Water.
- Schools.
- Hospitals.
- Communication networks.

c) Insecurity and business disruption

Insecurity discourages investment and disrupts commercial activities.

d) Inflation

Rising prices of food, transport and other necessities affect household welfare.

e) Limited access to financial services

Some rural communities have limited access to formal banking and financial services.

f) Agricultural difficulties

Farmers experience challenges such as:

- Insecurity.
- Climate variability.
- Limited access to agricultural inputs.
- Poor transport infrastructure.
- Market fluctuations.

The World Bank identifies insecurity, poverty and employment pressures as major development challenges in Nigeria.

15.0 POSSIBLE SOLUTIONS TO THE CHALLENGES FACING MUSLIMS IN EGYPT AND NIGERIA

Muslims, religious leaders, governments, educational institutions and civil society organisations have important roles to play in addressing these challenges.

15.1 Political solutions

a) Promotion of good governance

Governments should promote:

- Accountability.
- Transparency.

- Justice.
- Respect for human rights.
- Responsible leadership.

b) Promotion of religious tolerance

Governments and religious leaders should encourage peaceful coexistence among different religious communities.

c) Strengthening security

Governments should improve security through lawful and accountable institutions.

They should also address the root causes of insecurity.

d) Encouraging inclusive leadership

All communities should be given opportunities to participate in national development and decision-making.

e) Fighting corruption

Governments should strengthen institutions responsible for accountability and public resource management.

15.2 Social solutions

a) Improving education

Governments and communities should:

- Build more schools.
- Employ qualified teachers.
- Provide learning materials.
- Support disadvantaged learners.
- Promote girls' education.
- Strengthen both religious and contemporary education.

b) Promoting interfaith dialogue

Muslim and non-Muslim religious leaders should organise discussions and community activities.

This can improve understanding and reduce religious misunderstandings.

c) Empowering women and girls

Women and girls should receive equal opportunities in education and lawful economic participation.

d) Promoting youth development

Young people should be supported through:

- Mentorship.
- Skills training.
- Entrepreneurship programmes.
- Sports.
- Educational opportunities.

e) Strengthening family institutions

Families should provide moral guidance, education and emotional support to children.

f) Supporting vulnerable groups

Muslim organisations should strengthen programmes for:

- Orphans.
- Widows.
- Poor families.
- Persons with disabilities.
- Displaced communities.

15.3 Economic solutions

a) Creating employment opportunities

Governments and private organisations should encourage investment and business development.

b) Promoting Islamic finance

Islamic financial institutions can support ethical financing through Shariah-compliant products.

c) Strengthening Zakat institutions

Well-managed Zakat institutions can support poverty reduction.

d) Supporting small-scale businesses

Muslim entrepreneurs should receive appropriate business training and access to lawful financial services.

e) Improving infrastructure

Governments should invest in:

- Roads.
- Electricity.
- Water.
- Hospitals.
- Schools.
- Communication systems.

f) Supporting agriculture

Farmers should receive:

- Agricultural training.
- Improved farming technologies.
- Access to markets.
- Appropriate financial support.
- Better storage facilities.

g) Encouraging vocational education

Young people should be trained in practical skills such as:

- ICT.
- Carpentry.
- Plumbing.
- Electrical installation.
- Tailoring.
- Welding.
- Agriculture.
- Business management.

16.0 COMPARISON OF ISLAM IN EGYPT AND NIGERIA

Aspect	**Egypt**	**Nigeria**
Location	North-Eastern Africa	West Africa
Early spread	Muslim conquest around 639–642 CE	Trade, scholarship and political developments
Important historical figure	Amr ibn al-As	Uthman dan Fodio
Important centre	Cairo	Sokoto
Major educational centre	Al-Azhar	Sokoto and other Islamic learning centres
Major historical political systems	Fatimid, Ayyubid and Mamluk dynasties	Kanem-Borno and Sokoto Caliphate
Major trade connections	Mediterranean, Red Sea and African trade	Trans-Saharan and West African trade
Major contribution	Islamic scholarship, architecture and administration	Islamic scholarship, trade and Islamic state development

16.1 Similarities between Islam in Egypt and Nigeria

1. Islam spread partly through trade.
2. Islamic scholars contributed to religious education.
3. Mosques became important religious institutions.
4. Muslim rulers supported Islamic institutions.
5. Arabic became an important language of Islamic scholarship.

6. Islamic values influenced family and community life.
7. Islamic charity supported vulnerable groups.
8. Both countries developed important Islamic educational centres.
9. Both experienced the influence of Islamic political systems.
10. Both contributed significantly to African Islamic civilisation.

16.2 Differences between Islam in Egypt and Nigeria

1. Egypt experienced an early Muslim military conquest, while Islam spread into Nigeria mainly through trade and scholarship before major political transformations.
2. Egypt's Islamic history was strongly connected to the Mediterranean and Middle Eastern world.
3. Nigeria's northern Islamic history was strongly connected to trans-Saharan trade.
4. Egypt developed major dynasties such as the Fatimids and Ayyubids.
5. Nigeria developed important Islamic states such as Kanem-Borno and the Sokoto Caliphate.
6. Al-Azhar is a major Egyptian Islamic educational institution, while Nigeria has several influential traditional and modern Islamic learning centres.

17.0 CONTRIBUTION OF EGYPT AND NIGERIA TO AFRICAN ISLAMIC CIVILISATION

Egypt and Nigeria have made important contributions to African Islamic civilisation.

17.1 Contributions of Egypt

- Development of Al-Azhar as a major Islamic learning institution.
- Preservation of Islamic manuscripts.
- Development of Islamic architecture.
- Training of Islamic scholars.
- Promotion of Arabic literature.
- Development of Islamic jurisprudence.
- Strengthening of relationships between Africa and the wider Muslim world.
- Development of charitable institutions.

17.2 Contributions of Nigeria

- Development of the Sokoto Caliphate.
- Growth of Islamic scholarship in West Africa.
- Production of Islamic literary works.
- Promotion of Qur'anic education.
- Development of Islamic commercial centres.
- Contribution of women scholars such as Nana Asma'u.
- Preservation of Islamic traditions.
- Development of Islamic political and judicial institutions.

17.3 Lessons Kenya can learn from Egypt and Nigeria

As learners in Kenya, we can appreciate the following lessons:

1. The importance of preserving Islamic historical sites.
2. The role of education in developing society.
3. The importance of peaceful religious coexistence.
4. The contribution of Muslim scholars to national development.
5. The importance of ethical trade.
6. The role of Zakat in supporting vulnerable communities.
7. The importance of responsible leadership.
8. The need to preserve African Islamic heritage.
9. The importance of women in Islamic scholarship.
10. The need to reject religious extremism and intolerance.

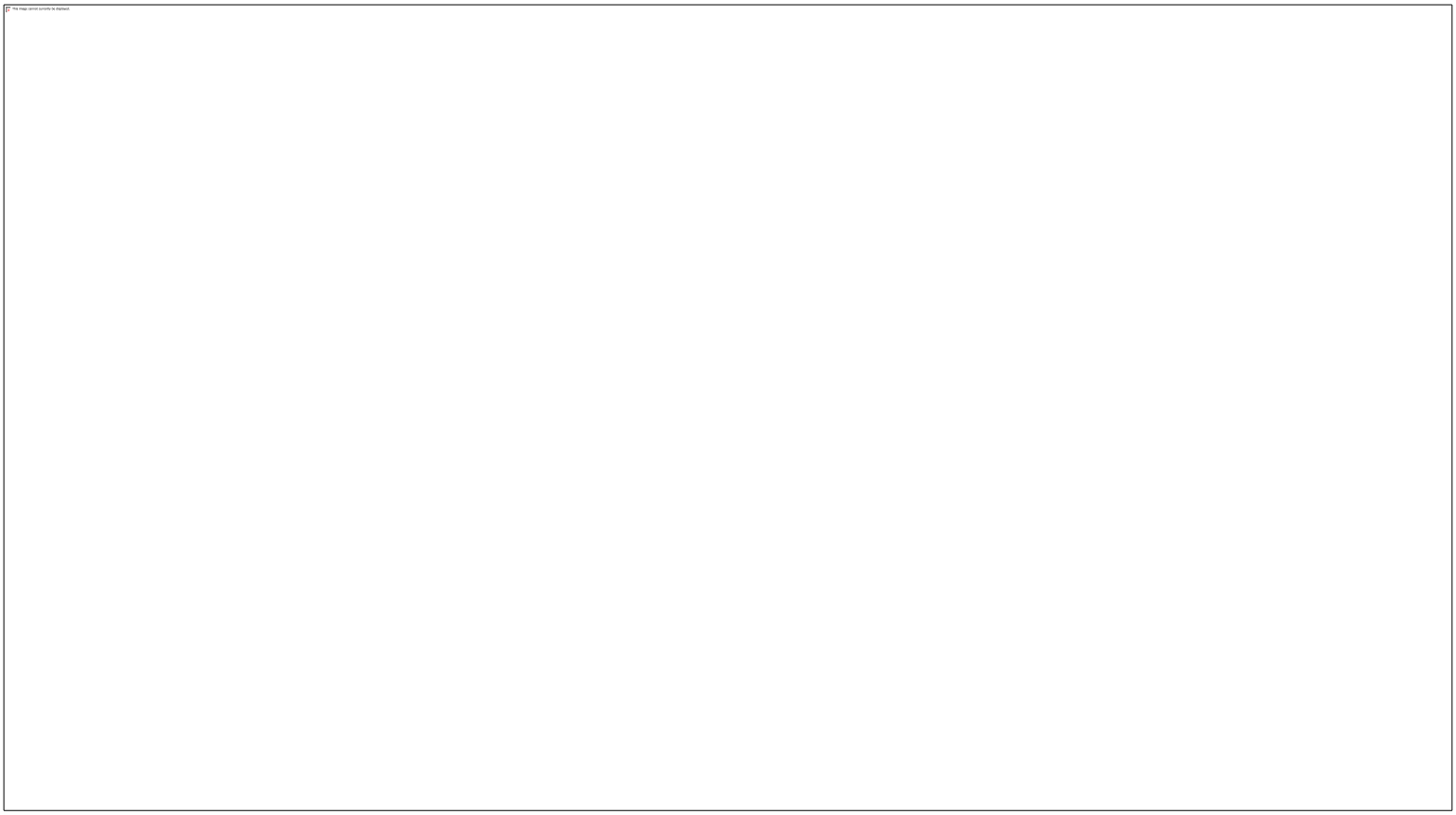
18.0 PRESERVATION OF ISLAMIC HERITAGE IN AFRICA

Islamic heritage refers to the historical, religious, educational, architectural and cultural contributions made by Muslim communities.

Ways of preserving Islamic heritage

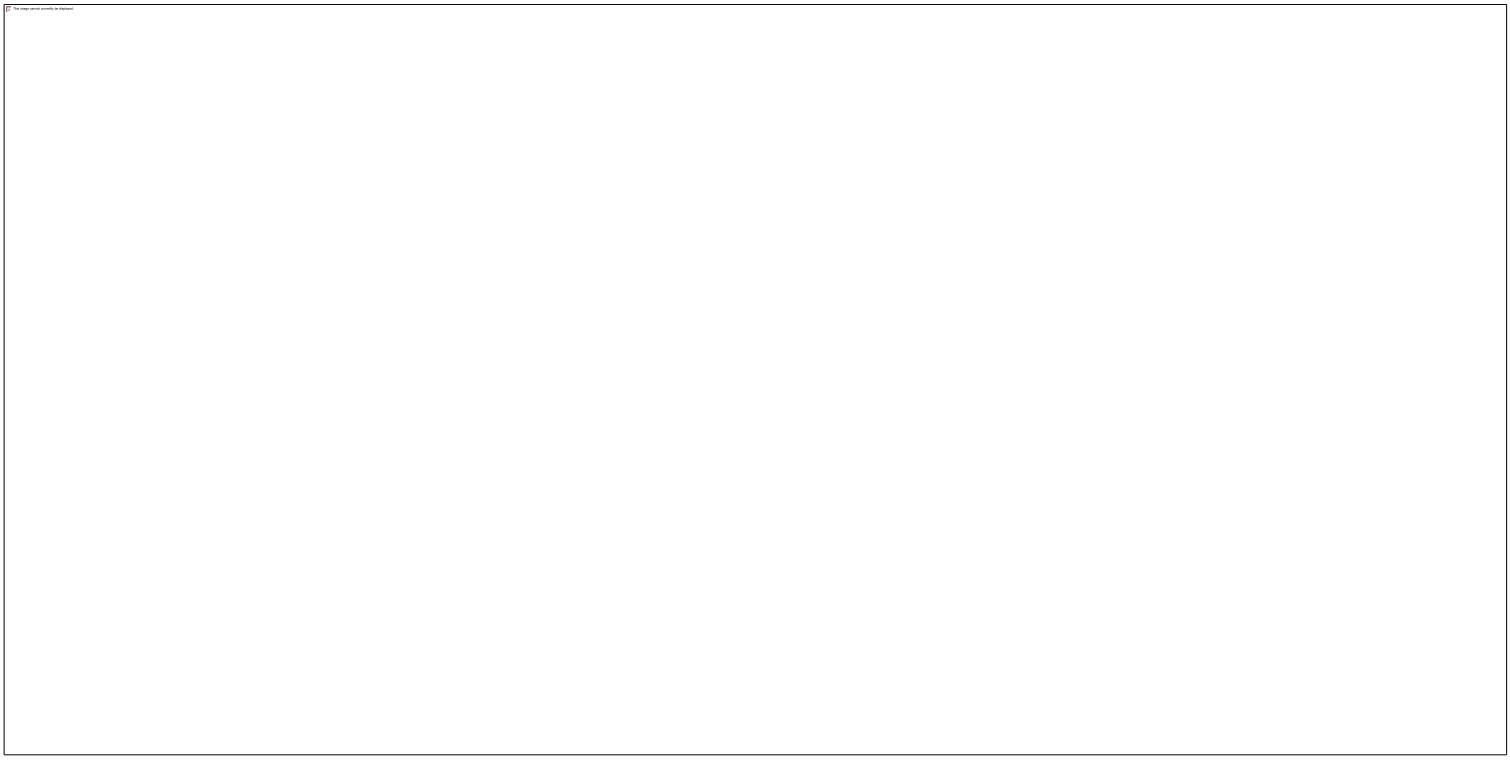
1. Maintaining historic mosques.
2. Preserving Islamic manuscripts.
3. Establishing Islamic history museums.
4. Teaching Islamic history in schools.
5. Supporting Islamic research institutions.
6. Documenting the lives of important Muslim scholars.
7. Preserving traditional Islamic architecture.
8. Encouraging intergenerational transmission of Islamic knowledge.
9. Promoting responsible tourism to Islamic heritage sites.
10. Using digital technology to preserve historical records.

Examples of important Islamic heritage sites



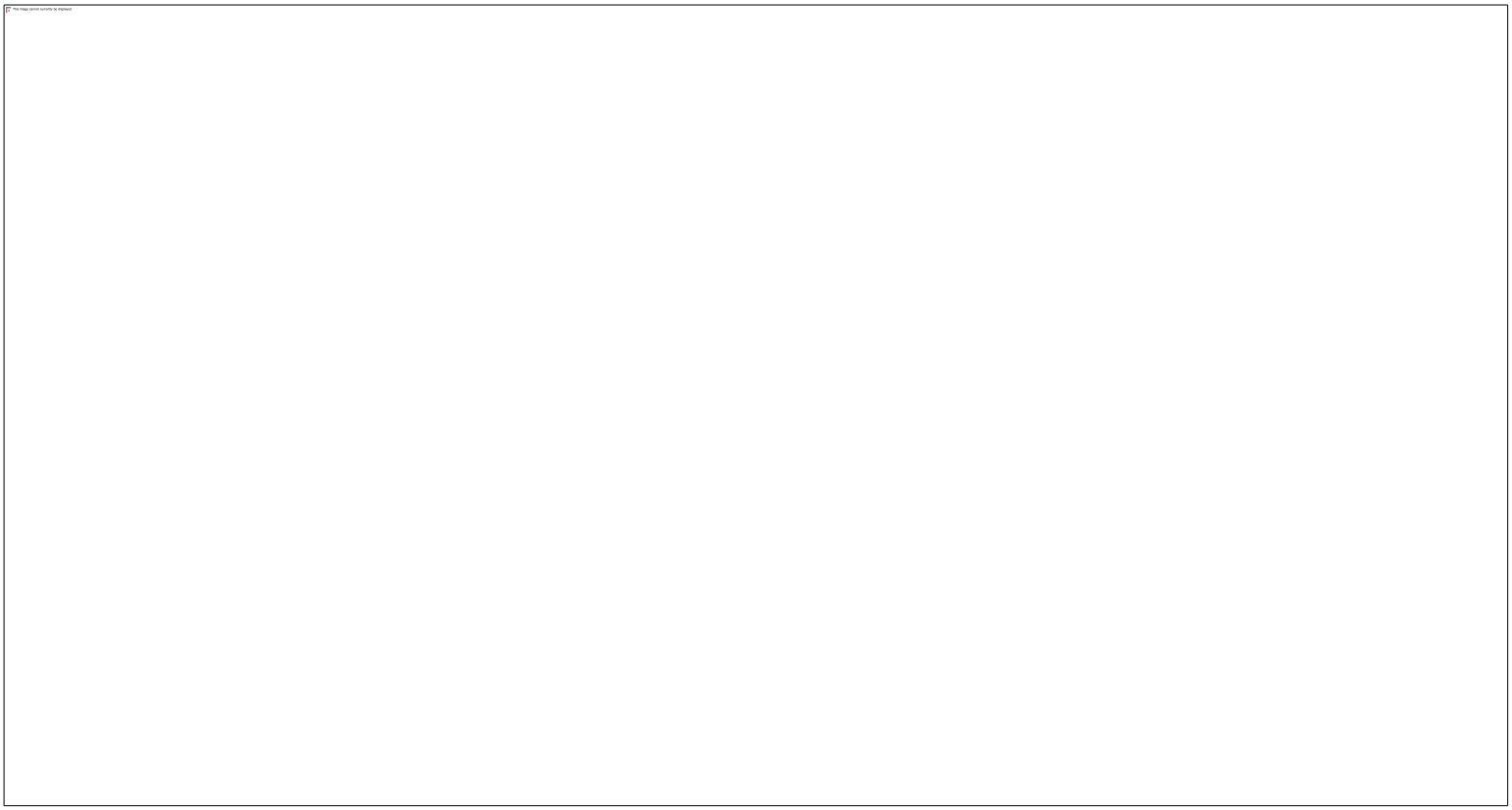
Al-Azhar Mosque

Cairo, Egypt.



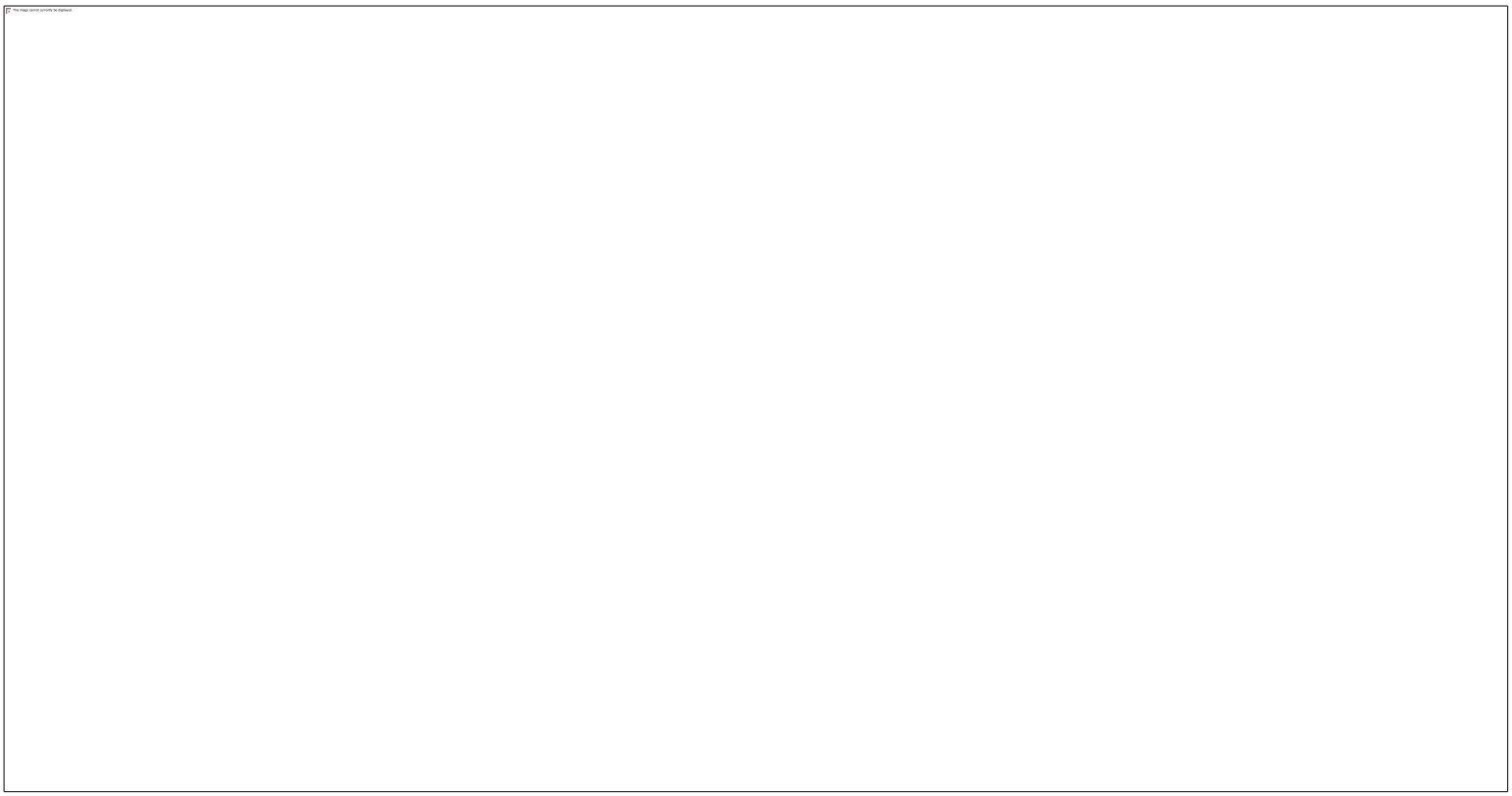
Mosque of Amr ibn al-As

Old Cairo, Egypt.



Historic Kano mosque

Kano, Nigeria.



Sokoto historical heritage

Sokoto, Nigeria.

COMPETENCY-BASED LEARNING ACTIVITIES

The following activities can be used by Grade 11 learners in Kenyan schools.

Activity 1: Historical research

In groups:

1. Research the arrival of Islam in Egypt.
2. Identify the contribution of Amr ibn al-As.
3. Prepare a timeline showing important events.
4. Present your findings to the class.

Competencies developed: Research, communication, collaboration and critical thinking.

Activity 2: Mapping Islamic heritage

1. Obtain a map of Africa.
2. Locate Egypt and Nigeria.
3. Identify Cairo, Kano and Sokoto.
4. Mark important historical Islamic centres.
5. Display the completed map.

Competencies developed: Digital literacy, learning to learn and communication.

Activity 3: Comparing Egypt and Nigeria

Prepare a comparison chart showing:

- Factors responsible for the spread of Islam.
- Important historical personalities.
- Political developments.
- Social impacts.
- Economic impacts.

Present your findings.

Activity 4: Community discussion

Discuss the following:

1. Why is Islamic education important in society?
2. How can religious intolerance be reduced?
3. How can Zakat contribute to poverty reduction?
4. What lessons can Kenyan Muslims learn from Islamic history in Egypt and Nigeria?

Activity 5: Problem-solving activity

Imagine that you are a member of a Muslim youth organisation in Kenya.

Develop a community programme addressing:

- Youth unemployment.
- Educational inequality.
- Religious intolerance.

- Poverty.

Present your proposed solutions to the class.

Activity 6: Digital research

Use reliable online sources to research the challenges facing Muslims in Egypt and Nigeria.

Prepare a digital presentation showing:

- Political challenges.
- Social challenges.
- Economic challenges.
- Possible solutions.

SECTION A: MULTIPLE-CHOICE QUESTIONS

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. Islam first entered Egypt during which century?

A. Fifth century CE

B. Sixth century CE

C. Seventh century CE

D. Ninth century CE

2. Who led the Muslim expedition into Egypt during the reign of Caliph Umar ibn al-Khattab (RA)?

A. Khalid ibn al-Walid

B. Amr ibn al-As

C. Salahuddin al-Ayyubi

D. Uthman dan Fodio

3. Which city was established by Amr ibn al-As as an important early Muslim administrative centre in Egypt?

A. Alexandria

B. Damascus

C. Fustat

D. Baghdad

4. Which river was important in the development of Egyptian agriculture and settlement?

A. River Niger

B. River Congo

C. River Nile

D. River Zambezi

5. Al-Azhar was established during the rule of which dynasty?

A. Fatimid

B. Abbasid

C. Umayyad

D. Ottoman

6. One major contribution of Al-Azhar to Islamic civilisation was:

A. Establishment of military camps

B. Promotion of Islamic education

C. Development of mining activities

D. Construction of sea ports

7. Which of the following was an important factor in the spread of Islam in Egypt?

A. Trans-Atlantic slave trade

B. Muslim migration and settlement

C. Industrial revolution

D. European colonial education

8. Which dynasty was established by Salahuddin al-Ayyubi in Egypt?

A. Fatimid

B. Ayyubid

C. Mamluk

D. Ottoman

9. The development of Arabic language in Egypt contributed to:

A. Decline of Islamic scholarship

B. Promotion of Islamic literature

C. Elimination of trade

D. Decline of education

10. Which of the following was an economic impact of Islam in Egypt?

A. Development of trade networks

B. Abolition of agriculture

C. Closure of markets

D. Elimination of crafts

11. Islam spread into northern Nigeria mainly through:

A. Trans-Saharan trade

B. European settlement

C. Industrialisation

D. Atlantic shipping

12. Which region was an important early Islamic centre in Nigeria?

A. Kanem-Borno

B. Lagos Island

C. Niger Delta

D. Benin Kingdom

13. The Kanem-Borno region was associated with which geographical feature?

A. Lake Victoria

B. Lake Chad

C. River Tana

D. Mediterranean Sea

14. Which of the following was a major activity of Muslim traders in Nigeria?

A. Introducing Islamic commercial ethics

B. Preventing education

C. Destroying trade networks

D. Discouraging communication

15. Muhammad Rumfa was an important historical ruler associated with:

A. Cairo

B. Kano

C. Sokoto

D. Alexandria

16. Who led the 19th-century Islamic reform movement that resulted in the Sokoto Caliphate?

A. Amr ibn al-As

B. Muhammad Rumfa

C. Uthman dan Fodio

D. Salahuddin al-Ayyubi

17. In which year did the movement led by Uthman dan Fodio begin?

A. 1500

B. 1700

C. 1804

D. 1904

18. The Sokoto Caliphate was established in:

A. Egypt

B. Nigeria

C. Morocco

D. Sudan

19. Nana Asma'u is remembered for her contribution to:

A. Naval administration

B. Islamic education and women's scholarship

C. Military engineering

D. International banking

20. Which of the following contributed to the spread of Islam among the Yoruba?

A. Muslim traders and scholars

B. European missionaries alone

C. Colonial military campaigns alone

D. Industrial factories

21. Which of the following was a social impact of Islam in Nigeria?

A. Development of Islamic education

B. Decline of family values

C. Elimination of commercial activities

D. Abolition of literacy

22. One important political impact of Islam in Nigeria was the:

A. Establishment of the Sokoto Caliphate

B. Establishment of the Roman Empire

C. Creation of the Byzantine Empire

D. Formation of the Fatimid dynasty

23. Which Islamic principle encourages Muslims to assist poor and vulnerable people?

A. Riba

B. Zakat

C. Gharar

D. Israaf

24. Which of the following is an example of Islamic heritage in Egypt?

A. Al-Azhar Mosque

B. Great Wall of China

C. Eiffel Tower

D. Roman Colosseum

25. One challenge facing some Muslim communities in northern Nigeria is:

A. Insecurity

B. Excessive rainfall everywhere

C. Lack of desert regions

D. Absence of commercial activities

26. Which of the following can help reduce religious intolerance?

A. Encouraging discrimination

B. Promoting interfaith dialogue

C. Spreading false information

D. Encouraging hostility

27. A major economic challenge facing households in Egypt is:

A. Rising cost of living

B. Absence of the River Nile

C. Lack of all agricultural land

D. Complete absence of trade

28. Which of the following can help address youth unemployment?

A. Discouraging vocational education

B. Promoting skills training and entrepreneurship

C. Closing educational institutions

D. Restricting access to technology

29. Which of the following is an important method of preserving Islamic heritage?

A. Destroying historic buildings

B. Disregarding manuscripts

C. Preserving historic mosques and documents

D. Discouraging Islamic research

30. What important lesson can Kenya learn from the Islamic history of Egypt and Nigeria?

A. Religious intolerance promotes development

B. Education and peaceful coexistence support national development

C. Trade discourages cultural interaction

D. Historical heritage has no value

SECTION B: STRUCTURED QUESTIONS 50 MARKS

Instructions: Answer all questions. Write your answers clearly and provide relevant examples where necessary.

1. Islam in Egypt (8 marks)

a) Define the term Islamisation. (2 marks)

b) Identify three factors that contributed to the spread of Islam in Egypt up to the 19th century. (3 marks)

c) Explain three contributions of Al-Azhar to Islamic civilisation. (3 marks)

2. Historical personalities in Egypt (8 marks)

a) Identify the Muslim leader who led the conquest of Egypt during the reign of Caliph Umar ibn al-Khattab (RA). (1 mark)

b) State three contributions of the Fatimid dynasty to Islamic civilisation in Egypt. (3 marks)

c) Explain two ways in which Muslim scholars contributed to the development of Islamic education in Egypt. (4 marks)

3. Islam in Nigeria (9 marks)

a) Identify three factors that contributed to the spread of Islam in Nigeria before the 19th century. (3 marks)

b) State three contributions of Uthman dan Fodio to the development of Islam in Nigeria. (3 marks)

c) Explain three contributions of Nana Asma'u to Islamic education. (3 marks)

4. Impacts of Islam in Africa (8 marks)

a) Identify two social impacts of Islam in Nigeria. (2 marks)

b) Explain three political impacts of Islam in Nigeria. (3 marks)

c) Describe three economic impacts of Islam in Egypt. (3 marks)

5. Challenges facing Muslims in the 21st century (9 marks)

a) State three social challenges facing Muslim communities in Egypt and Nigeria. (3 marks)

b) Explain three economic challenges facing Muslims in the two countries. (3 marks)

c) Identify three political challenges affecting Muslim communities in Egypt and Nigeria. (3 marks)

6. Solutions and preservation of Islamic heritage (8 marks)

a) Suggest three ways of addressing the challenges facing Muslims in Egypt and Nigeria. (3 marks)

b) Explain three ways of preserving Islamic heritage in Africa. (3 marks)

c) State two lessons Kenyan Muslims can learn from the history of Islam in Egypt and Nigeria. (2 marks)

PART D: TEACHER'S ANSWER GUIDE

SECTION A: MULTIPLE-CHOICE ANSWERS

Question	Answer	Question	Answer
1	C	16	C
2	B	17	C
3	C	18	B
4	C	19	B

5	A	20	A
6	B	21	A
7	B	22	A
8	B	23	B
9	B	24	A
10	A	25	A
11	A	26	B
12	A	27	A
13	B	28	B
14	A	29	C
15	B	30	B

SECTION B: MARKING GUIDE

1. Islam in Egypt (8 marks)

a) Islamisation: The gradual spread and adoption of Islamic beliefs, values and practices within a society. (2)

b) Any three:

- Muslim conquest.
- Trade.
- Migration.
- Islamic education.
- Establishment of mosques.
- Activities of scholars.
- Role of Muslim rulers. (3)

c) Any three:

- Promoted Qur'anic education.
- Trained Islamic scholars.
- Promoted Hadith studies.
- Developed Arabic scholarship.
- Promoted Islamic jurisprudence.

- Preserved Islamic manuscripts. (3)

2. Historical personalities in Egypt (8 marks)

a) Amr ibn al-As. (1)

b) Any three:

- Established Cairo as a major political and cultural centre.
- Founded Al-Azhar.
- Promoted Islamic scholarship.
- Supported Islamic architecture.
- Encouraged trade. (3)

c) Any two explained:

- Teaching the Qur'an and Hadith.
- Training Islamic teachers.
- Promoting Arabic.
- Developing Islamic jurisprudence.
- Preserving Islamic literature. (4)

3. Islam in Nigeria (9 marks)

a) Any three:

- Trans-Saharan trade.
- Migration of Muslim scholars.
- Muslim traders.
- Islamic education.
- Role of Muslim rulers.
- Kanem-Borno.
- Islamic reform movements. (3)

b) Any three:

- Promoted Islamic education.
- Led the reform movement beginning in 1804.
- Contributed to the establishment of the Sokoto Caliphate.
- Produced Islamic writings.
- Encouraged Islamic administration. (3)

c) Any three:

- Educated women.
- Promoted literacy.
- Wrote Islamic poetry.

- Taught religious knowledge.
- Trained women teachers. (3)

4. Impacts of Islam in Africa (8 marks)

a) Any two:

- Development of Islamic education.
- Promotion of moral values.
- Development of Islamic identity.
- Promotion of charity.
- Influence on family practices. (2)

b) Any three:

- Establishment of Islamic states.
- Development of Islamic administration.
- Establishment of judicial institutions.
- Promotion of accountability.
- Strengthening of international relations. (3)

c) Any three:

- Expansion of trade.
- Growth of commercial centres.
- Development of agriculture.
- Development of crafts.
- Establishment of Waqf institutions.
- Promotion of ethical business practices. (3)

5. Challenges facing Muslims in the 21st century (9 marks)

a) Any three:

- Religious intolerance.
- Educational inequality.
- Poverty.
- Youth unemployment.
- Displacement.
- Insecurity.
- Gender-related barriers. (3)

b) Any three:

- Inflation.
- Unemployment.

- Income inequality.
- Inadequate infrastructure.
- Limited financial services.
- Agricultural difficulties. (3)

c) Any three:

- Political marginalisation.
- Political instability.
- Corruption.
- Restrictions on political participation.
- Politicisation of religion.
- Insecurity. (3)

6. Solutions and preservation of Islamic heritage (8 marks)

a) Any three:

- Improving education.
- Promoting interfaith dialogue.
- Creating employment.
- Strengthening security.
- Fighting corruption.
- Supporting Zakat institutions.
- Promoting good governance. (3)

b) Any three explained:

- Preserving historic mosques.
- Protecting Islamic manuscripts.
- Establishing Islamic museums.
- Supporting Islamic research.
- Teaching Islamic history.
- Documenting the contributions of Muslim scholars. (3)

c) Any two:

- Importance of Islamic education.
- Promotion of peaceful coexistence.
- Preservation of Islamic heritage.
- Promotion of ethical trade.
- Responsible leadership.
- Importance of charitable activities. (2)

STRAND 4.0: ISLAMIC HISTORY AND CIVILISATION

SUB-STRAND 4.4: INFLUENCE OF ISLAM IN AFRICA

1.0 Introduction

Islam is one of the major religions in Africa. It has played an important role in shaping the continent's social, political, economic, educational and cultural development.

Islam entered Africa during the early years of its establishment in Arabia. It spread through migration, trade, scholarship, preaching, interaction between communities and the establishment of Muslim states.

Over many centuries, Islam became deeply rooted in different African societies. Its influence can be seen in education, architecture, language, literature, trade, governance, family life, law and cultural practices.

In Kenya, Islamic influence is particularly evident along the Coast, in North Eastern Kenya, and in urban centres such as Nairobi, Mombasa, Garissa, Wajir, Malindi and Lamu.

2.0 Curriculum Alignment

Curriculum component	**Details**

Strand	4.0 Islamic History and Civilisation
Sub-strand	4.4 Influence of Islam in Africa
Learning area	Islamic Religious Education
Grade	11
Key inquiry question	What is the social, political and economic impact of Islam in Africa?

Specific Learning Outcomes

By the end of this sub-strand, the learner should be able to:

a) Examine the social, political and economic impact of Islam in Africa.

b) Describe the demographic distribution of Muslims in Africa.

c) Appreciate the role played by Islamic heritage in the development of Africa.

Suggested Learning Experiences

Learners should be guided to:

1. Search online and consult reference materials on the social, political and economic impact of Islam in Africa.
2. Collect pictures and illustrations showing Islamic influence in different African communities.
3. Prepare PowerPoint presentations illustrating Islamic influence in Africa.
4. Research the demographic distribution of Muslims in Africa.
5. Sketch and display a map showing the distribution of Muslims across the continent.
6. Collect newspaper cuttings, photographs, magazine articles and journal extracts on Islamic heritage in Africa.
7. Discuss the contribution of Islamic civilisation to African development.

3.0 Historical Background of Islam in Africa

3.1 The Introduction of Islam into Africa

Islam entered Africa during the lifetime of Prophet Muhammad (peace be upon him), in the seventh century CE.

The spread of Islam into Africa took place through several historical events.

A. Migration of Muslims to Abyssinia (Ethiopia)



- In approximately 615 CE, some early Muslims migrated from Makkah to Abyssinia to escape religious persecution.
- Abyssinia was ruled by a Christian king known as Najashi (Negus).
- The king received the Muslim refugees and allowed them to live peacefully in his kingdom.
- Ja'far ibn Abi Talib was among the prominent Muslims who represented the refugees before the king.
- Ja'far explained Islamic beliefs and recited verses from Surah Maryam.
- The king was impressed by the message and protected the Muslims.
- This migration established one of the earliest historical connections between Islam and Africa.

Significance of the migration to Abyssinia

1. It established an early Muslim presence in Africa.
2. It demonstrated the Islamic values of religious tolerance and peaceful coexistence.
3. It strengthened relations between Arabia and Africa.
4. It provided protection to Muslims who were facing persecution.
5. It laid a foundation for the later spread of Islam in the Horn of Africa.

B. Trade and commercial activities

- Muslim merchants travelled to different African regions to conduct business.
- They traded in goods such as textiles, spices, beads, dates and other commodities.
- Through business relationships, they interacted with African communities.
- Their honesty, trustworthiness and commercial relationships contributed to the acceptance of Islam in some communities.
- Muslim traders established settlements in coastal towns and commercial centres.

- Trade contributed significantly to the spread of Islam in North Africa and along the East African Coast.

C. Muslim conquest and establishment of Muslim governments

- Muslim armies entered Egypt in the seventh century under the leadership of Amr ibn al-As.
- Egypt became an important centre for the expansion of Islam into North Africa.
- Islam subsequently spread westwards into Libya, Tunisia, Algeria and Morocco.
- Muslim dynasties and governments later developed in different African regions.
- These governments supported Islamic education, scholarship, architecture and administration.

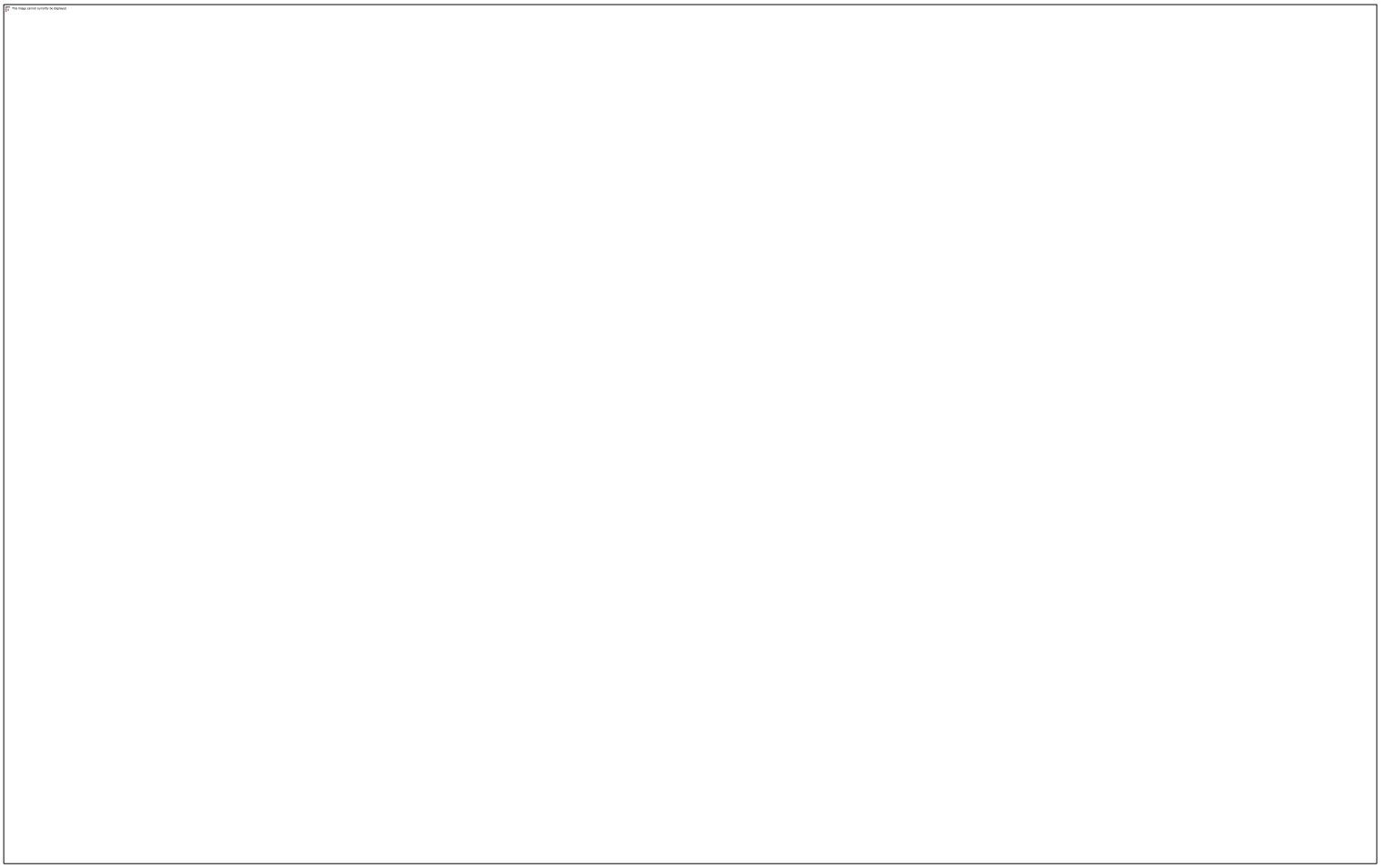
D. Islamic missionary activities (Da'wah)

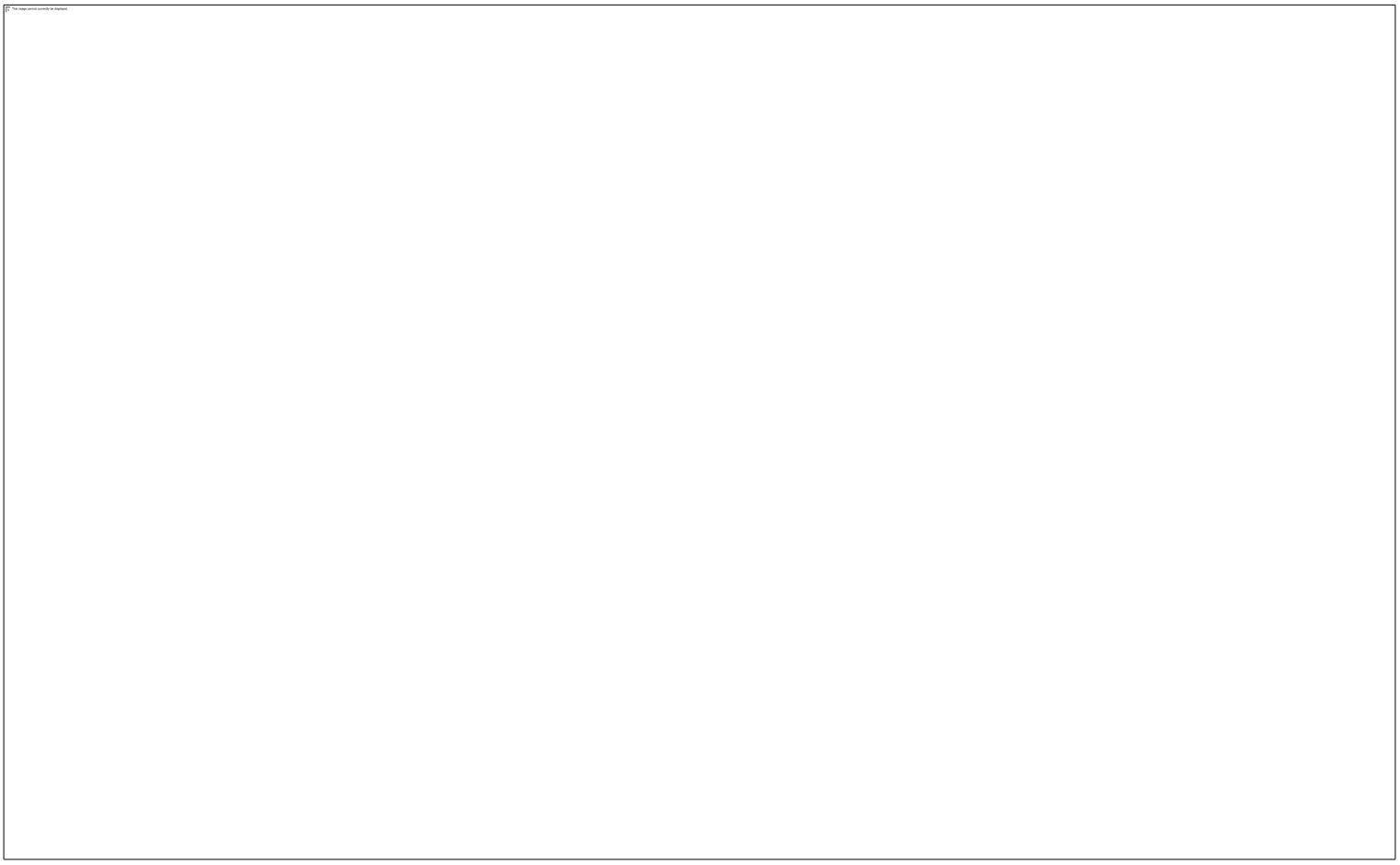
- Muslim scholars, teachers and religious leaders travelled to different parts of Africa to teach Islam.
- They taught the Qur'an, Hadith, Islamic beliefs and moral values.
- They established mosques, Qur'anic schools and centres of Islamic learning.
- Some local rulers and community leaders embraced Islam and encouraged its practice.
- Islamic teachings were transmitted through generations.

E. Intermarriage and cultural interaction

- Muslim traders and scholars established families with members of African communities.
- Intermarriage strengthened social relationships between different communities.
- Children grew up in Muslim households and were introduced to Islamic teachings.
- Cultural interaction contributed to the development of new Muslim communities.
- Along the East African Coast, these interactions contributed to the development of Swahili civilisation.

3.2 Major Regions Where Islam Spread in Africa







Islam spread into Africa through different routes and at different historical periods.

Region	Historical development
North Africa	Islam spread through Egypt and subsequently across the Maghreb.
West Africa	Islam spread through trans-Saharan trade, scholars and Muslim kingdoms.
East Africa	Islam spread mainly through Indian Ocean trade, migration and coastal settlements.
Horn of Africa	Early Muslim migration and subsequent trade and scholarship strengthened Islam.
Central Africa	Islam spread through trans-Saharan connections, trade networks and neighbouring Muslim communities.
Southern Africa	Islam developed through migration, trade and the arrival of Muslim communities from different parts of the world.

3.3 Important Historical Muslim Centres in Africa

1. Cairo, Egypt

- Became a major centre of Islamic civilisation.

- Hosts Al-Azhar Mosque and University, an internationally recognised Islamic learning institution.
- Played an important role in Islamic scholarship, jurisprudence and education.

2. Timbuktu, Mali



- Developed into a major centre of Islamic scholarship.
- Attracted Muslim scholars and students from different regions.
- Had important centres of learning, including Sankore.
- Preserved thousands of historical manuscripts on religion, mathematics, astronomy, law and other disciplines.

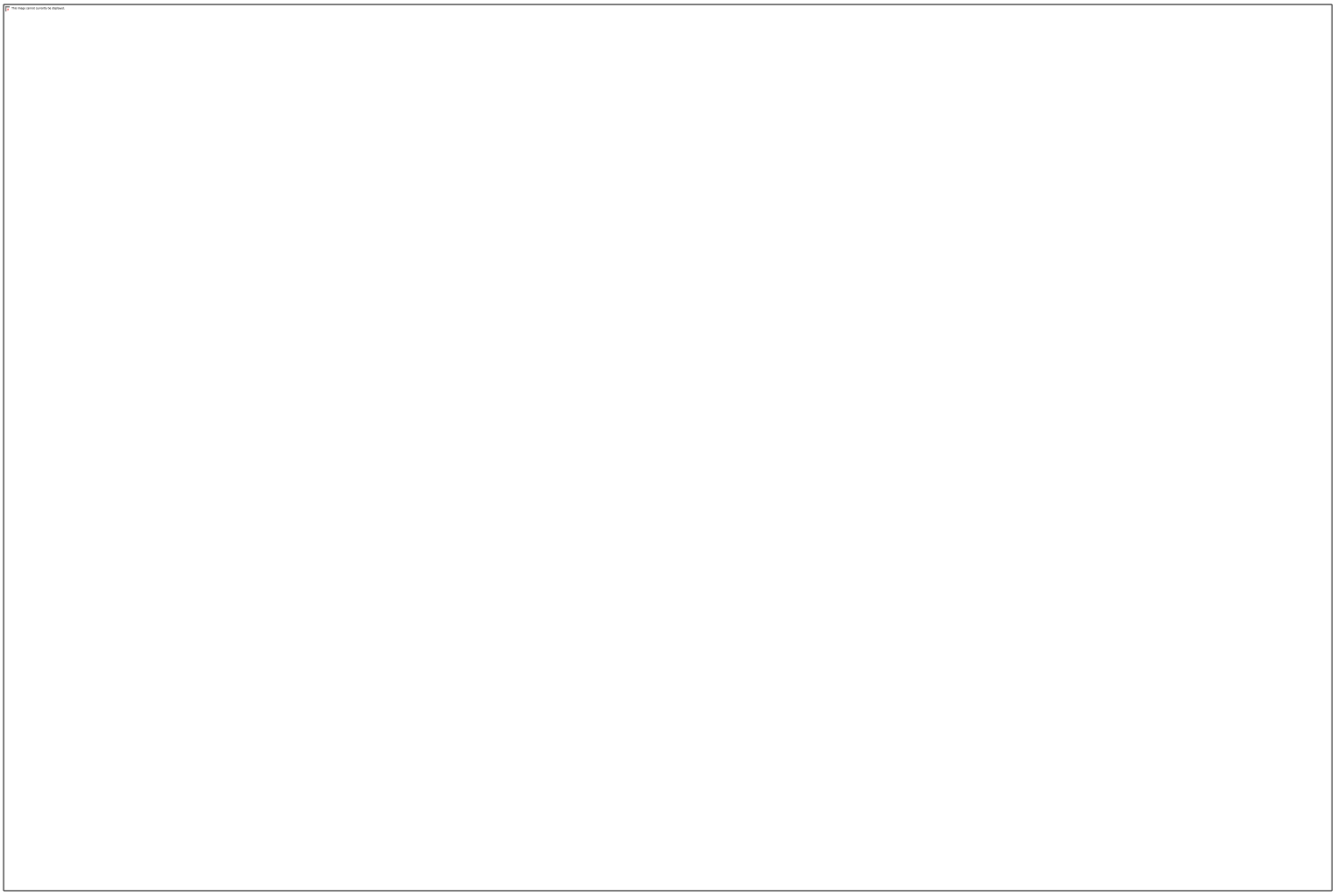
3. Kairouan, Tunisia

- Became an important centre of Islamic learning in North Africa.
- The Great Mosque of Kairouan is among the historically significant mosques in Africa.
- Contributed to the spread of Islamic scholarship in the Maghreb.

4. Harar, Ethiopia

- Developed into an important centre of Islamic scholarship and trade in the Horn of Africa.
- Became famous for its historic mosques and Islamic heritage.
- Its historic walled town is recognised as a UNESCO World Heritage Site.

5. Lamu, Kenya



- Became an important centre of Islamic learning and Swahili culture.
- Preserved Islamic architecture, mosques, traditional education and religious celebrations.
- Its heritage reflects centuries of interaction between African, Arab and Indian Ocean communities.

4.0 SOCIAL IMPACT OF ISLAM IN AFRICA

Social impact refers to the changes that a particular belief, institution or activity brings to people's relationships, behaviour, education, family life and general welfare.

Islam has influenced African societies in several ways.

4.1 Promotion of Education and Literacy

Islam has contributed significantly to the development of education in Africa.

Ways in which Islam promoted education

1. **Establishment of Qur'anic schools**

- Muslim communities established schools where children learnt how to read and recite the Qur'an.
- Learners studied Islamic beliefs, worship and moral values.
- These schools helped improve literacy in communities where they operated.

2. **Establishment of Islamic universities**

- Institutions such as Al-Azhar in Egypt became centres of advanced Islamic learning.

- They attracted students and scholars from different parts of Africa.
- They contributed to the development of religious scholarship and intellectual exchange.

3. **Promotion of reading and writing**

- Muslims were encouraged to seek knowledge.
- Arabic became an important language of religious education and scholarship.
- Islamic scholars produced written materials on religion, history, law and science.

4. **Development of libraries**

- Muslim scholars collected and preserved manuscripts.
- Libraries in Timbuktu became important centres for preserving African intellectual heritage.
- These manuscripts provide evidence of the continent's historical contribution to knowledge.

5. **Promotion of lifelong learning**

- Islam encourages continuous acquisition of beneficial knowledge.
- Adults and children participated in religious learning.
- Scholars travelled to acquire and share knowledge.

Example in Kenya: Madrassas and Islamic educational institutions in Mombasa, Lamu, Nairobi, Garissa and other towns contribute to religious and general education.

4.2 Promotion of Moral Values and Good Behaviour

Islam has influenced African communities by promoting moral conduct.

Some of the important Islamic values include:

Islamic value	Explanation	Application in society
Honesty (Sidq)	Speaking the truth and avoiding deception.	Promotes trust in society.
Trustworthiness (Amanah)	Being responsible and fulfilling duties.	Encourages accountability.
Patience (Sabr)	Remaining calm during difficulties.	Promotes peaceful relationships.
Justice (Adl)	Treating people fairly.	Reduces discrimination.
Generosity (Karam)	Sharing with those in need.	Strengthens social support.
Respect (Ihtiram)	Valuing other people.	Promotes peaceful coexistence.
Forgiveness (Afw)	Letting go of resentment.	Encourages reconciliation.

Importance of these values

- Promote unity among community members.
- Reduce dishonesty and corruption.
- Encourage responsible leadership.
- Strengthen family relationships.
- Promote peaceful conflict resolution.
- Encourage respect for human dignity.

4.3 Promotion of Family Stability

Islam has influenced the structure and functioning of African families.

Contributions of Islam to family life

1. **Marriage:** Islam recognises marriage as an important institution for establishing a family.
2. **Parental responsibility:** Parents are expected to provide care, protection and moral guidance to their children.
3. **Respect for parents:** Children are encouraged to respect and care for their parents.
4. **Rights of spouses:** Islamic teachings emphasise mutual rights, responsibilities and kindness between spouses.
5. **Child upbringing:** Children are taught religious values, discipline and responsible behaviour.
6. **Family support:** Relatives are encouraged to maintain strong family connections.
7. **Inheritance:** Islamic inheritance principles provide guidance on the distribution of a deceased person's estate among eligible heirs.

4.4 Promotion of Charity and Social Welfare

Islam encourages Muslims to assist disadvantaged members of society.

Major Islamic charitable practices

A. Zakat

- Zakat is an obligatory form of charity paid by eligible Muslims who meet the prescribed conditions.
- It helps support eligible categories of beneficiaries.
- It promotes sharing of wealth and social responsibility.
- It contributes to reducing poverty and economic inequality.

B. Sadaqah

- Sadaqah refers to voluntary charity.
- It can involve giving money, food, clothing or other assistance.
- It encourages kindness and generosity.

C. Waqf

- Waqf refers to the dedication of property or assets for charitable or religious purposes.
- Waqf resources may support schools, mosques, healthcare and community welfare.

- It provides long-term support to communities.

D. Zakat al-Fitr

- This is a charitable contribution associated with the end of Ramadan.
- It helps eligible needy people participate in the celebrations of Eid al-Fitr.

Impact of Islamic charitable practices

- Assist vulnerable families.
- Support education.
- Improve access to essential services.
- Promote social solidarity.
- Encourage responsible use of wealth.
- Strengthen relationships among community members.

4.5 Promotion of Unity and Brotherhood

Islam teaches that all human beings deserve dignity and respect.

- Muslims from different ethnic and racial backgrounds share common religious beliefs.
- Congregational prayers bring people together.
- Hajj provides an opportunity for Muslims from different countries to interact.
- Mosques serve as centres of worship, learning and community engagement.
- Islamic teachings discourage unjust discrimination based on race, wealth or social status.

Kenyan example: Muslims from different ethnic communities participate together in prayers and religious celebrations in mosques in Mombasa, Nairobi, Nakuru and other towns.

4.6 Influence on Language and Literature

Islam has influenced African languages and literature through Arabic and Islamic scholarship.

Examples of this influence

1. Arabic became an important language of Islamic religious instruction.
2. Arabic writing influenced Swahili literature.
3. Islamic scholars produced religious poetry and educational materials.
4. Islamic vocabulary entered several African languages.
5. Arabic manuscripts preserved historical and religious knowledge.
6. Swahili poetry developed themes relating to Islamic beliefs, ethics and spirituality.

Examples of Arabic loanwords in Kiswahili

Kiswahili word	Arabic origin	Meaning
Kitabu	Kitab	Book
Shule	Related to Arabic educational vocabulary through historical borrowing	School
Habari	Khabar	News

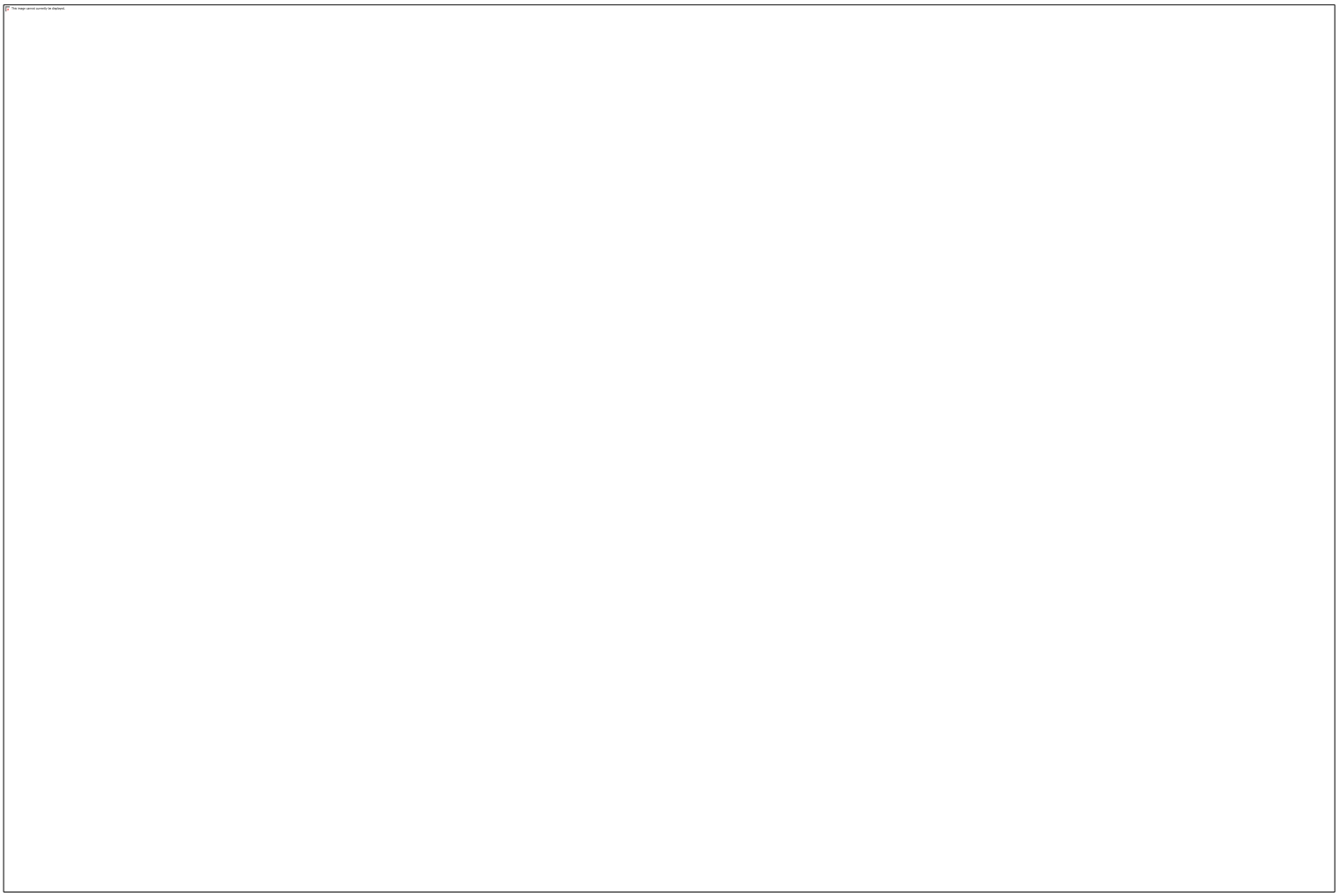
Safari	Safar	Journey
Hukumu	Hukm	Judgement
Rais	Ra'is	Leader or president
Dunia	Dunya	World

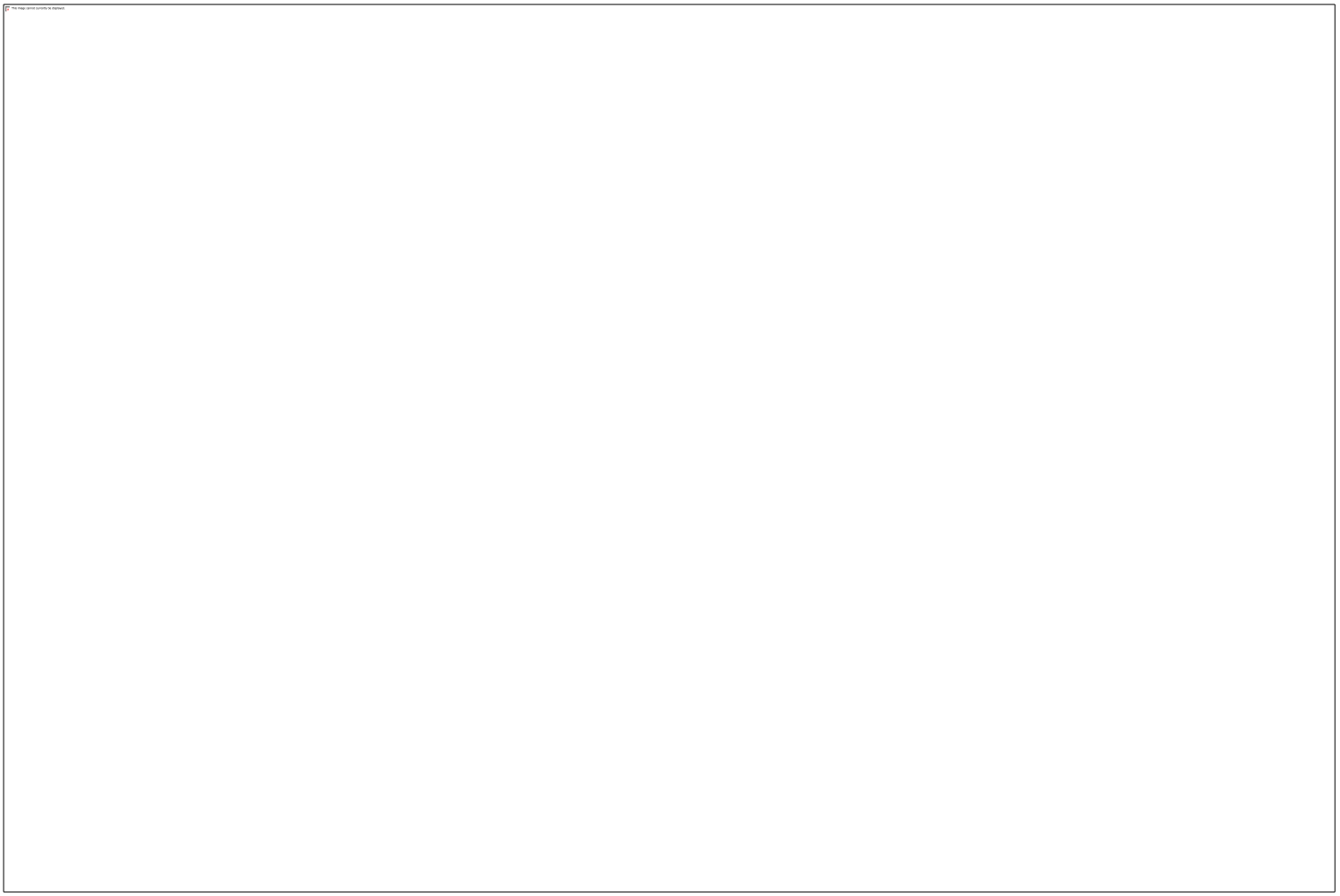
Note: Words may have undergone changes in pronunciation and meaning as they entered Kiswahili.

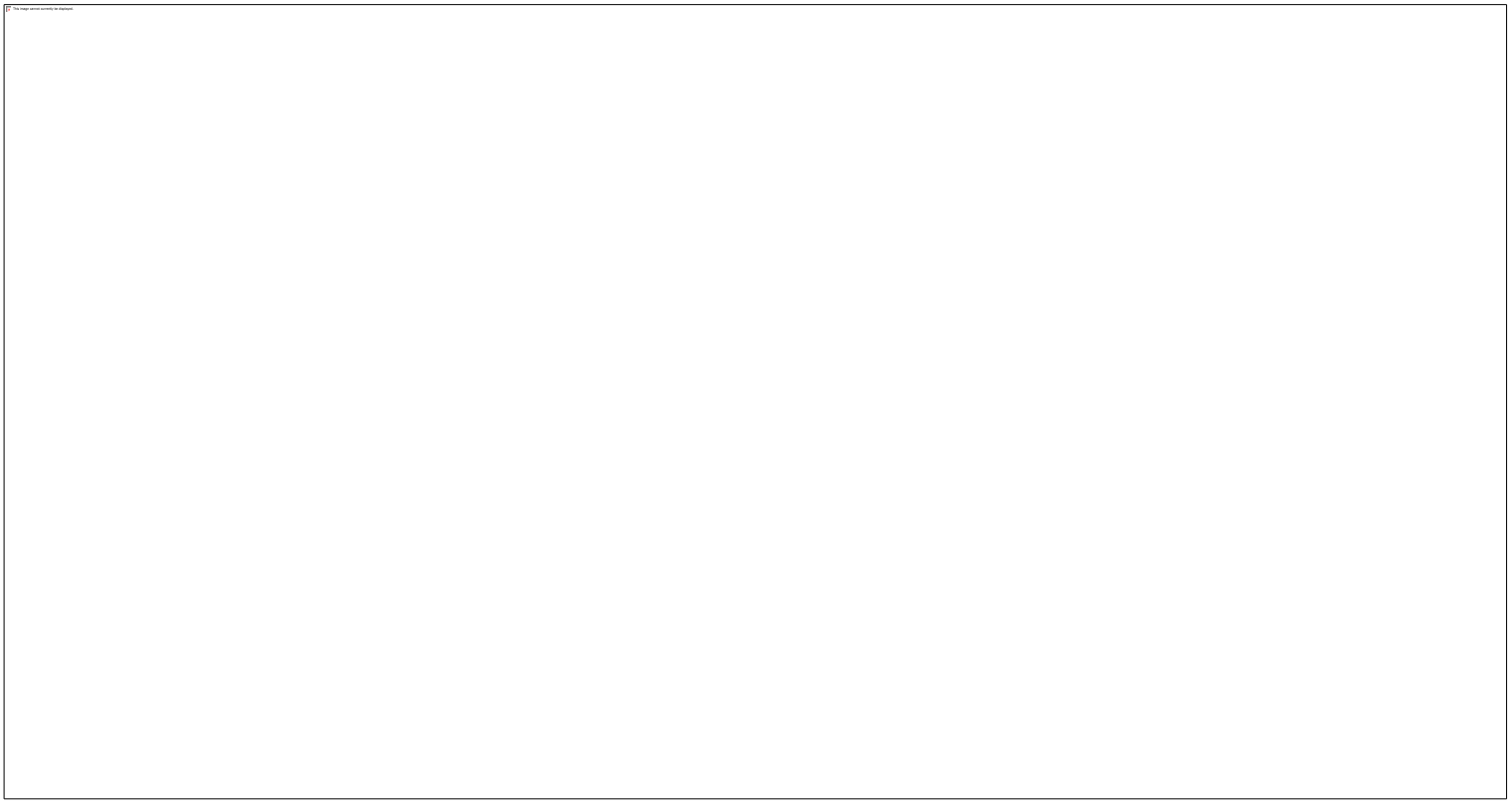
4.7 Influence on Clothing and Dressing

Islam has influenced clothing practices in various African communities.

- Muslim men may wear kanzu, kufi and other modest garments.
- Muslim women may wear hijab, abaya and other forms of modest clothing.
- Along the Kenyan Coast, the kanzu and kofia are associated with aspects of Swahili cultural heritage.
- Islamic teachings encourage modesty and decency in dressing.
- Clothing styles have also developed through interaction between African, Arab and Asian communities.







4.8 Influence on Architecture and Settlement

Islam has contributed to the development of distinctive architectural styles in Africa.

Architectural features include:

1. Mosques with minarets.
2. Domes and prayer halls.
3. Mihrabs indicating the direction of prayer.
4. Islamic geometric decorations.
5. Arabic calligraphy.
6. Courtyards and learning spaces.
7. Traditional building materials adapted to local environments.

Examples in Africa

- Great Mosque of Djenné, Mali.
- Great Mosque of Kairouan, Tunisia.
- Al-Azhar Mosque, Egypt.
- Historic mosques of Lamu, Kenya.
- Historic mosques of Harar, Ethiopia.

4.9 Promotion of Peaceful Coexistence

Islam has contributed to inter-community relations in Africa through teachings on justice, tolerance and respect.

- Muslims are encouraged to respect people of other faiths.
- Islamic teachings recognise the importance of justice.
- Muslim communities have participated in interfaith activities.
- Religious leaders have contributed to peacebuilding.
- Islamic charitable activities have sometimes benefited people regardless of religious affiliation.

5.0 POLITICAL IMPACT OF ISLAM IN AFRICA

Political impact refers to the influence of a particular belief system or institution on leadership, governance, law, administration, political organisation and relations between communities.

Islam has influenced African political development through the establishment of Muslim states, promotion of justice, development of administrative systems and participation of Muslim scholars in governance.

5.1 Establishment of Islamic States and Empires

Islam contributed to the emergence and development of several African kingdoms, states and empires.

Some African rulers embraced Islam and incorporated Islamic principles into their systems of governance.

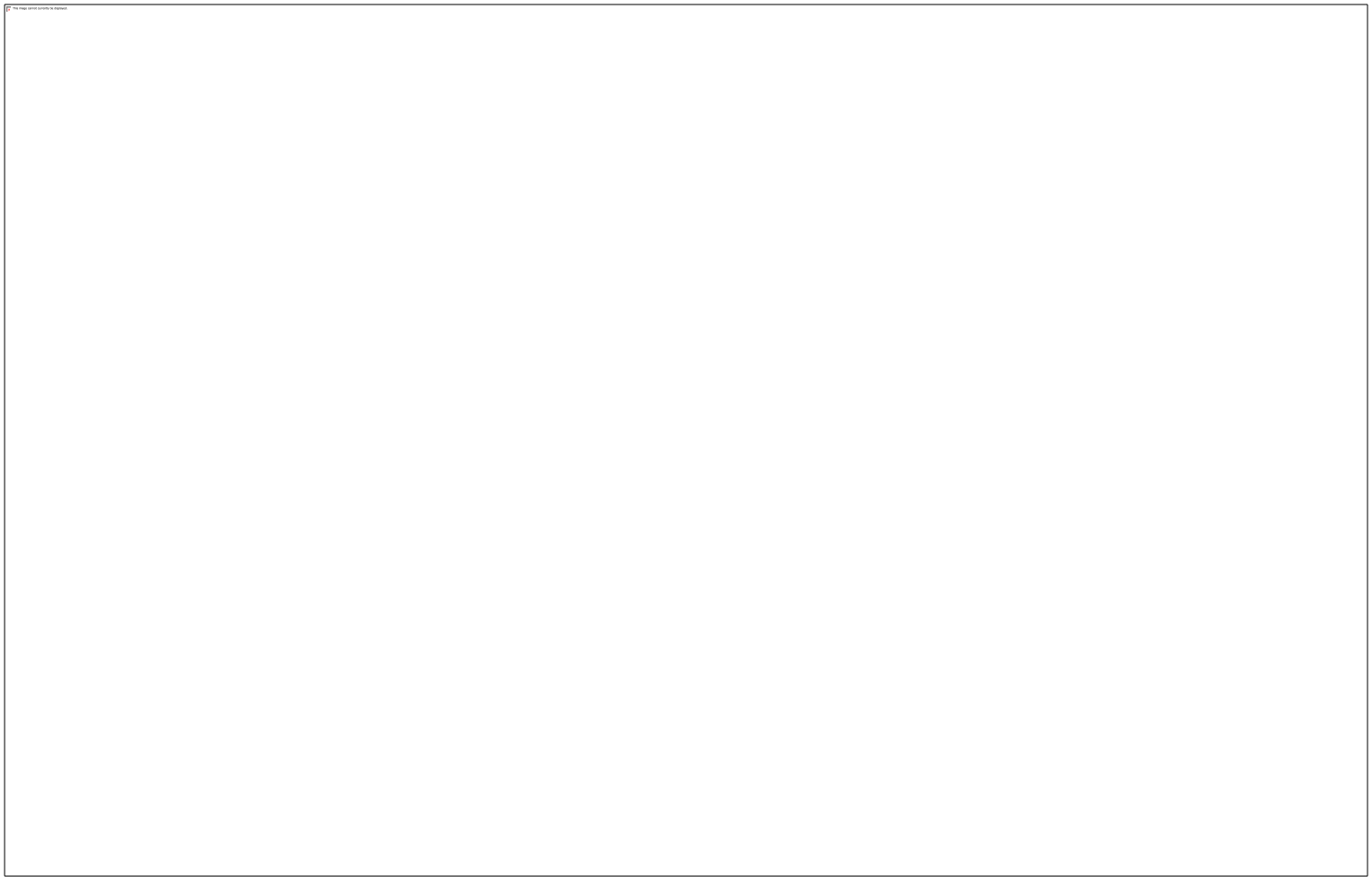
Examples of important Muslim states and empires

A. The Ghana Empire

- The ancient Ghana Empire existed in West Africa.
- Muslim traders and scholars lived in its commercial centres.
- Islam contributed to commercial and intellectual interactions.

- Muslim communities helped establish links between the empire and the wider Muslim world.
- Although the empire was not wholly an Islamic state, Islam influenced some aspects of its commercial and cultural life.

B. The Mali Empire



- The Mali Empire became one of the most influential states in West African history.
- Some of its rulers embraced Islam.
- Mansa Musa, one of its famous rulers, was a Muslim.
- His pilgrimage to Makkah in 1324 strengthened Mali's international relations.
- He supported Islamic education and the construction of mosques.
- Timbuktu developed into an important centre of Islamic scholarship during the Mali period.

C. The Songhai Empire

- The Songhai Empire developed in West Africa.
- Islam became influential during the reigns of several rulers.
- Askia Muhammad I strengthened Islamic institutions and scholarship.
- He promoted Islamic education and supported Muslim scholars.
- Islamic legal principles influenced aspects of administration and justice.

D. The Sokoto Caliphate

- The Sokoto Caliphate was established in the nineteenth century in present-day northern Nigeria.
- It emerged following the Islamic reform movement led by Usman dan Fodio.
- The caliphate promoted Islamic education and governance.
- It established administrative structures and systems of leadership.
- Islamic scholarship played an important role in its political organisation.

E. The Fatimid Caliphate

- The Fatimids established a powerful Muslim dynasty in North Africa.
- They ruled Egypt from 969 CE.
- They founded Cairo as their capital.
- They established Al-Azhar, which became a major centre of Islamic learning.
- Their government supported education, administration and trade.

5.2 Promotion of Justice and Fair Leadership

Islam has influenced African political systems through its teachings on justice.

The Qur'an emphasises fairness and accountability in leadership.

Ways Islam promotes justice

1. **Fair treatment:** Leaders are encouraged to treat people fairly regardless of their background.
2. **Accountability:** Those entrusted with public responsibilities should answer for their actions.
3. **Protection of rights:** Islamic teachings recognise the rights of individuals and communities.
4. **Honest leadership:** Leaders are expected to avoid corruption, dishonesty and misuse of public resources.
5. **Equality before the law:** Justice should not depend on a person's wealth, position or influence.
6. **Protection of vulnerable groups:** Society is encouraged to protect orphans, widows, the poor and disadvantaged people.

Qur'anic reference: Surah An-Nisa 4:58 teaches believers to fulfil trusts and judge between people with justice.

5.3 Development of Administrative Systems

Islam contributed to the development of administrative structures in African Muslim states.

Examples include:

- Appointment of governors to administer different territories.
- Establishment of judicial institutions to resolve disputes.
- Appointment of judges (Qadis) to administer justice.
- Development of systems for collecting and managing public revenue.
- Establishment of advisory councils to assist rulers.
- Maintenance of records and official correspondence.
- Development of systems for managing public property and charitable resources.

These administrative practices contributed to organised governance in various Muslim states.

5.4 Influence on African Legal Systems

Islam influenced the development of legal institutions and practices in different African societies.

Contributions include:

1. **Islamic family law:** Islamic principles influenced marriage, divorce and family responsibilities in Muslim communities.
2. **Inheritance law:** Islamic inheritance principles provided guidance on distributing estates.
3. **Commercial law:** Islamic teachings influenced contracts, trade agreements and business ethics.
4. **Judicial institutions:** Qadis were appointed to resolve disputes in some Muslim states.
5. **Moral accountability:** Islamic law emphasised responsibility for individual actions.
6. **Protection of property:** Islamic teachings recognise the importance of protecting legitimate property rights.

Kenyan context

- Kenya recognises the Kadhi's Courts under Article 170 of the Constitution.
- These courts deal with questions of Muslim law relating to personal status, marriage, divorce and inheritance.
- Their jurisdiction applies where all parties profess Islam and submit to their jurisdiction.
- This demonstrates the place of Islamic legal heritage within Kenya's constitutional framework.

5.5 Promotion of Political Unity

Islam has contributed to political unity in some African societies.

- Common religious beliefs have helped bring different communities together.
- Muslim leaders have sometimes united communities under common political institutions.
- Islamic scholars have advised rulers on matters affecting society.
- Religious institutions have provided platforms for discussing community concerns.
- Shared religious identity has strengthened relationships across ethnic boundaries.

5.6 Development of Diplomatic Relations

Islam strengthened relationships between African states and other parts of the world.

Examples

- Mansa Musa's pilgrimage established stronger international contacts.
- Muslim scholars travelled between Africa, Arabia and other Islamic regions.
- African Muslim states developed commercial and diplomatic relationships with other Muslim societies.
- Muslim leaders exchanged knowledge and correspondence with rulers in other regions.
- Pilgrimage created opportunities for cultural and diplomatic interaction.

5.7 Contribution to Political Reform and Resistance against Oppression

Some Muslim scholars and leaders used Islamic teachings to challenge unjust leadership and promote social reforms.

Examples

- Usman dan Fodio led a reform movement in Hausaland.
- Ahmad ibn Ibrahim al-Ghazi was an important Muslim military and political leader in the Horn of Africa.
- Muslim scholars in different regions advocated responsible leadership and justice.
- Islamic reform movements challenged corruption, exploitation and practices considered contrary to Islamic teachings.

These movements had different historical circumstances and consequences, and their political methods were not identical.

5.8 Promotion of Public Accountability

Islam teaches that leadership is a responsibility rather than merely a privilege.

Its influence can be observed in the following principles:

- Leaders should be trustworthy.
- Public resources should be used responsibly.
- Decisions should promote justice.
- Leaders should consult relevant members of society.
- Corruption and abuse of authority should be discouraged.
- Public welfare should be considered in decision-making.

Application in modern Kenya

These principles are relevant to responsible leadership, public participation, transparency and accountability in government institutions.

6.0 ECONOMIC IMPACT OF ISLAM IN AFRICA

Economic impact refers to the changes that a belief system or institution brings to trade, agriculture, industry, employment, financial activities, investment and general economic development.

Islam has influenced African economic development through trade, agriculture, banking, charitable institutions, crafts and international commercial relationships.

6.1 Development of Trade and Commerce

Muslim traders contributed to the development of trade networks across Africa.

Ways Islam influenced trade

1. **Expansion of trans-Saharan trade**

- Muslim traders travelled across the Sahara Desert.
- They connected North Africa with West African trading centres.
- Gold, salt, textiles, leather goods and other commodities were exchanged.
- These networks strengthened commercial relationships between African regions.

2. **Development of Indian Ocean trade**

- Muslim merchants participated in trade along the East African Coast.
- Coastal towns such as Mombasa, Lamu, Malindi and Zanzibar became important trading centres.
- Merchants exchanged ivory, textiles, spices and other commodities.
- These activities connected East Africa with Arabia, Persia, India and other regions.

3. **Establishment of markets**

- Muslim merchants established businesses in different African towns.
- Markets developed into centres of commercial exchange.

- Trade created employment and income opportunities.

4. **Promotion of business ethics**

- Islam encourages honesty in commercial activities.
- Traders are discouraged from cheating, fraud and exploitation.
- Fair measurements and truthful descriptions of goods are encouraged.

5. **Development of commercial settlements**

- Trade encouraged the growth of towns and settlements.
- Merchants established warehouses, shops and residential areas.
- Some settlements developed into important urban centres.

6.2 Introduction and Development of Islamic Banking and Finance

Islam has contributed to the development of financial practices based on Islamic principles.

Islamic finance is guided by Sharia principles that prohibit riba (interest or usury) and encourage fairness, transparency and risk-sharing.

Major Islamic financial concepts

Concept	Meaning	Application
Mudarabah	Profit-sharing partnership between a capital provider and an entrepreneur.	Financing business ventures.
Musharakah	Partnership in which parties contribute capital and share agreed profits and losses.	Joint investments.
Murabaha	Cost-plus sale in which the seller discloses the cost and agreed profit.	Asset financing.
Ijarah	Leasing arrangement.	Financing the use of equipment or property.
Qard Hasan	Benevolent, interest-free loan.	Supporting people in need.
Sukuk	Sharia-compliant investment certificates representing interests in eligible assets or projects.	Infrastructure and business financing.

Importance of Islamic finance

- Provides alternative financial services.
- Encourages ethical investment.
- Supports entrepreneurship.
- Promotes financial inclusion.
- Encourages productive economic activities.

- Provides financial options for people seeking Sharia-compliant services.

Kenyan example

Islamic banking and finance services have developed in Kenya, including services offered by institutions such as Gulf African Bank and First Community Bank.

6.3 Promotion of Agriculture

Islamic civilisation contributed to agricultural development in various African regions.

Contributions include:

1. **Irrigation:** Knowledge and practices associated with water management contributed to agricultural development in some regions.
2. **Crop cultivation:** Agricultural exchanges contributed to the introduction and spread of different crops.
3. **Agricultural trade:** Muslim traders participated in the exchange of agricultural products.
4. **Land management:** Islamic legal and charitable institutions influenced the use of some agricultural lands.
5. **Food security:** Zakat and charitable practices helped provide food to disadvantaged families.
6. **Agricultural knowledge:** Scholars and traders contributed to the exchange of knowledge relating to farming and production.

6.4 Development of Industries and Crafts

Islamic influence contributed to the growth of traditional industries and craft production in different African societies.

Examples

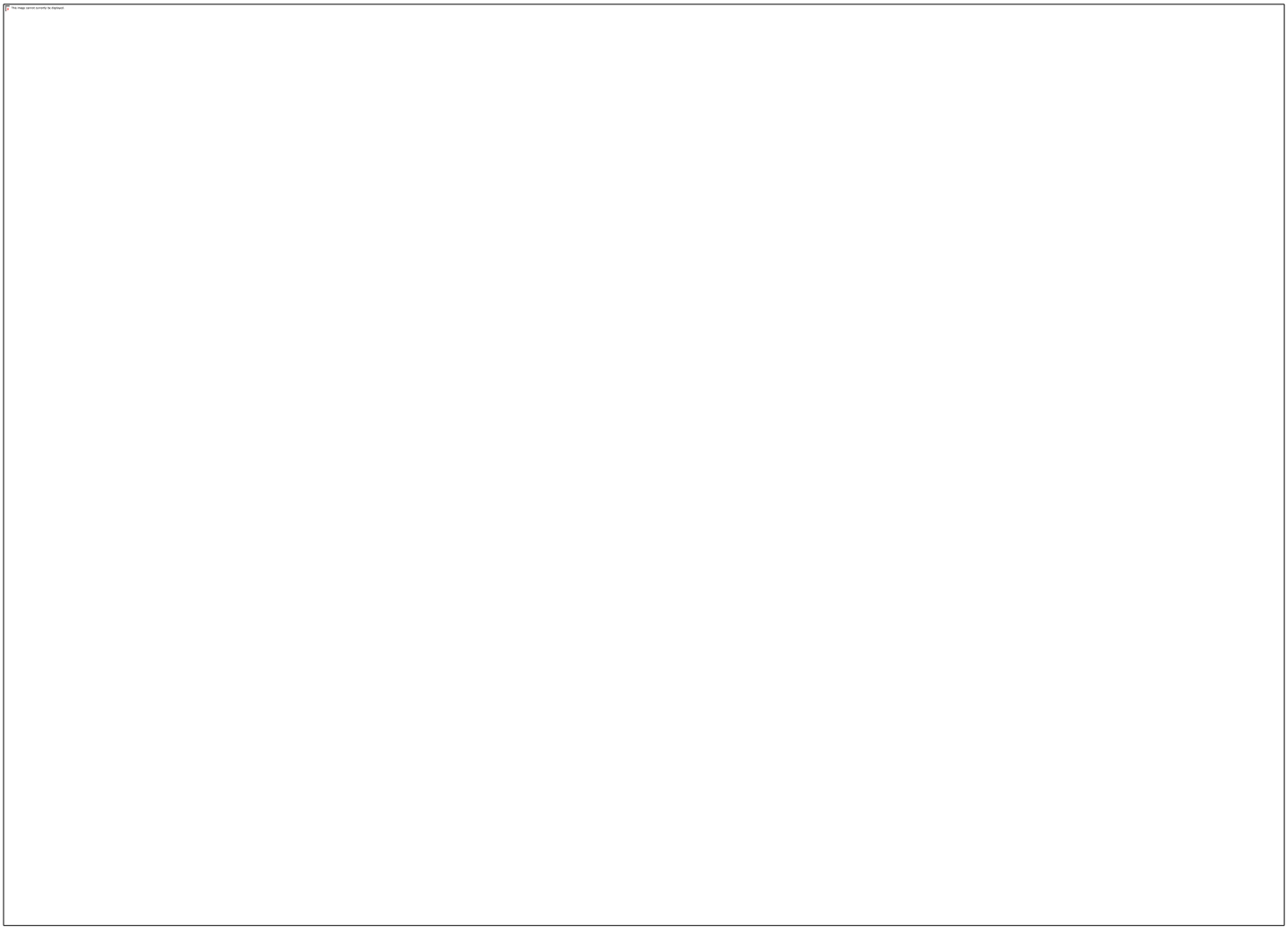
- Leather processing and production.
- Textile weaving and cloth trading.
- Metalwork and jewellery making.
- Pottery and ceramics.
- Wood carving.
- Book production and manuscript copying.
- Construction and decorative arts.

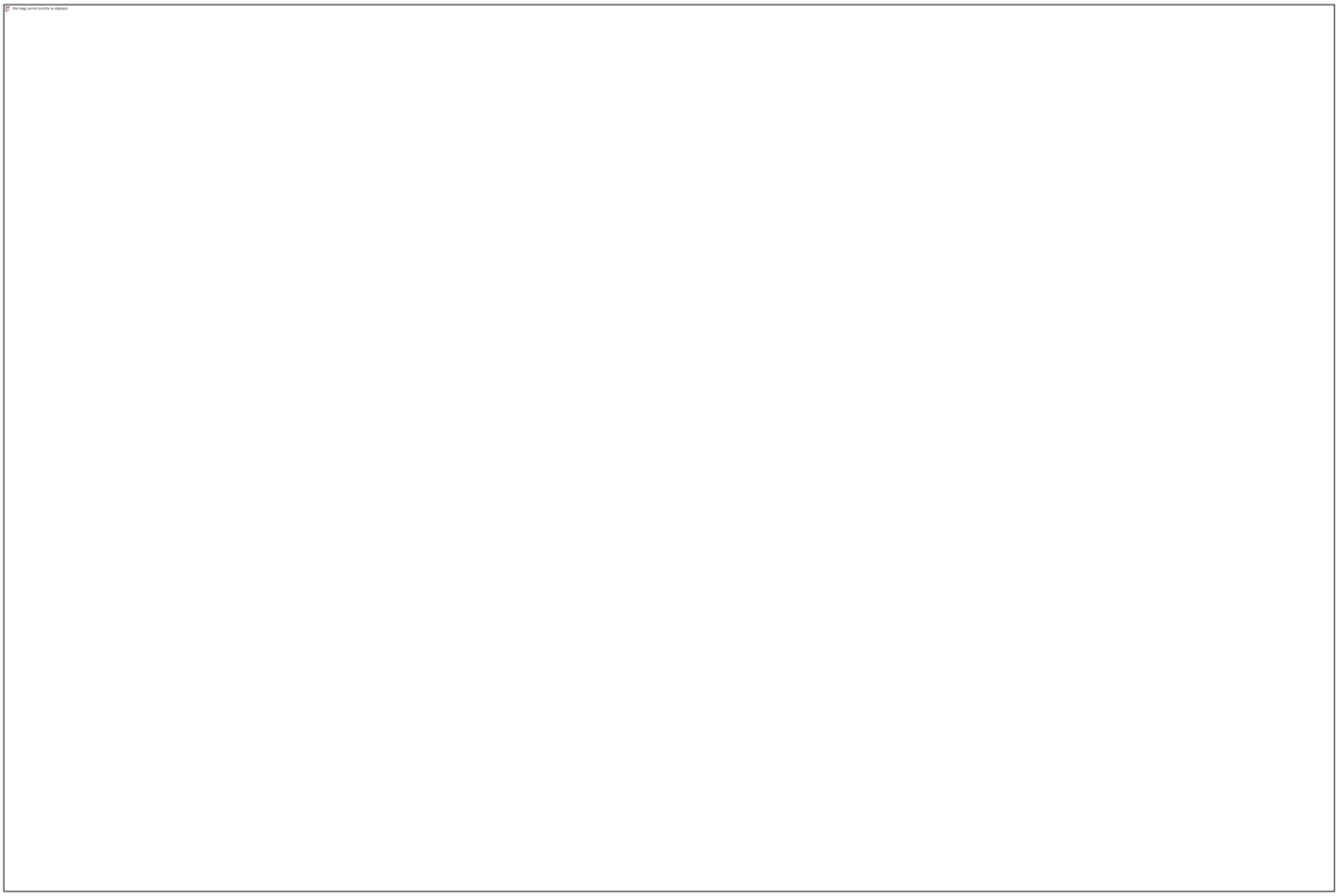
Economic importance

- Created employment opportunities.
- Encouraged skills development.
- Promoted local industries.
- Increased trade in manufactured goods.
- Supported the growth of towns and cities.

6.5 Growth of Towns and Urban Centres







Islamic trade and settlement contributed to the growth of African urban centres.

Examples

A. Timbuktu

- Developed into a major commercial and educational centre.
- Benefited from trans-Saharan trade.
- Attracted traders, scholars and students.

B. Cairo

- Developed into a major commercial and administrative centre.
- Benefited from its strategic geographical position.
- Became an important centre of Islamic education and trade.

C. Mombasa

- Developed as an important East African port.
- Participated in Indian Ocean trade.
- Became a centre of Swahili and Islamic cultural heritage.

D. Lamu

- Developed through maritime trade and cultural interaction.
- Preserved historic buildings and traditional crafts.
- Became an important centre of coastal commerce and Islamic scholarship.

6.6 Promotion of Charitable Economic Activities

Islamic charity has supported economic development and poverty reduction.

Economic contributions

1. Zakat supports eligible disadvantaged people.
2. Sadaqah provides voluntary assistance to needy families.
3. Waqf supports schools, mosques, healthcare facilities and other community projects.
4. Qard Hasan provides interest-free financial assistance.
5. Zakat can help eligible beneficiaries meet basic needs and improve their livelihoods.

6.7 Development of International Economic Relations

Islam connected African economies to international trading networks.

- Muslim merchants linked Africa with Arabia, Persia, India and other regions.
- Commercial networks encouraged the exchange of commodities.
- Trade facilitated cultural and technological interaction.
- International markets created opportunities for African producers.
- Commercial relations contributed to the growth of port cities and inland trading centres.

6.8 Promotion of Ethical Business Practices

Islam promotes responsible economic behaviour.

Important Islamic business principles

- Honesty in selling and buying.
- Fairness in pricing and measurements.
- Fulfilment of contracts.
- Avoidance of fraud and exploitation.
- Prohibition of riba.
- Avoidance of gambling and excessive uncertainty in financial transactions.
- Respect for the rights of workers and business partners.
- Payment of agreed wages and fulfilment of obligations.

6.9 Promotion of Employment and Entrepreneurship

Islamic economic activities have contributed to employment creation.

Examples

- Teaching in Islamic schools.
- Working in Islamic financial institutions.
- Running businesses and shops.
- Trading in agricultural products.
- Construction of mosques and learning centres.

- Producing traditional crafts.
- Managing charitable institutions.

7.0 DEMOGRAPHIC DISTRIBUTION OF MUSLIMS IN AFRICA

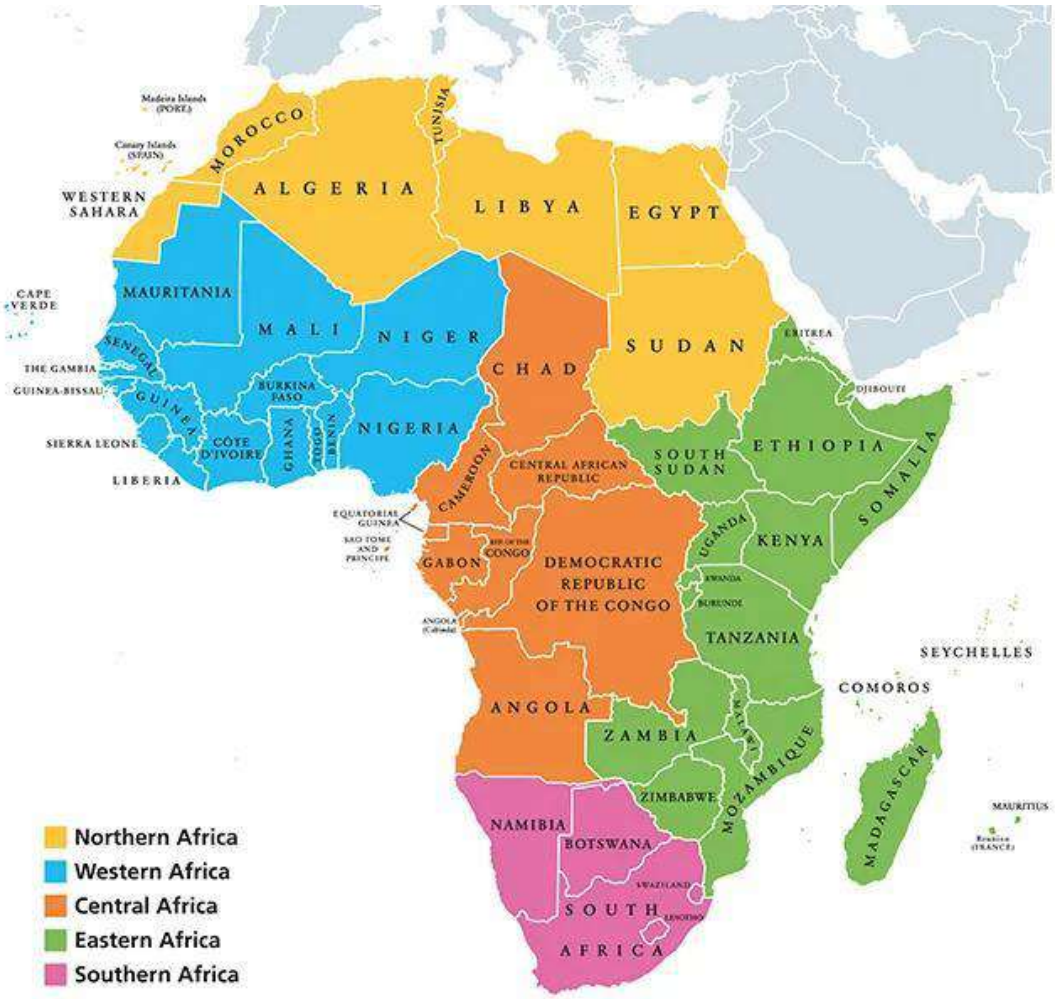
7.1 Meaning of Demographic Distribution

Demographic distribution refers to the geographical spread and population characteristics of people in a particular area.

The demographic distribution of Muslims in Africa refers to how Muslim populations are spread across the African continent.

Islam is practised in almost every African country, although the size and proportion of Muslim populations differ considerably.

7.2 Major Areas with Large Muslim Populations



Muslim populations are concentrated mainly in North Africa, West Africa, the Horn of Africa and parts of East Africa.

A. North Africa

North Africa has some of the highest proportions of Muslim populations on the continent.

Countries include:

1. Egypt.
2. Libya.

3. Tunisia.
4. Algeria.
5. Morocco.
6. Mauritania.
7. Sudan.

Characteristics

- Islam is the predominant religion in most of these countries.
- Arabic is widely used in religious and public life.
- Islamic heritage is reflected in architecture, education and cultural practices.
- Mosques and Islamic learning institutions are important social institutions.

B. West Africa

West Africa has large and historically established Muslim populations.

Countries include:

1. Senegal.
2. Mali.
3. Niger.
4. Guinea.
5. The Gambia.
6. Burkina Faso.
7. Mauritania.
8. Northern Nigeria.

Characteristics

- Islam spread through trans-Saharan trade.
- Muslim scholars contributed to religious education.
- Sufi brotherhoods have played important roles in some communities.
- Islamic heritage is visible in traditional architecture, scholarship and social institutions.

C. East Africa

Islam has a significant presence in East Africa, especially along the Indian Ocean Coast and in parts of the Horn of Africa.

Countries include:

1. Somalia.
2. Djibouti.
3. Comoros.
4. Tanzania.

5. Kenya.
6. Ethiopia.
7. Uganda.

Characteristics

- Somalia and Djibouti have predominantly Muslim populations.
- Islam has a long history along the Swahili Coast.
- Coastal settlements have important Islamic heritage.
- Muslim communities are also found in inland towns and urban centres.

D. Central Africa

Islam is practised in several Central African countries.

Examples include:

1. Chad.
2. Cameroon.
3. Central African Republic.
4. Democratic Republic of Congo.

Characteristics

- Northern Chad has a particularly strong Muslim presence.
- Muslim communities are found in urban and rural areas.
- Trade and migration have contributed to the spread of Islam.

E. Southern Africa

Islam is practised in different Southern African countries.

Examples include:

1. South Africa.
2. Mozambique.
3. Malawi.
4. Zimbabwe.
5. Zambia.

Characteristics

- Muslim communities are found in major towns and cities.
- Mozambique has a significant historical Muslim presence, particularly in northern coastal regions.
- South Africa has established Muslim communities with diverse historical backgrounds.

7.3 Summary of Muslim Distribution in Africa

African	Countries with significant Muslim populations

region	
North Africa	Egypt, Libya, Tunisia, Algeria, Morocco, Mauritania, Sudan
West Africa	Senegal, Mali, Niger, Guinea, The Gambia, Nigeria, Burkina Faso
East Africa	Somalia, Djibouti, Comoros, Tanzania, Kenya, Ethiopia
Central Africa	Chad, Cameroon, Central African Republic
Southern Africa	Mozambique, South Africa, Malawi, Zimbabwe

Note: The countries listed are illustrative rather than a ranking. Muslim population estimates differ by census year and source.

7.4 Factors Influencing the Distribution of Muslims in Africa

1. **Historical migration:** Early Muslim migration contributed to the establishment of Muslim communities.
2. **Trade:** Commercial relationships facilitated the spread of Islam.
3. **Geographical location:** Coastal and trans-Saharan trading centres attracted Muslim merchants.
4. **Missionary activities:** Scholars and religious teachers contributed to the spread of Islam.
5. **Political influence:** Muslim rulers and states supported Islamic institutions.
6. **Intermarriage:** Marriage between Muslim traders and local communities contributed to the growth of Muslim families.
7. **Education:** Islamic schools and learning centres helped transmit Islamic teachings.
8. **Population growth:** Natural population growth contributed to the increase of Muslim communities.
9. **Migration and urbanisation:** Movement of people contributed to the establishment of Muslim communities in different cities.

7.5 Distribution of Muslims in Kenya

Islam is practised in many parts of Kenya.

Major areas with significant Muslim populations

- Coast region: Mombasa, Lamu, Kilifi and Kwale.
- North Eastern region: Garissa, Wajir and Mandera.
- Nairobi metropolitan area.
- Upper Eastern region: Isiolo and parts of Marsabit.
- Other urban centres: Nakuru, Kisumu, Eldoret and other towns.

Historical development of Islam in Kenya

- Islam was introduced along the East African Coast through Indian Ocean trade.

- Muslim merchants settled in coastal towns.
- Mosques and Islamic learning institutions were established.
- Swahili civilisation developed through interaction among African, Arab and other Indian Ocean communities.
- Islam later spread to inland areas through trade, migration, education and missionary activities.

7.6 Importance of Understanding Muslim Demographic Distribution

- Helps explain the religious diversity of Africa.
- Promotes appreciation of different African cultures.
- Helps governments plan educational and social services.
- Encourages peaceful coexistence.
- Helps researchers understand historical migration and settlement patterns.
- Promotes respect for religious rights.
- Supports the preservation of Islamic heritage.

8.0 ROLE OF ISLAMIC HERITAGE IN THE DEVELOPMENT OF AFRICA

8.1 Meaning of Islamic Heritage

Islamic heritage refers to the religious, historical, cultural, educational, architectural, intellectual and social contributions associated with Islam that have been preserved and passed from one generation to another.

Islamic heritage in Africa includes:

- Historic mosques.
- Islamic schools and universities.
- Arabic and Swahili manuscripts.
- Islamic literature and poetry.
- Historical Muslim kingdoms and empires.
- Traditional Islamic architecture.
- Religious practices and celebrations.
- Islamic centres of scholarship.
- Charitable institutions.
- Historical trade routes and settlements.

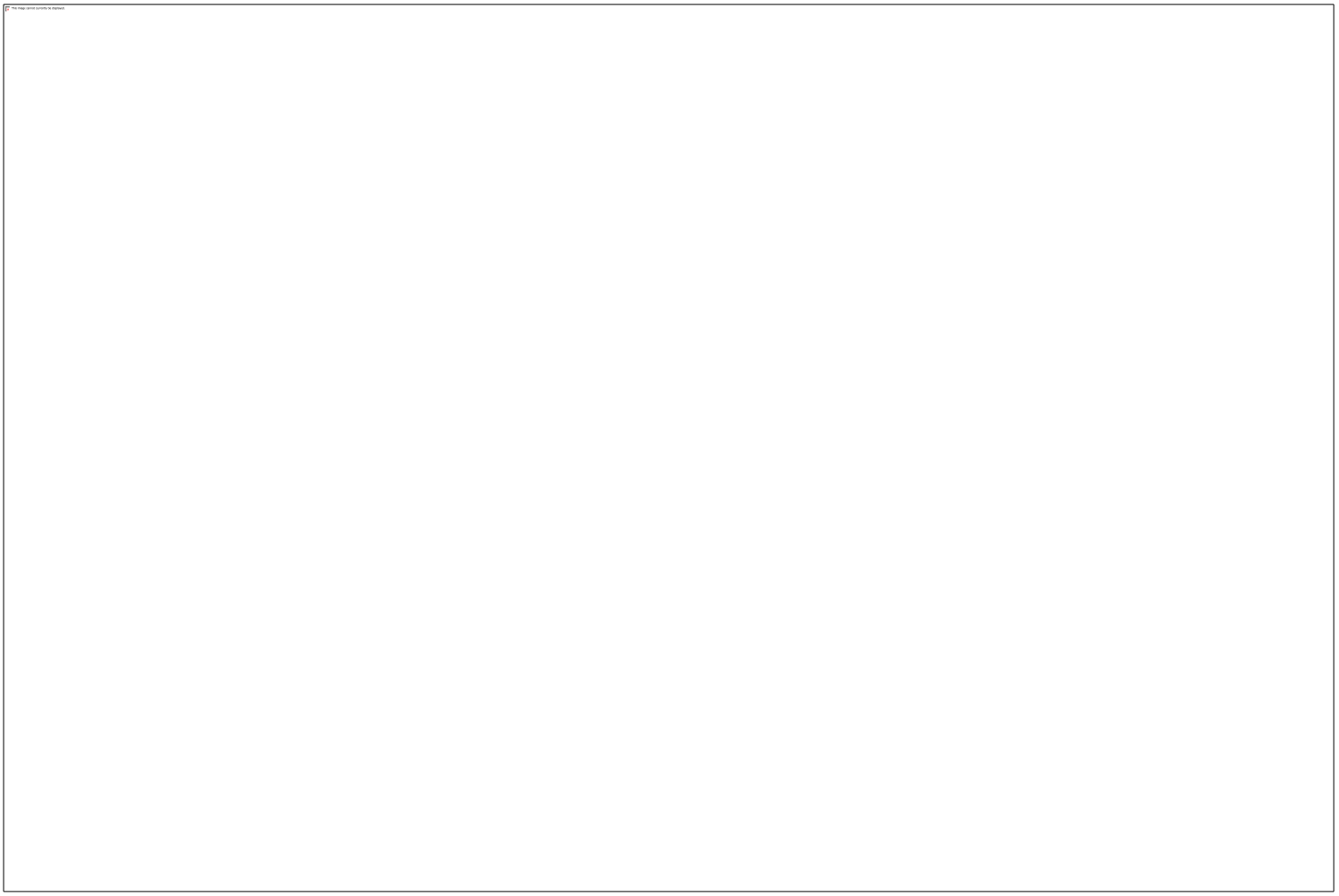
8.2 Preservation of Historical Monuments

Islamic heritage has contributed to the preservation of important historical buildings and monuments in Africa.

Examples







A. Great Mosque of Djenné, Mali

- It is an outstanding example of Sudano-Sahelian architecture.
- It is constructed mainly using traditional earth-building techniques.
- It demonstrates the relationship between Islamic religious life and African architectural traditions.
- It attracts visitors interested in African history and architecture.
- It contributes to cultural tourism and heritage preservation.

B. Great Mosque of Kairouan, Tunisia

- It is one of the most significant historic mosques in North Africa.
- It represents the development of Islamic architecture.
- It has served as a centre of worship and learning.
- It is part of the historical heritage of Kairouan.

C. Al-Azhar Mosque, Egypt

- It was established during the Fatimid period.
- It developed into a major institution of Islamic education.
- It has contributed to the preservation and transmission of Islamic scholarship.
- It has attracted students from many countries.

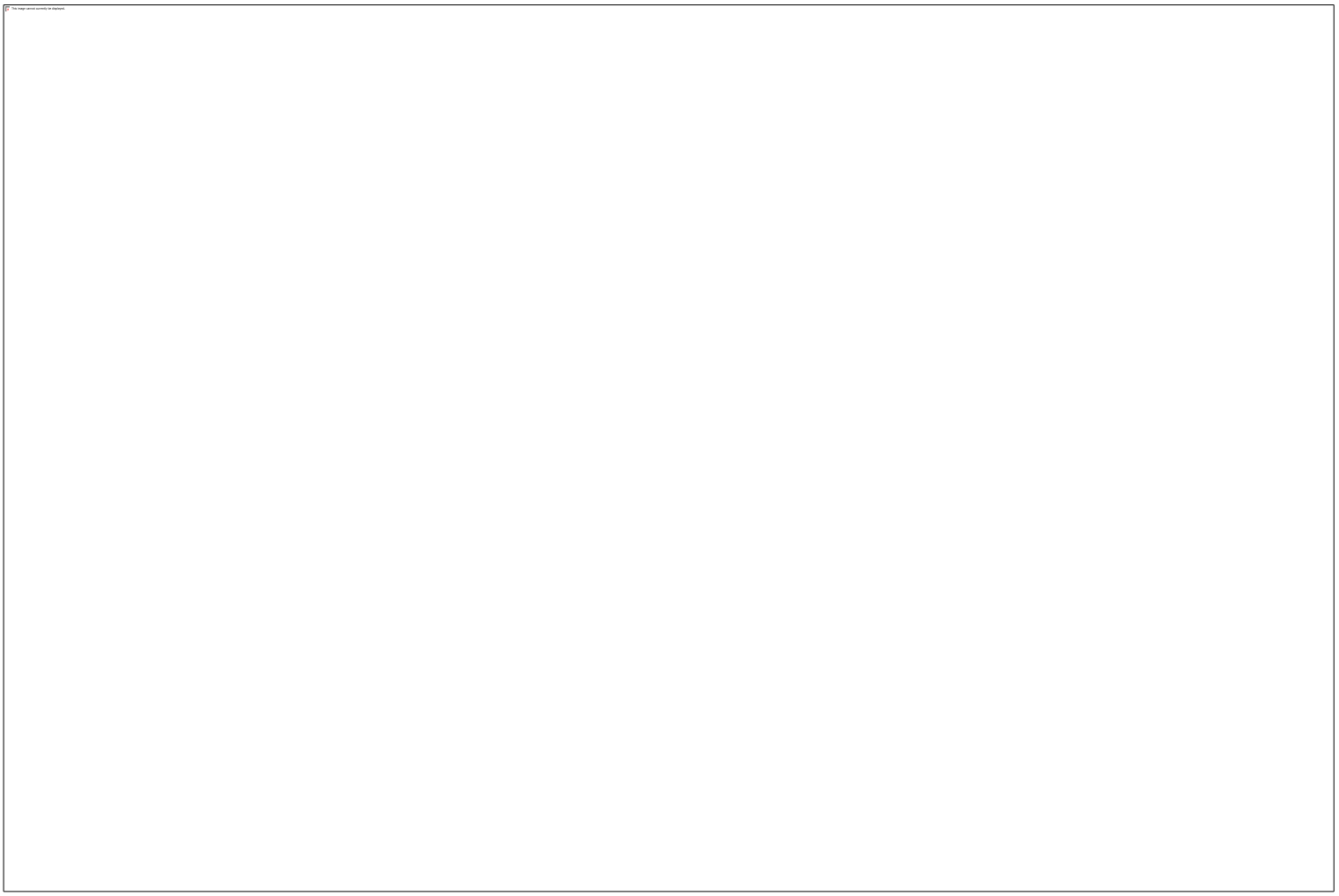
D. Lamu Old Town, Kenya

- It preserves important Swahili architectural traditions.
- It contains historic mosques, traditional houses and narrow streets.
- It demonstrates the interaction between African, Arab and other Indian Ocean cultures.
- It contributes to tourism and the preservation of Kenyan cultural identity.

8.3 Preservation of Islamic Manuscripts and Knowledge

Islamic scholars in Africa contributed to the production and preservation of manuscripts.

Timbuktu Manuscripts



The manuscripts of Timbuktu are an important part of African intellectual heritage.

They contain information on:

1. Islamic theology.
2. Qur'anic studies.
3. Islamic jurisprudence.
4. Mathematics.
5. Astronomy.
6. Medicine.
7. History.
8. Geography.

9. Literature.
10. Trade and commercial activities.

Importance of preserving the manuscripts

- They provide evidence of Africa's historical contribution to scholarship.
- They help researchers understand the history of African societies.
- They preserve the intellectual achievements of earlier generations.
- They provide educational resources for future generations.
- They strengthen African cultural identity.
- They demonstrate that African societies had established traditions of written scholarship.

8.4 Contribution to Tourism

Islamic heritage has contributed to the development of tourism in Africa.

Ways Islamic heritage promotes tourism

- Historic mosques attract visitors.
- Islamic museums preserve and display historical objects.
- Ancient learning centres attract researchers and students.
- Religious festivals attract visitors.
- Historic Muslim towns promote cultural tourism.
- Traditional architecture attracts local and international tourists.

Examples of Islamic heritage tourism destinations

Destination	Country	Heritage attraction
Timbuktu	Mali	Historic mosques and manuscripts
Cairo	Egypt	Al-Azhar and historic Islamic buildings
Kairouan	Tunisia	Great Mosque of Kairouan
Harar	Ethiopia	Historic mosques and walled town
Lamu	Kenya	Swahili architecture and Islamic heritage
Zanzibar Stone Town	Tanzania	Historic buildings and Islamic cultural heritage

8.5 Contribution to African Cultural Identity

Islamic heritage has contributed to the identity of many African communities.

- Islamic festivals have become part of community life.

- Arabic calligraphy has influenced artistic expression.
- Islamic architecture is visible in historic African towns.
- Islamic poetry and literature preserve cultural experiences.
- Islamic dress has influenced clothing traditions.
- Islamic education has contributed to the transmission of religious knowledge.
- Swahili culture reflects centuries of interaction between African and Muslim communities.

8.6 Contribution to the Development of Education

Islamic heritage has contributed to the development of educational institutions.

Examples

1. Al-Azhar in Egypt.
2. Sankore in Timbuktu, Mali.
3. Historic Qur'anic learning centres in West Africa.
4. Islamic educational institutions in Zanzibar.
5. Madrassas and Islamic schools in Kenya.

Importance

- Preserves religious knowledge.
- Promotes reading and writing.
- Develops leadership skills.
- Encourages intellectual enquiry.
- Promotes research.
- Transmits historical and cultural knowledge.

8.7 Contribution to Healthcare and Social Welfare

Islamic heritage has encouraged charitable provision of essential services.

- Waqf institutions historically supported hospitals and educational institutions in some Muslim societies.
- Islamic charity supports disadvantaged communities.
- Muslim organisations participate in healthcare initiatives.
- Zakat supports eligible vulnerable individuals.
- Community-based charitable projects provide food, clothing and other essential assistance.

8.8 Contribution to African Architecture and Artistic Expression

Islamic heritage has contributed to the development of African artistic traditions.

Examples include:

- Geometric patterns.
- Arabic calligraphy.

- Decorative mosque designs.
- Traditional Swahili doors.
- Carved wooden decorations.
- Architectural courtyards.
- Decorative plasterwork.
- Traditional weaving and textile patterns.

These artistic expressions demonstrate how Islamic influences interacted with indigenous African creativity.

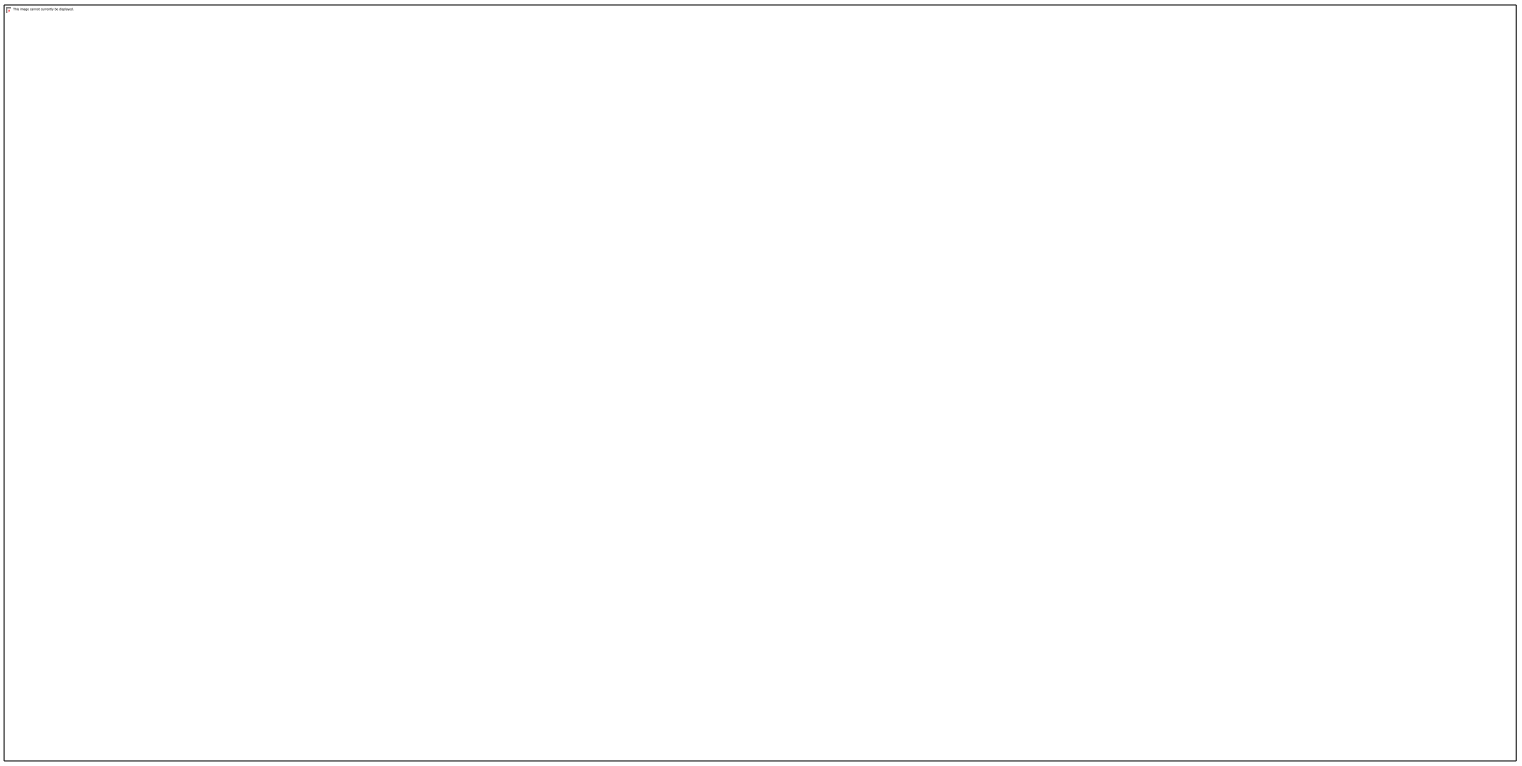
8.9 Contribution to the Preservation of African History

- Arabic manuscripts provide records of African kingdoms and communities.
- Historical writings document trade and diplomatic relationships.
- Islamic scholars recorded important events and developments.
- Historic mosques provide evidence of past settlement patterns.
- Islamic educational centres preserve historical knowledge.
- Oral traditions and written records help researchers reconstruct African history.

9.0 THE CONTRIBUTION OF ISLAM TO SPECIFIC AFRICAN REGIONS

Islam has influenced different African regions according to their historical experiences, economic activities and cultural interactions.

9.1 North Africa



Contributions

1. Promoted the development of Islamic education.
2. Encouraged Arabic literacy and scholarship.

3. Influenced political and administrative institutions.
4. Contributed to the development of major cities such as Cairo and Kairouan.
5. Encouraged trade between Africa and the Mediterranean world.
6. Influenced architecture and literature.
7. Contributed to the development of Islamic legal institutions.
8. Strengthened cultural and educational relations with other Muslim societies.

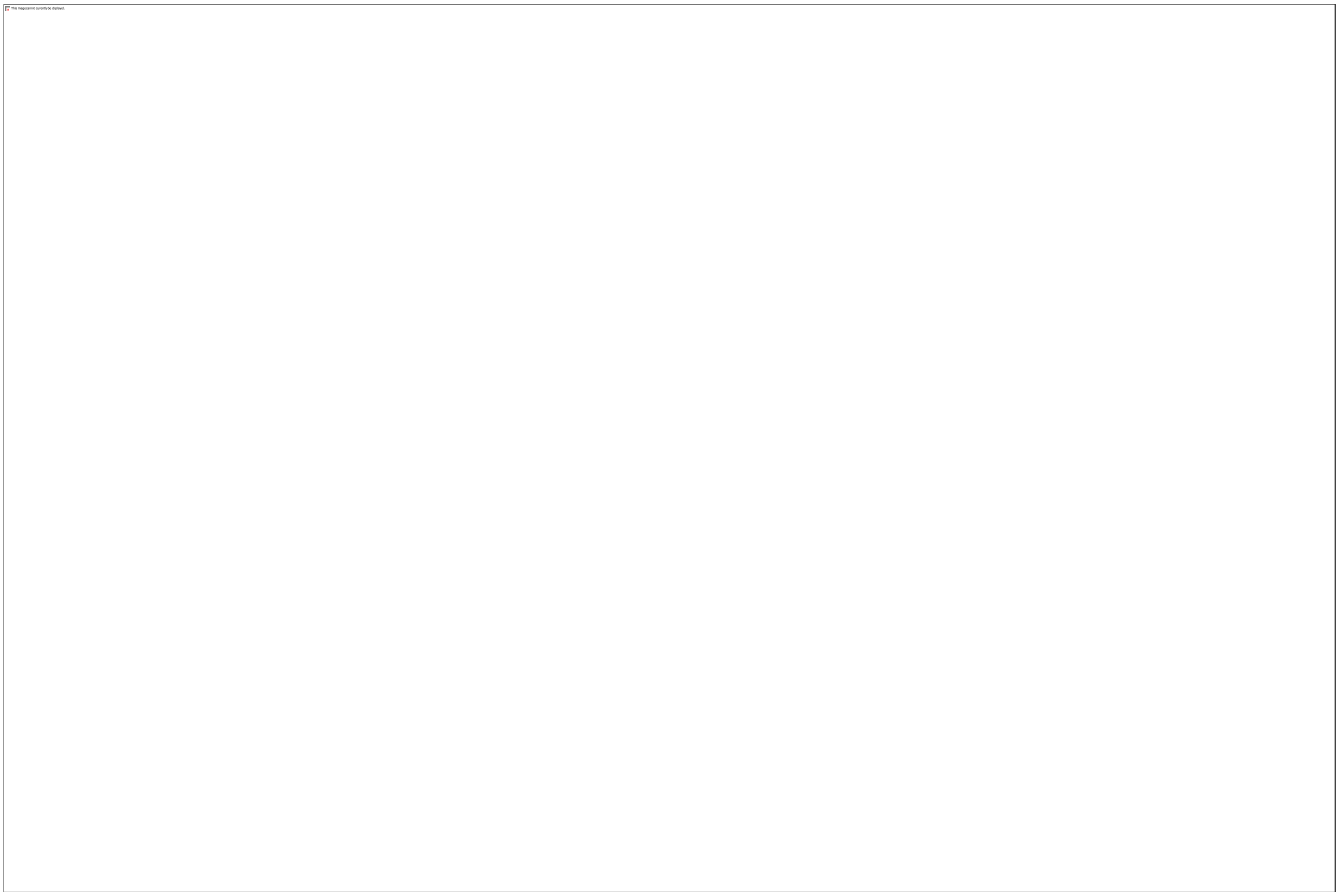
9.2 West Africa



Contributions

1. Encouraged the growth of trans-Saharan trade.
2. Promoted Islamic scholarship in Timbuktu.
3. Contributed to the development of Muslim kingdoms and empires.
4. Encouraged the establishment of Qur'anic schools.
5. Influenced local systems of administration.
6. Promoted Arabic literacy.
7. Contributed to the preservation of manuscripts.
8. Encouraged the growth of commercial towns.

9.3 East Africa



Contributions

1. Promoted Indian Ocean trade.
2. Contributed to the development of Swahili civilisation.
3. Encouraged the growth of coastal towns.
4. Influenced Kiswahili vocabulary and literature.
5. Promoted Islamic education.
6. Contributed to the development of mosques and Islamic architecture.
7. Strengthened relationships between East Africa and other Indian Ocean societies.
8. Promoted cultural exchange.

9.4 Horn of Africa

Contributions

1. Established an early historical connection with Islam through the migration to Abyssinia.
2. Promoted Islamic scholarship.
3. Encouraged the development of Muslim communities.
4. Contributed to trade between the Horn of Africa and Arabia.
5. Influenced the development of towns such as Harar.
6. Promoted the construction of mosques.

7. Contributed to the development of Muslim educational institutions.

9.5 Central Africa

Contributions

1. Promoted commercial relationships with North and West Africa.
2. Contributed to the establishment of Muslim communities.
3. Encouraged Islamic education.
4. Influenced cultural interaction.
5. Promoted charitable activities.
6. Contributed to the development of local trading networks.

9.6 Southern Africa

Contributions

1. Muslim communities contributed to the development of urban settlements.
2. Islamic institutions promoted religious education.
3. Muslim traders participated in commercial activities.
4. Islamic charitable organisations supported disadvantaged people.
5. Muslim communities contributed to cultural diversity.
6. Islamic architecture and religious practices became part of the heritage of some communities.

10.0 CHALLENGES FACING THE PRESERVATION OF ISLAMIC HERITAGE IN AFRICA

Despite its importance, Islamic heritage in Africa faces several challenges.

10.1 Destruction of Historical Monuments

- Some historic mosques and monuments have been damaged by conflicts.
- Natural disasters may destroy historic buildings.
- Poor maintenance contributes to the deterioration of heritage sites.
- Some communities lack adequate funds to restore old structures.

10.2 Loss of Historical Manuscripts

- Some manuscripts are damaged by moisture, heat and insects.
- Inadequate storage facilities threaten historical documents.
- Limited digitisation makes preservation difficult.
- Theft and illegal trafficking of manuscripts contribute to the loss of historical records.

10.3 Inadequate Funding

- Many heritage institutions lack sufficient financial resources.
- Restoration of historic buildings is expensive.
- Some libraries lack modern preservation equipment.
- Limited government and community funding affects conservation activities.

10.4 Urbanisation and Modernisation

- Expansion of towns can threaten historic buildings.
- Modern construction may replace traditional architecture.
- Some traditional cultural practices may gradually disappear.
- Increased pressure on historic settlements can damage their original character.

10.5 Religious Intolerance and Conflict

- Religious tensions can threaten historic religious sites.
- Conflicts may disrupt Islamic educational institutions.
- Religious intolerance can weaken relationships between communities.
- Discrimination may affect the preservation of religious heritage.

10.6 Inadequate Documentation

- Some historic sites are not properly documented.
- Oral histories may disappear when older generations pass away.
- Some historical records remain inaccessible to researchers.
- Limited research affects public understanding of Islamic heritage.

10.7 Limited Awareness among Young People

- Some learners have limited knowledge of African Islamic history.
- Inadequate learning materials may affect understanding.
- Historical sites may receive little attention from local communities.
- Limited participation by young people threatens the transmission of heritage.

11.0 MEASURES TO PRESERVE AND PROMOTE ISLAMIC HERITAGE IN AFRICA

The preservation of Islamic heritage requires cooperation between governments, religious organisations, educational institutions, researchers and local communities.

Measures include:

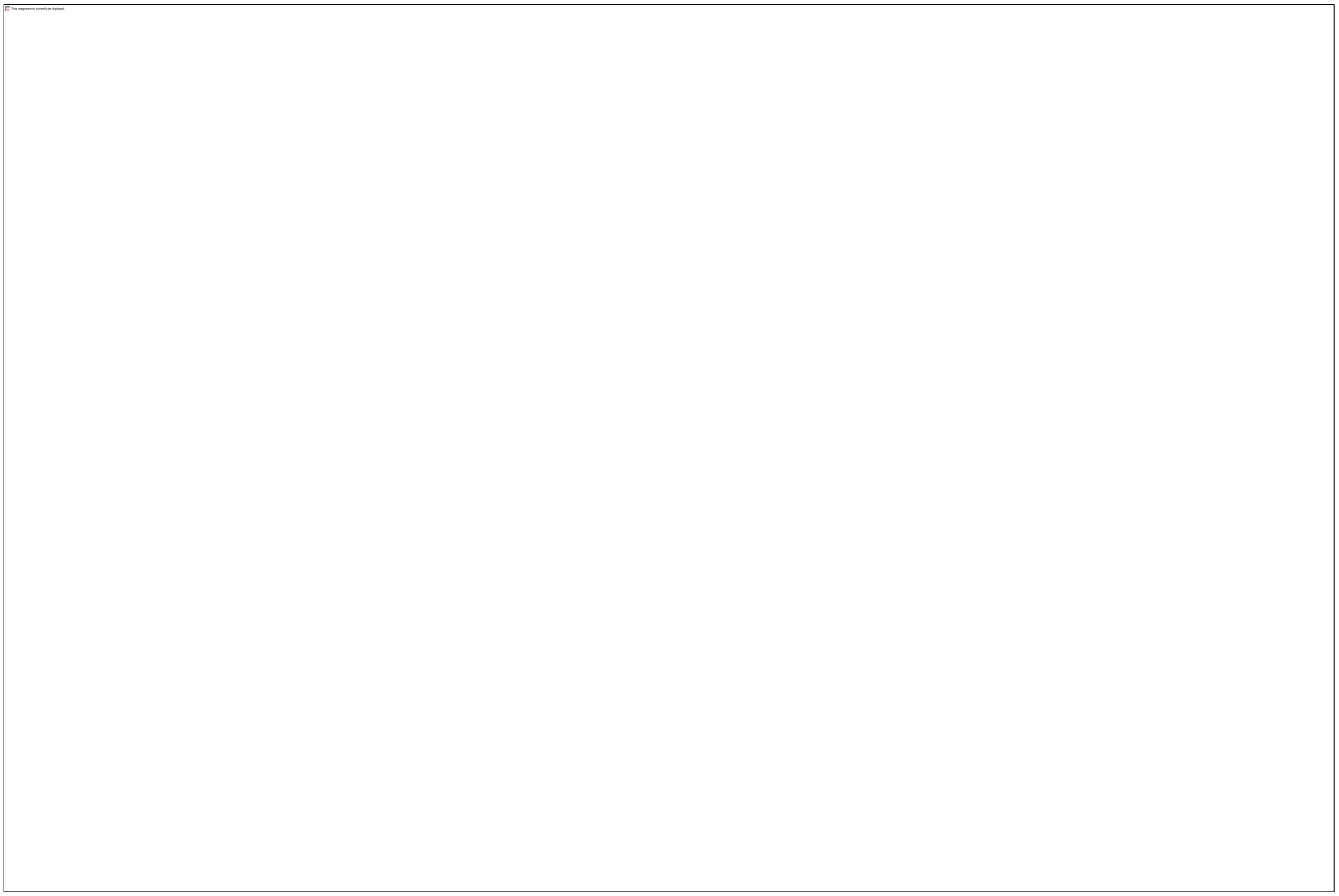
1. **Restoration of historic mosques:** Governments and communities should repair and maintain important religious buildings.
2. **Digitisation of manuscripts:** Historical documents should be scanned and stored electronically.
3. **Establishment of museums:** Museums should preserve Islamic historical objects and manuscripts.
4. **Promotion of research:** Universities and scholars should conduct research on African Islamic civilisation.
5. **Inclusion in school curricula:** Islamic history and heritage should be taught to learners.
6. **Community participation:** Local communities should take responsibility for protecting historical sites.
7. **Government support:** Governments should allocate resources for heritage preservation.

8. **Promotion of cultural tourism:** Historic Islamic sites should be developed responsibly as tourist attractions.
9. **International cooperation:** African countries should work with organisations involved in heritage conservation.
10. **Use of technology:** Digital archives and educational platforms should be developed.
11. **Interfaith cooperation:** Different religious communities should cooperate in preserving shared cultural heritage.
12. **Documentation of oral history:** Historical accounts from community elders should be recorded and preserved.

12.0 ISLAMIC HERITAGE AND DEVELOPMENT IN KENYA

Kenya has a rich Islamic heritage, particularly along the Coast and in communities across the country.

12.1 Lamu Old Town



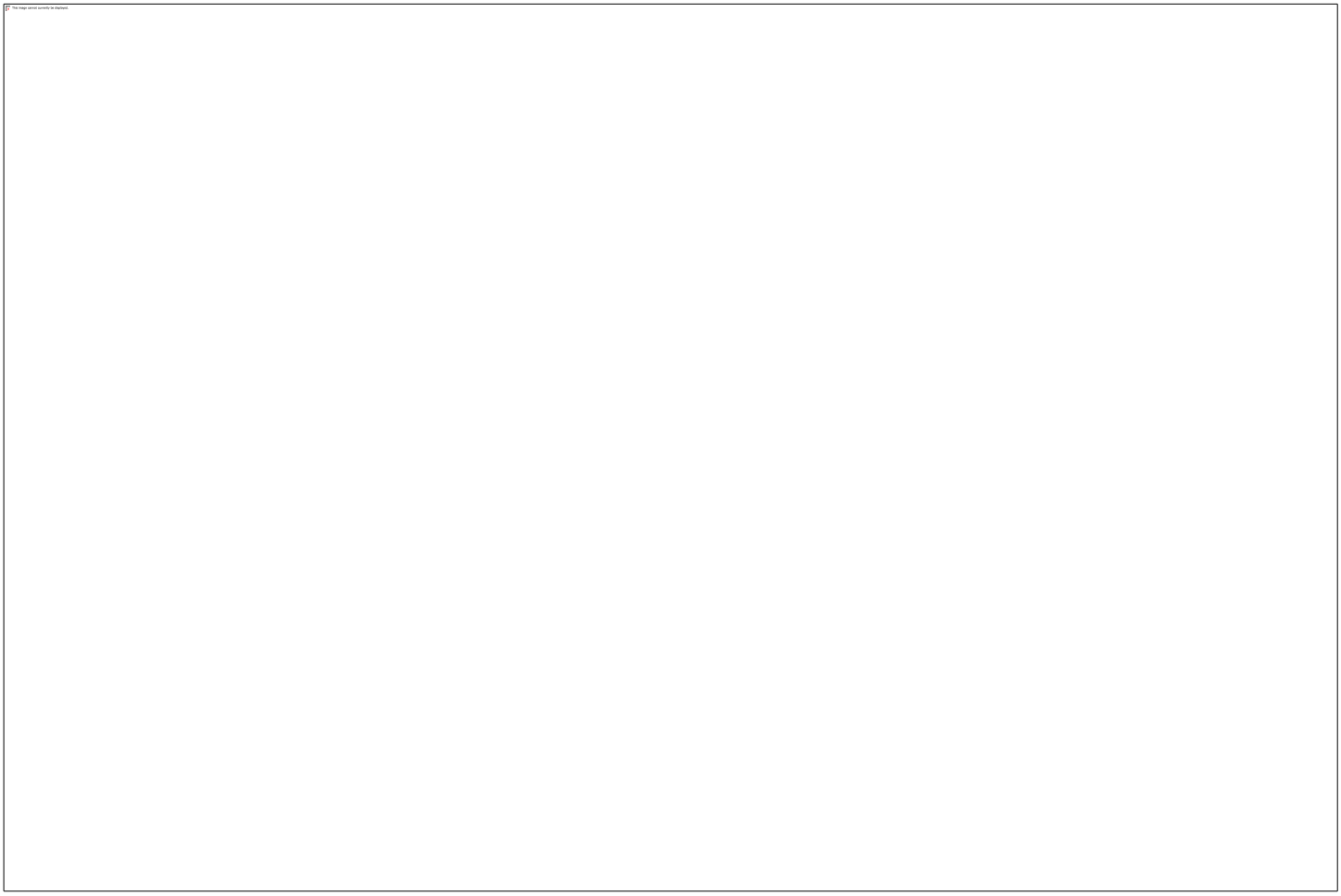
Lamu Old Town is one of the most important historical settlements on the East African Coast.

Its contribution includes:

- Preservation of Swahili architectural traditions.
- Promotion of cultural tourism.
- Preservation of Islamic religious practices.
- Development of traditional crafts.

- Preservation of historical settlement patterns.
- Promotion of intercultural understanding.
- Preservation of Swahili language and literature.

12.2 Mombasa



Mombasa is one of Kenya's major centres of Islamic history.

Contributions

- Development of Indian Ocean trade.
- Establishment of historic mosques.
- Promotion of Islamic education.
- Development of Swahili culture.
- Growth of commercial activities.
- Promotion of cultural tourism.
- Strengthening of international relationships.

12.3 Malindi

- Malindi was an important coastal trading settlement.
- It participated in Indian Ocean commercial networks.
- Muslim communities contributed to its cultural and religious development.
- Its history reflects the interaction of African and Indian Ocean societies.

12.4 Garissa, Wajir and Mandera

- These counties have significant Muslim communities.
- Mosques are important centres of worship and community life.
- Madrassas contribute to Islamic education.
- Islamic charitable activities support vulnerable members of society.
- Islamic religious institutions contribute to social cohesion.

12.5 Nairobi and Other Urban Centres

- Muslim communities have established mosques and educational institutions.
- Islamic financial institutions provide Sharia-compliant services.
- Muslim organisations participate in charitable activities.
- Islamic cultural events contribute to religious diversity.
- Interfaith programmes promote peaceful coexistence.

13.0 COMPARISON OF THE SOCIAL, POLITICAL AND ECONOMIC IMPACT OF ISLAM IN AFRICA

Social impact	Political impact	Economic impact
Promotion of education	Development of Muslim states	Expansion of trade
Promotion of moral values	Promotion of justice	Development of Islamic finance
Strengthening family relationships	Development of administrative systems	Promotion of agriculture
Promotion of charity	Influence on legal institutions	Growth of industries
Development of literature	Development of diplomacy	Growth of towns
Promotion of unity	Promotion of accountability	Employment creation
Influence on clothing	Political reform movements	International commerce
Development of architecture	Political unity	Ethical business practices

13.1 Relationship Between the Three Areas

The social, political and economic impacts of Islam are interconnected.

For example:

- Education develops knowledgeable citizens who can contribute to economic and political development.
- Justice promotes public confidence and encourages investment.

- Charity strengthens social welfare and reduces economic hardship.
- Trade creates employment and improves people's living conditions.
- Good leadership encourages economic growth and social stability.
- Cultural heritage attracts tourists and creates economic opportunities.

14.0 APPLICATION OF ISLAMIC TEACHINGS IN MODERN AFRICA

Islamic teachings remain relevant to the development of modern African societies.

Islamic teaching	**Modern application**
Justice (Adl)	Fair administration of justice
Consultation (Shura)	Participatory decision-making
Trustworthiness (Amanah)	Responsible management of public resources
Charity (Zakat)	Poverty reduction
Knowledge (Ilm)	Education and research
Brotherhood (Ukhuwwah)	National unity
Honesty (Sidq)	Ethical business practices
Patience (Sabr)	Peaceful conflict resolution
Cooperation (Ta'awun)	Community development
Respect (Ihtiram)	Interfaith relations

14.1 Islamic Principles and Kenya's Development

Learners should understand how Islamic teachings can contribute to national development.

Examples

1. Muslims can participate in environmental conservation as a form of responsible stewardship.
2. Islamic teachings on honesty can promote integrity in public service.
3. Zakat and sadaqah can support vulnerable members of society.
4. Islamic financial principles can provide alternative financial services.
5. Islamic teachings on justice can promote respect for human rights.
6. Islamic education can contribute to literacy and skills development.

7. Islamic teachings on peaceful coexistence can strengthen national unity.

15.0 COMPETENCY-BASED LEARNING ACTIVITIES

These activities encourage learners to apply knowledge of Islamic history and civilisation to real-life situations.

Activity 1: Group Research on Islamic Influence in Africa

Instructions

1. Form groups of five learners.
2. Select one African region.
3. Research the social, political and economic influence of Islam in that region.
4. Identify at least three historical Islamic centres.
5. Collect relevant pictures and illustrations.
6. Prepare a PowerPoint presentation.
7. Present your findings to the class.

Expected outcomes

Learners should demonstrate:

- Research skills.
- Communication skills.
- Collaboration.
- Digital literacy.
- Critical thinking.
- Appreciation of cultural diversity.

Activity 2: Mapping the Distribution of Muslims in Africa

Instructions

1. Obtain an outline map of Africa.
2. Identify the five geographical regions.
3. Mark countries with significant Muslim populations.
4. Use different shading to distinguish the regions.
5. Provide a key for the map.
6. Display the map in the classroom.

Activity 3: Investigating Islamic Heritage in Kenya

Visit or research an Islamic heritage site in Kenya.

Examples:

- Lamu Old Town.
- Historic mosques in Mombasa.
- Islamic learning institutions.
- Historic Swahili settlements.

Prepare a report explaining:

1. The history of the site.
2. Its religious significance.
3. Its architectural features.
4. Its contribution to education.
5. Its economic importance.
6. Challenges facing its preservation.

Activity 4: Debate

Topic: Islam has contributed significantly to the development of African societies.

Divide the class into two groups.

- Group A supports the motion.
- Group B challenges the motion by examining the limitations and complexities of historical developments.

Learners should support their arguments with historical examples.

Activity 5: Community Awareness Project

Prepare a poster encouraging the preservation of Islamic heritage in Kenya.

Include:

- Historic mosques.
- Islamic manuscripts.
- Traditional Swahili architecture.
- Islamic educational institutions.
- Cultural tourism.
- Community participation.

Activity 6: Case Study

Read the following case study.

Lamu Old Town is an important historical settlement on the Kenyan Coast. It contains historic buildings, mosques and traditional Swahili architectural features. The town reflects centuries of cultural interaction and has contributed to tourism and the preservation of Kenya's heritage.

Answer the following:

a) Identify three features of Islamic heritage found in Lamu.

b) Explain three ways Lamu contributes to Kenya's economy.

c) Describe three measures that can be used to preserve its heritage.

d) Explain how Lamu demonstrates cultural interaction in Africa.

16.0 KEY TERMS AND DEFINITIONS

Term	Meaning
Islam	Submission to the will of Allah.
Islamic civilisation	The development of societies influenced by Islamic beliefs, values and institutions.
Hijrah	Migration, particularly the migration of Prophet Muhammad (PBUH) from Makkah to Madinah.
Abyssinia	The historical name commonly used for the Ethiopian kingdom.
Da'wah	Inviting people to Islam through teaching and good example.
Demography	The statistical study of human populations.
Heritage	Historical, cultural and intellectual achievements passed from one generation to another.
Zakat	Obligatory charity paid by eligible Muslims under prescribed conditions.

Sadaqah	Voluntary charity.
Waqf	Property or assets dedicated to charitable or religious purposes.
Riba	Prohibited interest or usury in Islamic finance.
Mudarabah	A profit-sharing business partnership involving a capital provider and an entrepreneur.
Musharakah	A partnership in which parties contribute capital and share agreed profits and losses.
Murabaha	A cost-plus sale arrangement.
Ijarah	An Islamic leasing arrangement.
Sukuk	Sharia-compliant investment certificates.
Qadi	A judge who applies Islamic legal principles.
Sharia	Islamic law and guidance derived from recognised Islamic sources.
Caliphate	A political institution historically associated with leadership of the Muslim community.
Sultanate	A state or territory ruled by a sultan.
Manuscript	A document written by hand.
Trans-Saharan trade	Commercial activities connecting North Africa with regions south of the Sahara.
Indian Ocean trade	Commercial activities conducted across the Indian Ocean.
Urbanisation	The growth of towns and cities.
Coexistence	Living peacefully with other people despite differences.

REVISION EXERCISES

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all questions. Choose the correct answer from the alternatives A, B, C and D.

1. The earliest significant historical connection between Islam and Africa was established through the migration of Muslims to

A. Egypt.

B. Abyssinia.

C. Morocco.

D. Mali.

2. The Christian ruler who protected early Muslim refugees in Abyssinia was known as

A. Mansa Musa.

B. Askia Muhammad.

C. Najashi.

D. Usman dan Fodio.

3. Which of the following was a major factor in the spread of Islam in West Africa?

A. Trans-Saharan trade.

B. Industrialisation.

C. European colonisation.

D. Railway construction.

4. The famous African Muslim ruler who performed pilgrimage to Makkah in 1324 was

A. Askia Muhammad.

B. Mansa Musa.

C. Amr ibn al-As.

D. Ahmad ibn Ibrahim.

5. Which of the following became an important centre of Islamic scholarship in Mali?

A. Harar.

B. Cairo.

C. Timbuktu.

D. Mombasa.

6. The establishment of Qur'anic schools in African communities mainly contributed to

A. military expansion.

B. literacy and religious education.

C. political conflicts.

D. industrial production.

7. Which Islamic value encourages leaders to treat all people fairly?

A. Adl.

B. Israaf.

C. Riba.

D. Hasad.

8. The Islamic charitable institution involving the dedication of property for religious or community purposes is called

A. Zakat.

B. Sadaqah.

C. Waqf.

D. Ijarah.

9. Which of the following is an example of voluntary charity in Islam?

A. Riba.

B. Sadaqah.

C. Mudarabah.

D. Murabaha.

10. One major contribution of Islam to family life in Africa is the promotion of

A. dishonesty.

B. family responsibility.

C. discrimination.

D. social division.

11. Which language has had significant influence on Islamic religious scholarship in Africa?

A. Latin.

B. Arabic.

C. Greek.

D. Portuguese.

12. The development of Kiswahili was influenced by interaction between African communities and

A. Indian Ocean trading communities.

B. European industrialists only.

C. American settlers.

D. Central Asian nomads only.

13. Which of the following is an example of Islamic architectural heritage in Kenya?

A. Lamu Old Town.

B. Fort Santiago.

C. Victoria Falls.

D. Mount Kenya.

14. The Great Mosque of Djenné is found in

A. Egypt.

B. Mali.

C. Somalia.

D. Kenya.

15. The Sokoto Caliphate was established in present-day

A. Nigeria.

B. Tunisia.

C. Ethiopia.

D. Tanzania.

16. Which leader was associated with the establishment of the Sokoto Caliphate?

A. Mansa Musa.

B. Usman dan Fodio.

C. Amr ibn al-As.

D. Najashi.

17. The Fatimid dynasty established its rule in Egypt in

A. 622 CE.

B. 750 CE.

C. 969 CE.

D. 1324 CE.

18. Al-Azhar became famous mainly because of its contribution to

A. Islamic education.

B. mining.

C. military technology.

D. fishing.

19. Which of the following was an important commodity in trans-Saharan trade?

A. Gold.

B. Petroleum.

C. Motor vehicles.

D. Electronic equipment.

20. The major economic activity that connected East African coastal towns with Arabia and India was

A. railway transport.

B. Indian Ocean trade.

C. air transport.

D. industrial manufacturing.

21. The Islamic financial arrangement based on leasing is known as

A. Ijarah.

B. Zakat.

C. Sadaqah.

D. Waqf.

22. Which Islamic financial concept prohibits interest or usury?

A. Riba.

B. Shura.

C. Amanah.

D. Sabr.

23. One important economic contribution of Islamic charity is

A. increasing exploitation.

B. supporting disadvantaged people.

C. encouraging dishonesty.

D. discouraging education.

24. Which of the following African countries has a predominantly Muslim population?

A. Somalia.

B. Zambia.

C. Lesotho.

D. Botswana.

25. Which region of Africa has a significant concentration of Muslim populations?

A. North Africa.

B. Southern Europe.

C. South America.

D. Western Australia.

26. The historic town of Harar is found in

A. Kenya.

B. Ethiopia.

C. Nigeria.

D. Morocco.

27. Which of the following is a major threat to Islamic heritage in Africa?

A. Manuscript digitisation.

B. Restoration of historic buildings.

C. Destruction of historical monuments.

D. Community participation.

28. The preservation of Timbuktu manuscripts is important because they

A. contain historical and intellectual knowledge.

B. promote political conflict.

C. discourage literacy.

D. replace modern education.

29. Article 170 of the Constitution of Kenya provides for the establishment of

A. military courts.

B. Kadhi's Courts.

C. commercial banks.

D. county assemblies.

30. Which of the following best demonstrates the relationship between Islamic heritage and African development?

A. Destruction of historic institutions.

B. Preservation of knowledge and promotion of cultural tourism.

C. Discouragement of education.

D. Promotion of social discrimination.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Instructions: Answer all questions. Write your answers clearly and provide relevant examples.

QUESTION 1: HISTORICAL INTRODUCTION OF ISLAM IN AFRICA (8 MARKS)

a) Explain four ways through which Islam spread into Africa. (4 marks)

b) State four contributions of the migration to Abyssinia to the development of Islam in Africa. (4 marks)

QUESTION 2: SOCIAL IMPACT OF ISLAM IN AFRICA (8 MARKS)

a) Explain four ways in which Islam has influenced education in Africa. (4 marks)

b) Describe four ways Islamic teachings have contributed to social welfare in African communities. (4 marks)

QUESTION 3: POLITICAL IMPACT OF ISLAM IN AFRICA (8 MARKS)

a) Identify four African Muslim states or empires and give one historical contribution of each. (4 marks)

b) Explain four ways Islamic teachings have influenced political leadership and administration in Africa. (4 marks)

QUESTION 4: ECONOMIC IMPACT OF ISLAM IN AFRICA (8 MARKS)

a) Explain four ways Muslim traders contributed to economic development in Africa. (4 marks)

b) Describe four Islamic financial concepts and their applications in modern African economies. (4 marks)

QUESTION 5: DEMOGRAPHIC DISTRIBUTION OF MUSLIMS IN AFRICA (8 MARKS)

a) Identify four African regions with significant Muslim populations and give one country from each region. (4 marks)

b) Explain four factors that have influenced the geographical distribution of Muslims in Africa. (4 marks)

QUESTION 6: ISLAMIC HERITAGE AND AFRICAN DEVELOPMENT (10 MARKS)

a) Explain four contributions of Islamic heritage to the development of Africa. (4 marks)

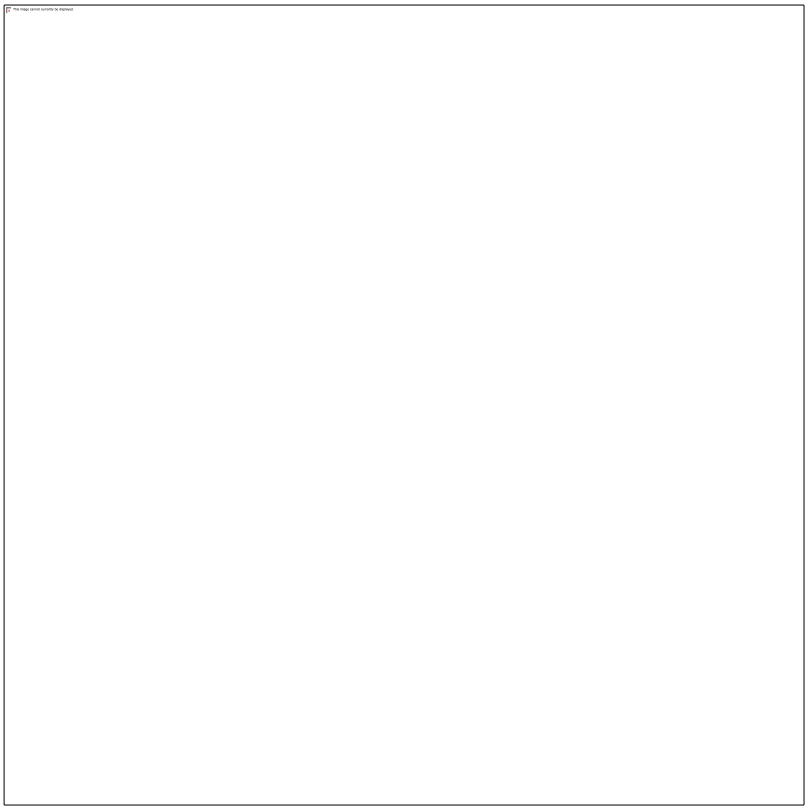
b) Identify three challenges facing the preservation of Islamic heritage in Africa. (3 marks)

c) Suggest three measures that African governments and communities can adopt to preserve Islamic heritage. (3 marks)

STRAND 4.0: ISLAMIC HISTORY AND CIVILIZATION

SUB-STRAND 4.5: MUSLIM SCHOLARS

Contributions of Muhammad Kassim Mazrui (1912–1982) and Zainab Al-Ghazali (1917–2005)



1.0 Introduction

Islamic history and civilization have been shaped by Muslim scholars, educators, reformers, writers and community leaders who dedicated their lives to the promotion of Islamic teachings.

Throughout history, Muslim scholars have played an important role in:

- Preserving and spreading Islamic knowledge.
- Teaching Muslims about the Qur'an and Sunnah.
- Promoting moral values and good character.
- Strengthening Islamic education.
- Defending the rights and dignity of Muslims.
- Reforming society through education, guidance and leadership.
- Encouraging Muslims to live according to Islamic principles.

Among the notable Muslim personalities whose contributions are studied in this sub-strand are **Muhammad Kassim Mazrui (1912–1982)** of the East African Muslim scholarly tradition and **Zainab Al-Ghazali (1917–2005)** of Egypt.

Their lives provide important examples of dedication, scholarship, leadership, service and commitment to Islam.

Key Terms and Definitions

Term	Meaning

Muslim scholar	A person with extensive knowledge of Islamic teachings who uses that knowledge to guide others.
Islamic heritage	Religious knowledge, values, traditions and achievements passed down through Muslim generations.
Civilization	The social, intellectual, cultural and institutional development of a community.
Da'wah	Inviting people to understand and practise Islam through appropriate means.
Reformation	The process of improving individuals, institutions or society.
Role modelling	Demonstrating positive behaviour that others can learn from and imitate.
Scholarship	The acquisition, development and sharing of knowledge.
Leadership	The ability to guide, influence and serve others responsibly.
Social responsibility	The duty to contribute positively to the welfare of society.
Islamic education	Education based on the teachings and values of Islam.

4.0 Muhammad Kassim Mazrui (1912–1982)

4.1 Introduction

Muhammad Kassim Mazrui was a prominent Muslim scholar associated with the development of Islamic scholarship and education in East Africa.

He is studied as an important personality in the history of Muslim intellectual and religious development in the region.

His life illustrates the importance of:

- Acquiring Islamic knowledge.
- Preserving religious teachings.
- Promoting Islamic education.
- Providing religious guidance.
- Serving the Muslim community.
- Maintaining Islamic identity and values.

Illustration reference: Muhammad Kassim Mazrui. A verified historical portrait should be used in a published textbook.

4.2 Early Life and Background

Muhammad Kassim Mazrui lived between 1912 and 1982.

He belonged to the wider Mazrui scholarly tradition associated with the East African coast, where Islam had developed strong historical, educational and cultural roots.

The coastal region of Kenya, particularly Mombasa and surrounding settlements, became an important centre of Islamic learning through:

- Muslim teachers and religious leaders.
- Islamic schools and madrasas.
- Mosques and religious institutions.
- Islamic scholars who transmitted knowledge from one generation to another.
- Commercial and cultural connections with other Muslim communities.

The Mazrui family was historically associated with Muslim leadership and scholarship along the East African coast.

Educational importance: The historical environment in which Muslim scholars lived influenced the growth of Islamic education and the preservation of Islamic heritage in East Africa.

4.3 Educational Background

Islamic scholarship traditionally requires continuous learning and commitment to religious studies.

Important areas of learning in the traditional Islamic educational system include:

1. **The Qur'an:** Learning to recite, understand and interpret the message of Allah.
2. **Hadith:** Studying the sayings, actions and approvals of Prophet Muhammad (PBUH).
3. **Fiqh:** Understanding Islamic jurisprudence and practical religious rulings.
4. **Tawheed:** Studying the oneness of Allah.
5. **Akhlaq:** Learning Islamic moral values and good character.
6. **Arabic language:** Acquiring the language necessary for understanding Islamic primary sources.
7. **Islamic history:** Understanding the development of Islam and the contributions of earlier Muslims.

Note: Specific institutions attended, teachers and academic qualifications of Muhammad Kassim Mazrui should be confirmed against reliable biographical records before being stated as historical facts.

4.4 Contributions of Muhammad Kassim Mazrui to Islamic Heritage

The study of his contribution should be understood within the development of Muslim scholarship and religious education in East Africa.

The following areas provide a framework for understanding and discussing his scholarly significance.

1. Promotion of Islamic knowledge

Muslim scholars contribute to the development of Islamic heritage by acquiring, preserving and transmitting religious knowledge.

The promotion of Islamic knowledge helps:

- Strengthen understanding of the Qur'an.
- Encourage Muslims to study Hadith.
- Improve religious awareness.

- Guide Muslims in their daily activities.
- Protect Islamic teachings from misunderstanding.

2. Strengthening Islamic education

Islamic education is an important means of preserving religious identity.

Muslim scholars support Islamic education through teaching, mentorship and guidance.

Islamic education helps learners to:

- Understand their religious responsibilities.
- Develop good moral character.
- Respect parents, teachers and community members.
- Understand Islamic worship.
- Become responsible members of society.

3. Preservation of Islamic heritage

Islamic heritage is preserved when knowledge, values and religious traditions are transmitted to younger generations.

The preservation of Islamic heritage involves:

- Teaching Islamic history.
- Promoting the study of Arabic.
- Encouraging Qur'anic education.
- Maintaining Islamic learning institutions.
- Preserving the contributions of earlier scholars.

4. Religious guidance

Muslim scholars help members of society understand their religious duties.

Religious guidance assists Muslims in:

- Performing acts of worship correctly.
- Understanding acceptable and unacceptable conduct.
- Resolving moral challenges.
- Strengthening their relationship with Allah.
- Living peacefully with others.

5. Development of Muslim identity

Islamic scholars contribute to strengthening the identity of Muslim communities.

They encourage Muslims to:

- Appreciate their religious heritage.
- Maintain Islamic moral values.
- Participate positively in society.

- Respect other communities.
- Educate younger generations about Islam.

6. Encouragement of moral development

Islamic scholarship is not only concerned with acquiring information. It also seeks to develop individuals who practise what they learn.

Important values include honesty, patience, humility, justice, responsibility and compassion.

4.5 Significance of Muhammad Kassim Mazrui in Islamic History

His study helps learners appreciate the importance of Muslim scholarship in East Africa.

The significance of studying his life includes:

1. Understanding the history of Islamic learning in Kenya.
2. Appreciating the role of Muslim scholars in society.
3. Recognising the importance of religious education.
4. Encouraging the preservation of Islamic heritage.
5. Promoting interest in Islamic historical research.
6. Inspiring young Muslims to acquire knowledge.
7. Appreciating the role of scholarship in community development.

4.6 Major Written Works of Muhammad Kassim Mazrui

Muhammad Kassim Mazrui used Kiswahili publications to communicate Islamic knowledge to ordinary Muslims, including those who did not have advanced Arabic education.

His notable publications included:

Publication	Year	Main focus
Maisha ya Assidik Abubakar	1958	Life and leadership of Abu Bakr As-Siddiq.
Maisha ya Alfaaruu Umar	1962	Life and leadership of Umar ibn Al-Khattab.
Maisha ya Dhin-Nurain Uthman	1964	Life and leadership of Uthman ibn Affan.
Maisha ya Al-Imam Aly	1965	Life and leadership of Ali ibn Abi Talib.
Hukumu za Sharia	1970–1971	Islamic legal guidance and religious practices.

These publications are important because they made Islamic historical and religious discussions accessible to Kiswahili-speaking Muslims.

A. Maisha ya Assidik Abubakar

- This publication discusses the life of Abu Bakr As-Siddiq.
- It provides an opportunity for readers to learn about the leadership of the first Caliph.
- It highlights the importance of faith, honesty and loyalty in Islamic leadership.

B. Maisha ya Alfaaruu Umar

- It discusses the life of Umar ibn Al-Khattab.

- It provides lessons on justice, responsibility and accountability.
- It helps readers appreciate the contribution of the second Caliph to Islamic history.

C. Maisha ya Dhin-Nurain Uthman

- It discusses the life of Uthman ibn Affan.
- It helps Muslims understand his contribution to the preservation and compilation of the Qur'an.
- It provides lessons on generosity and service to the Muslim community.

D. Maisha ya Al-Imam Aly

- It discusses the life of Ali ibn Abi Talib.
- It contributes to understanding the leadership and history of the fourth Caliph.
- It also addresses religious questions and debates within the East African Muslim community.

E. Hukumu za Sharia

This is one of his important educational publications written in Kiswahili.

The publication discusses various Islamic matters, including:

- The Qur'an.
- Islamic beliefs.
- Dua (supplication).
- Hajj.
- Hijrah.
- Religious guidance.
- Birth control.
- Commanding good and discouraging evil.
- Islamic practices and customs.

It encouraged readers to understand religious teachings through reading, reasoning and reference to authoritative Islamic sources.

4.7 Leadership and Public Service

One of the most significant achievements of Muhammad Kassim Mazrui was his appointment as **Chief Qadi of Kenya from 1963 to 1968**.

A Qadi is an Islamic judge who deals with matters within the jurisdiction of Islamic law.

His position was important in the development of Islamic religious and legal institutions in Kenya.

The responsibilities associated with the office of a Chief Qadi include:

1. Providing leadership within the Islamic judicial system.
2. Guiding the administration of Islamic law.
3. Promoting justice and fairness in matters under Islamic jurisdiction.
4. Offering religious and legal guidance.

5. Supporting the development of Islamic judicial institutions.

His public service demonstrates the relationship between Islamic scholarship, leadership and community responsibilities.

4.8 Contributions to the Development of Islamic Civilization in Kenya

Muhammad Kassim Mazrui's work demonstrates several important ways in which Muslim scholars contributed to East African civilization.

1. **Development of Kiswahili Islamic literature:** He helped make Islamic knowledge accessible to Kiswahili-speaking communities through publications.

2. **Promotion of independent learning:** He encouraged Muslims to read and understand religious teachings instead of depending entirely on other people for religious explanations.

3. **Islamic reform:** He examined religious beliefs and practices and encouraged Muslims to assess them against the Qur'an and authoritative Islamic teachings.

4. **Development of religious debate:** His writings contributed to intellectual discussions about Islamic beliefs and practices along the Kenyan coast.

5. **Promotion of Islamic historical knowledge:** His biographical publications introduced readers to the lives and leadership of the early Caliphs.

6. **Public religious leadership:** His service as Chief Qadi contributed to the development of Islamic judicial leadership in Kenya.

7. **Encouragement of literacy:** His Kiswahili publications supported the reading culture among ordinary Muslims.

8. **Preservation of local Islamic scholarship:** His works remain useful historical records of the development of Islamic thought in East Africa.

4.9 Lessons Learnt from the Life of Muhammad Kassim Mazrui

The following lessons can be learnt from his life:

1. Importance of education

- Muslims should seek knowledge throughout their lives.
- Education helps people make informed decisions.
- Learners should value both religious and secular education.

2. Commitment to religious truth

- Muslims should strive to understand their religion.
- Religious teachings should be examined using reliable sources.
- People should avoid spreading religious misinformation.

3. Importance of writing and publishing

- Writing helps preserve knowledge for future generations.
- Learners should develop reading and writing skills.
- Religious knowledge can be shared through books, newspapers and digital platforms.

4. Independent thinking

- Muslims should develop the ability to examine information critically.
- They should seek evidence before accepting claims.
- They should avoid blindly following individuals without understanding religious teachings.

5. Courage and determination

- A person should remain committed to constructive work despite criticism.
- Difficulties should not prevent someone from pursuing beneficial goals.
- People should defend their views respectfully and responsibly.

6. Service to society

- Education should benefit the wider community.
- People should use their knowledge to solve social problems.
- Leadership should be guided by responsibility and justice.

7. Preservation of religious heritage

- Muslims should preserve important religious books and historical records.
- Young people should learn about Muslim scholars.
- Communities should encourage research into Islamic history.

8. Responsible leadership

- Leaders should serve people fairly.
- They should be guided by knowledge and integrity.
- Leadership should promote justice rather than personal interests.

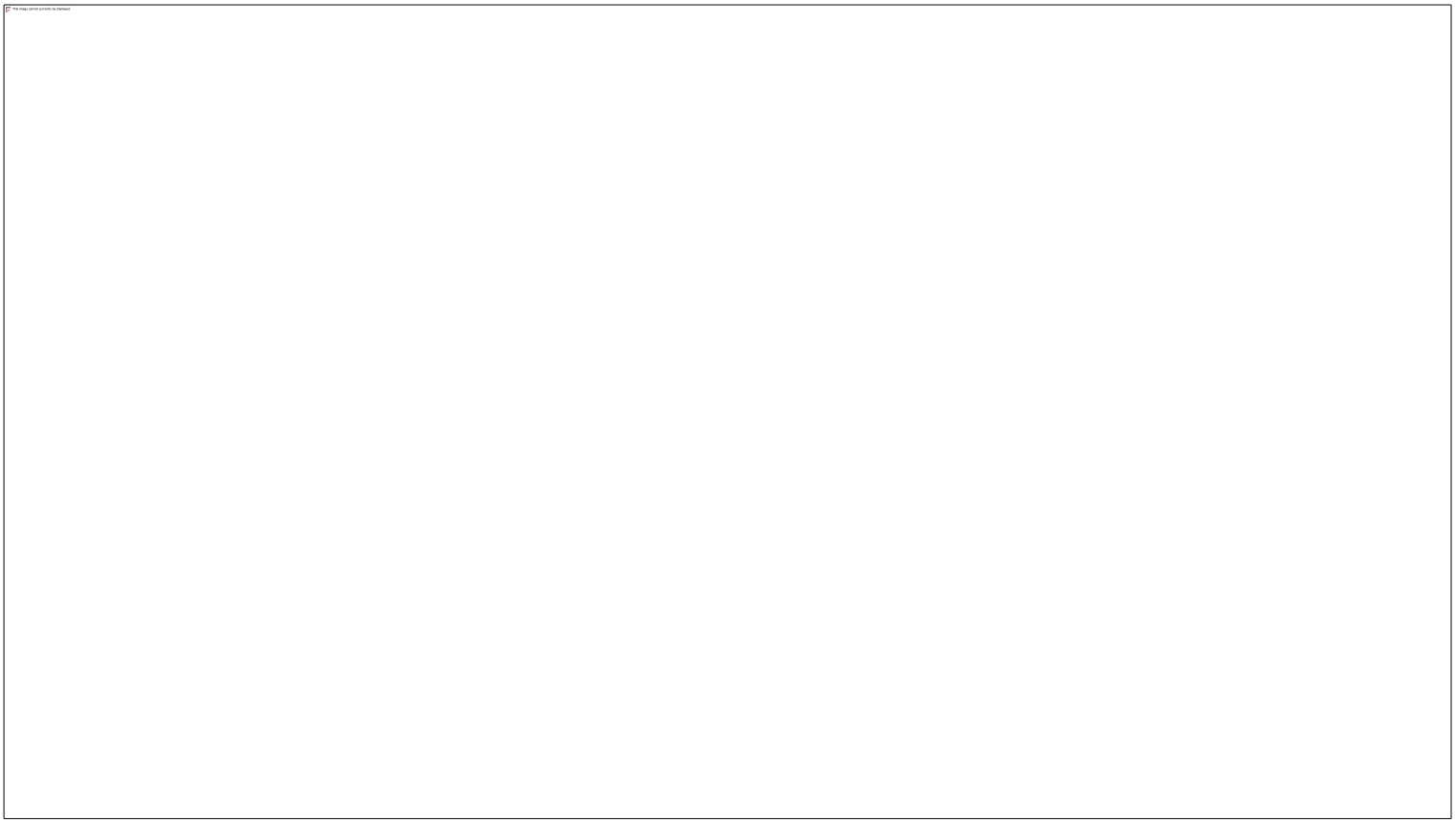
4.10 Application of the Lessons in Contemporary Kenyan Society

Grade 11 learners can apply the lessons from Muhammad Kassim Mazrui's life in the following ways:

Lesson	Application in everyday life
Love for knowledge	Reading Islamic books and attending lessons in the mosque or madrasa.
Independent thinking	Checking the authenticity of religious information shared on social media.
Writing and publishing	Preparing Islamic articles, school magazines and educational materials.
Courage	Speaking against corruption, discrimination and injustice respectfully.
Religious commitment	Observing prayers and practising Islamic teachings.
Service	Participating in community clean-ups and helping needy families.
Justice	Treating classmates fairly regardless of their background.
Leadership	Taking responsibility in school Muslim associations.

5.0 ZAINAB AL-GHAZALI (1917–2005)

5.1 Introduction



Zainab Al-Ghazali was a prominent Egyptian Muslim woman scholar, writer, religious preacher and social activist.

She is remembered for her contribution to Islamic education, women's religious awareness, Islamic literature and community organisation.

She dedicated much of her life to promoting Islamic teachings and encouraging Muslim women to participate in religious and social development.

Her life demonstrates that women can contribute significantly to Islamic scholarship, education, leadership and community development.

She lived from 1917 to 2005 and became one of the notable female Muslim religious activists of the twentieth century.

5.2 Early Life and Family Background

Zainab Al-Ghazali was born on 2 January 1917 in the Nile Delta region of Egypt, in a village called Mayyit Ya'ish.

Her family had a strong Islamic background.

Important details about her early life include:

1. Her father was a cotton merchant who had also studied at Al-Azhar University.
2. Her father was interested in Islamic education and religious knowledge.
3. He encouraged her to become knowledgeable and committed to Islam.
4. Her father influenced her religious and intellectual development.
5. Following her father's death in 1928, she moved with her family to Cairo.
6. She continued developing her interest in Islamic studies despite challenges in her education.

Her upbringing influenced her determination to promote Islamic knowledge and encourage Muslim women to understand their religious responsibilities.

5.3 Educational Background

Zainab Al-Ghazali received both formal and religious education.

Her educational development involved:

1. Early religious education

- She received religious instruction during her childhood.
- She was introduced to Islamic teachings through her family.
- Her father encouraged her to acquire religious knowledge.

2. Formal education

- She attended formal schooling during her early years.
- Her formal education continued until approximately the age of thirteen.
- She later pursued further religious learning through private lessons.

3. Islamic studies

She studied important Islamic disciplines under teachers associated with Al-Azhar.

These included:

- **Tafsir:** Interpretation and explanation of the Qur'an.
- **Hadith:** Study of the sayings and actions of Prophet Muhammad (PBUH).
- **Fiqh:** Islamic jurisprudence.
- **Islamic morality:** Understanding the principles of good character.
- **Islamic history:** Learning about the development of Islam.

4. Development of writing skills

- She started writing for newspapers and magazines at a young age.
- Her writings focused on Islamic issues and the responsibilities of Muslims.
- She developed her ability to communicate religious ideas to society.

5. Self-directed learning

- She continued reading Islamic books.
- She studied works by established Muslim scholars.
- She developed her knowledge through personal reading and religious discussions.

Her education shows the importance of determination, reading and lifelong learning.

5.4 Formation of the Muslim Women's Association



One of the most important achievements of Zainab Al-Ghazali was the establishment of the **Muslim Women's Association (Jama'at al-Sayyidat al-Muslimat)** in 1937.

She established the association when she was about twenty years old.

The organisation aimed to promote Islamic values and encourage Muslim women to participate in religious and social development.

Objectives of the Muslim Women's Association

1. To promote Islamic education among women.
2. To encourage women to understand the Qur'an.
3. To teach women about Islamic morality.
4. To strengthen religious awareness in Muslim families.
5. To provide assistance to needy members of society.
6. To promote responsible participation of women in society.
7. To encourage women to understand their rights and responsibilities under Islam.
8. To organise religious discussions and educational activities.
9. To strengthen the role of women in community development.

10. To promote the practice of Islam in everyday life.

Activities of the association

The association engaged in activities such as:

- Organising Islamic study sessions.
- Conducting religious lectures.
- Encouraging Qur'anic learning.
- Organising meetings for Muslim women.
- Providing social support.
- Promoting moral education.
- Publishing educational information.
- Encouraging women to participate in community activities.

The association became an important platform for Muslim women's religious and social engagement in Egypt.

5.5 Contributions of Zainab Al-Ghazali to Islamic Heritage

1. Promotion of Islamic education among women

Zainab Al-Ghazali strongly advocated for women's access to Islamic knowledge.

Her contribution included:

- Encouraging women to study the Qur'an.
- Promoting the study of Hadith.
- Encouraging women to understand Islamic jurisprudence.
- Organising religious lessons.
- Promoting lifelong learning.
- Encouraging women to educate their families.

Her work demonstrated that the acquisition of religious knowledge is an important responsibility for Muslim women and men.

2. Establishment of the Muslim Women's Association

She established an organisation that provided a platform for women's religious and social activities.

The association:

- Promoted Islamic education.
- Encouraged religious participation.
- Supported charitable activities.
- Strengthened Muslim women's organisation.
- Promoted moral development.
- Encouraged community service.

3. Promotion of Da'wah

Da'wah means inviting people to understand Islam and encouraging them to practise its teachings.

Zainab Al-Ghazali promoted Da'wah through:

- Public lectures.
- Religious discussions.
- Writing.
- Teaching.
- Community meetings.
- Guidance to Muslim women.
- Encouraging good moral conduct.

She believed that Muslims should promote their faith through knowledge, good character and constructive engagement.

4. Promotion of women's participation in society

She encouraged Muslim women to contribute to the development of their communities.

Her work demonstrated that women can participate in:

- Religious education.
- Community leadership.
- Charity work.
- Writing and publishing.
- Social welfare activities.
- Family education.
- Religious discussions.

She believed that Muslim women had important responsibilities in the development and preservation of Islamic values.

5. Promotion of Islamic family values

Zainab Al-Ghazali emphasised the importance of the family in Islamic society.

She encouraged:

- Responsible parenting.
- Respect between spouses.
- Proper upbringing of children.
- Religious instruction at home.
- Good moral behaviour.
- Cooperation among family members.
- Respect for parents and other relatives.

She regarded the family as an important institution for transmitting Islamic values to future generations.

6. Contribution to Islamic literature

Zainab Al-Ghazali used writing as a means of spreading Islamic knowledge.

Her literary contributions helped:

- Promote understanding of Islamic teachings.
- Encourage moral development.
- Preserve experiences of Muslim women.
- Communicate religious ideas to wider audiences.
- Encourage reflection on the challenges facing Muslim communities.

7. Publication of a religious magazine

Together with members of the Muslim Women's Association, she was associated with the publication of *Majallat al-Sayyidat al-Muslimat* (Magazine of Muslim Women).

The magazine provided a platform for:

- Islamic education.
- Discussion of women's responsibilities.
- Religious awareness.
- Moral guidance.
- Social issues affecting Muslim communities.

8. Support for vulnerable families

She was involved in supporting families affected by the arrest and imprisonment of members of the Muslim Brotherhood.

Her activities included:

- Showing concern for affected families.
- Providing assistance where possible.
- Supporting vulnerable members of society.
- Encouraging community solidarity.

9. International promotion of Islamic teachings

After her release from prison in 1971, she continued religious outreach and teaching activities in several countries.

Her work helped introduce her ideas and experiences to wider Muslim audiences.

10. Encouragement of moral reform

She emphasised the need for Muslims to live according to the Qur'an and Sunnah.

She encouraged:

- Honesty.
- Patience.
- Modesty.

- Responsibility.
- Justice.
- Compassion.
- Respect for others.
- Religious commitment.

5.6 Major Writings of Zainab Al-Ghazali

Zainab Al-Ghazali made important contributions to Islamic literature.

Her major writings include:

A. Nazarat fi Kitabillah

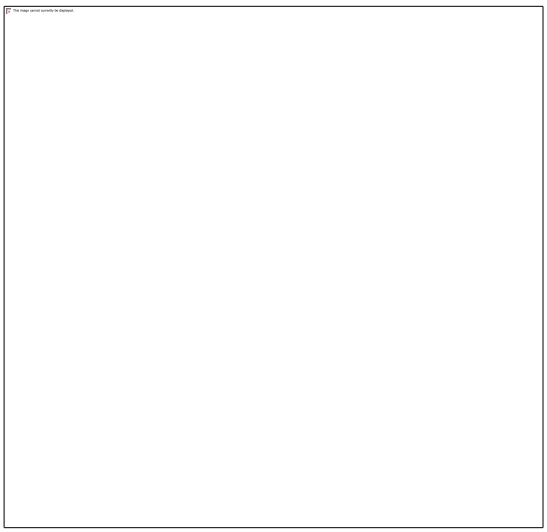
This is one of her important works on Qur'anic interpretation.

The title can be translated as *Reflections on the Book of Allah*.

The work:

- Discusses meanings and lessons from the Qur'an.
- Examines the guidance provided by Qur'anic verses.
- Connects Qur'anic teachings with social and moral issues.
- Encourages Muslims to use the Qur'an as a guide in life.
- Demonstrates her contribution to Islamic scholarship and Tafsir.

B. Ayyam min Hayati



This work is commonly translated as *Days from My Life*.

It is an autobiographical account of her experiences, including her imprisonment.

The book:

- Provides an account of important events in her life.
- Discusses her religious commitment.
- Describes challenges she experienced.
- Highlights her determination and faith.

- Provides historical information about her experiences.

C. Maqalat

This work is a collection of articles written by Zainab Al-Ghazali.

It discusses Islamic and social issues and reflects her views on Muslim family life and religious development.

D. Mushkilat al-Shabab wal-Fatayat

This publication addresses issues affecting young men and women.

It provides responses to questions from young people and discusses their concerns within an Islamic framework.

These works demonstrate the importance of writing as a method of preserving Islamic knowledge and guiding society.

5.7 Challenges Experienced by Zainab Al-Ghazali

Zainab Al-Ghazali experienced several challenges during her religious and social activities.

1. Challenges in education

- Her education faced interruptions following her father's death.
- She experienced difficulties obtaining continued formal education.
- She therefore relied on additional religious learning and personal study.

2. Opposition to her activities

- Her religious and social activities attracted criticism.
- Her association became involved in disagreements with political and religious groups.
- She continued to advocate for her understanding of Islamic education and women's participation.

3. Closure of the Muslim Women's Association

- The Egyptian government closed the association in 1964.
- Its publication was also discontinued.
- This interrupted some of the organisation's educational activities.

4. Imprisonment

- She was arrested in 1965.
- She was sentenced to life imprisonment.
- She remained imprisoned for approximately six years.
- She was released in 1971.

5. Challenges in promoting religious education

- She operated in a period of political and social tension.
- Her activities faced restrictions.
- She experienced difficulties in maintaining religious and organisational activities.

Educational lesson: Her experiences demonstrate the importance of determination, commitment to education and responsible service to society. Her historical experiences should also be studied critically, with recognition of the political tensions of her period.

5.8 Achievements of Zainab Al-Ghazali

Her notable achievements include:

1. Establishing the Muslim Women's Association in 1937.
2. Promoting Islamic education among Muslim women.
3. Encouraging women to participate in religious and social activities.
4. Promoting Da'wah through writing, teaching and public speaking.
5. Contributing to Islamic literature.
6. Writing a work on Qur'anic interpretation.
7. Publishing autobiographical and educational works.
8. Encouraging the development of Islamic family values.
9. Supporting vulnerable Muslim families.
10. Promoting Islamic moral values.
11. Inspiring discussions about the role of Muslim women in society.
12. Contributing to the preservation of modern Islamic heritage.

5.9 Lessons Learnt from the Life of Zainab Al-Ghazali

1. Determination in education

- Learners should remain committed to acquiring knowledge.
- Difficulties should not discourage people from learning.
- Education should be viewed as a lifelong process.

2. Importance of women's education

- Women should be encouraged to acquire religious and general knowledge.
- Educated women can contribute to family and national development.
- Girls should be provided with equal opportunities to learn.

3. Leadership and responsibility

- Young people should take responsibility in their communities.
- Leadership requires commitment and accountability.
- Leaders should work for the benefit of others.

4. Service to humanity

- Muslims should help the needy.
- Communities should support vulnerable families.
- People should show compassion to those experiencing difficulties.

5. Importance of writing

- Writing preserves knowledge and experiences.
- Young people should develop reading and writing skills.
- Educational publications can help transform society.

6. Patience and perseverance

- People should remain committed to beneficial goals during difficult circumstances.
- Patience helps individuals deal with challenges.
- Difficult experiences can provide important lessons.

7. Religious commitment

- Muslims should follow the guidance of the Qur'an and Sunnah.
- Religious values should guide personal behaviour.
- Knowledge should be reflected in everyday conduct.

8. Confidence and self-development

- Girls and boys should develop their abilities.
- Individuals should participate in constructive discussions.
- People should use their talents responsibly.

9. Importance of family

- Parents should educate their children.
- Family members should respect one another.
- Families should encourage good behaviour.

10. Community participation

- People should participate in community development.
- Religious organisations can support education and social welfare.
- Cooperation strengthens society.

5.10 Application of Zainab Al-Ghazali's Lessons in Contemporary Kenya

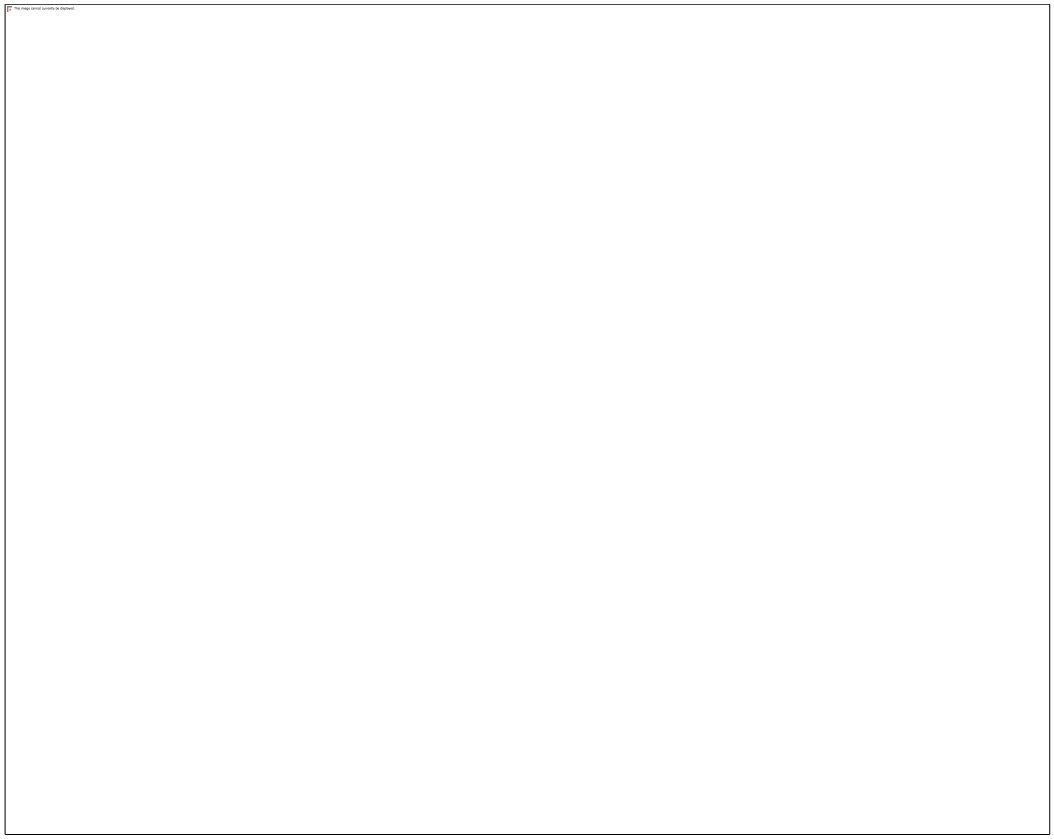
The lessons from her life can be applied in different Kenyan settings.

Lesson	Practical application in Kenya
Women's education	Encouraging Muslim girls to pursue secondary, technical and university education.
Islamic education	Attending madrasa and participating in Qur'an study groups.
Leadership	Participating in school Muslim associations and community organisations.
Charity	Supporting orphans, widows and vulnerable families through lawful charitable activities.
Writing	Producing Islamic educational articles and school publications.
Family values	Respecting parents and promoting peaceful family relationships.
Da'wah	Sharing accurate Islamic teachings respectfully.
Patience	Remaining committed to education despite challenges.

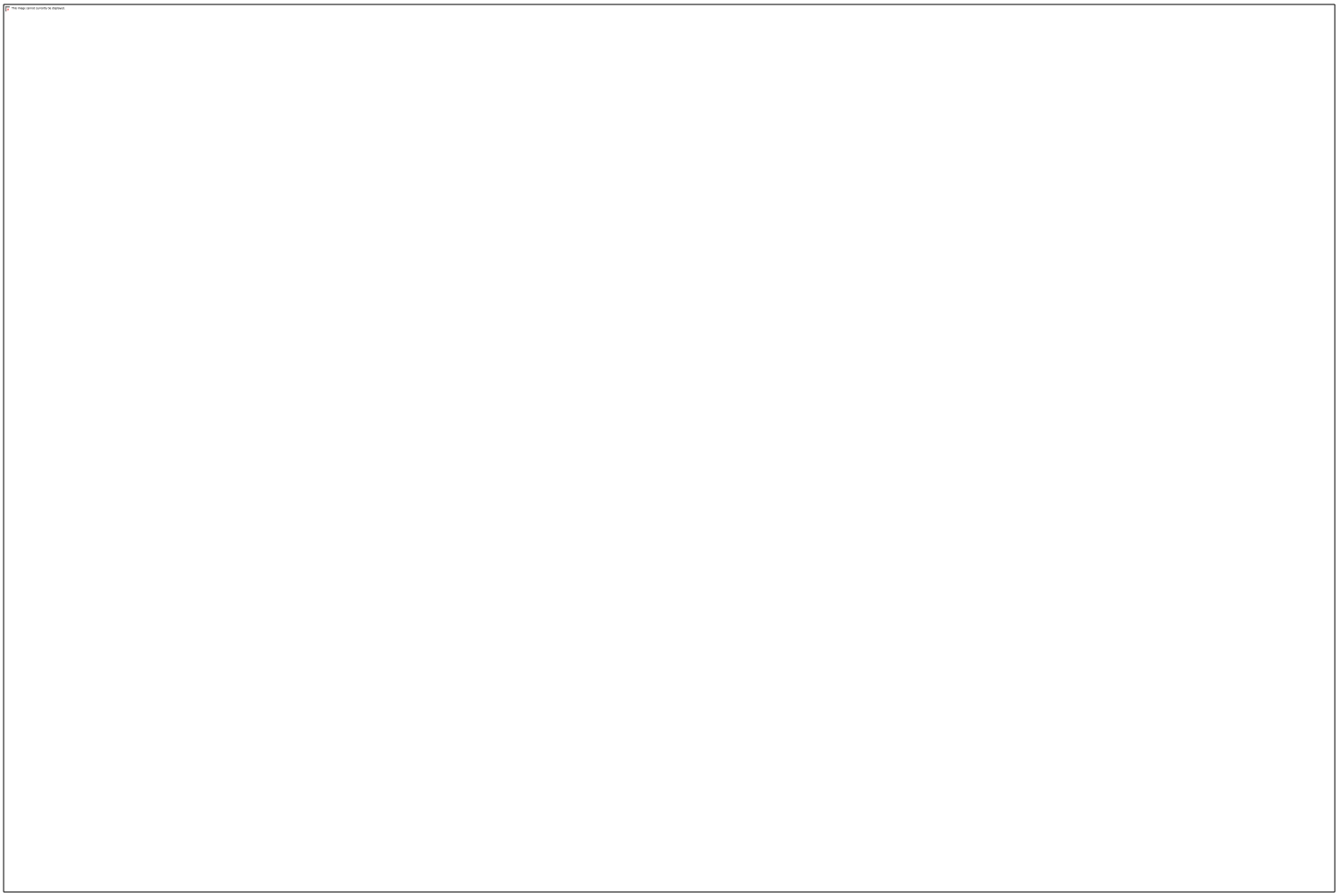
Moral development	Practising honesty, modesty and respect.
Social responsibility	Participating in community welfare and environmental activities.

6.0 Comparative Study of Muhammad Kassim Mazrui and Zainab Al-Ghazali

Both scholars made important contributions to Islamic heritage, although they lived in different countries and worked in different social environments.







6.1 Similarities

1. Both were committed to the promotion of Islamic teachings.
2. Both contributed to Islamic education.
3. Both used writing to communicate religious knowledge.
4. Both encouraged Muslims to understand their religion.
5. Both promoted Islamic moral values.
6. Both experienced challenges in their religious and social activities.
7. Both contributed to Islamic reform discussions.
8. Both left an educational legacy for future generations.
9. Both used knowledge as an instrument of social development.
10. Both demonstrated commitment to their religious beliefs.

6.2 Differences

Muhammad Kassim Mazrui	**Zainab Al-Ghazali**
Was from Kenya.	Was from Egypt.
Lived from 1912 to 1982.	Lived from 1917 to 2005.
Was a Muslim male scholar.	Was a Muslim female scholar and activist.
Served as Chief Qadi of Kenya.	Established the Muslim Women's Association.
Focused on Islamic scholarship and reform along the Kenyan coast.	Focused strongly on Islamic education and women's religious and social participation.

Wrote Islamic publications in Kiswahili.	Wrote Islamic publications mainly in Arabic.
Published works on early Muslim leaders and Islamic legal matters.	Published works on Qur'anic interpretation, autobiography and social issues.
Contributed significantly to East African Islamic intellectual history.	Contributed significantly to modern Egyptian and international Islamic activism.

6.3 Combined Contribution to Islamic Heritage

The two scholars demonstrate that Islamic heritage is preserved through different forms of service.

Their combined contributions can be understood through the following areas:

- **Education:** Making Islamic knowledge accessible to communities.
- **Literature:** Preserving religious knowledge through publications.
- **Leadership:** Using knowledge to guide and serve society.
- **Reformation:** Encouraging Muslims to examine their conduct and improve their communities.
- **Moral development:** Promoting values consistent with Islamic teachings.
- **Social development:** Encouraging responsible participation in community affairs.
- **Religious identity:** Strengthening awareness of Islamic beliefs and heritage.

7.0 Role of Muslim Scholars in Reforming Society

Muslim scholars have an important responsibility in promoting positive social change.

7.1 Meaning of Social Reformation

Social reformation refers to the process of improving society by correcting harmful practices, promoting good values and developing institutions that support human welfare.

In Islam, social reformation should be guided by the Qur'an and Sunnah.

7.2 Ways Muslim Scholars Reform Society

1. **Promoting education:** They encourage people to acquire knowledge and avoid ignorance.

2. **Promoting justice:** They teach fairness, honesty and respect for the rights of others.

3. **Fighting corruption:** They discourage bribery, dishonesty and misuse of public resources.

4. **Promoting family stability:** They teach respect, responsibility and peaceful relationships within families.

5. **Encouraging charity:** They motivate Muslims to assist the poor and vulnerable.

6. **Promoting peaceful coexistence:** They encourage tolerance, dialogue and respect among communities.

7. **Combating ignorance:** They correct misconceptions through proper religious instruction.

8. **Promoting moral values:** They encourage honesty, patience, humility and responsibility.

9. **Encouraging women's education:** They promote access to knowledge and constructive participation in society.

10. **Preserving Islamic heritage:** They write books, teach history and promote religious literacy.

11. **Promoting responsible leadership:** They encourage leaders to serve people with integrity.

12. **Encouraging environmental responsibility:** They teach the importance of caring for Allah's creation.

7.3 The Role of Muslim Scholars in Contemporary Kenya

Muslim scholars can contribute to national development through:

- Supporting Islamic education in schools and madrasas.
- Promoting peaceful coexistence among religious communities.
- Encouraging youth mentorship.
- Supporting charitable programmes.
- Promoting ethical business practices.
- Discouraging drug abuse and other harmful social behaviours.
- Encouraging environmental conservation.
- Providing guidance on responsible use of technology.
- Supporting education for disadvantaged children.
- Promoting constitutional values and respect for the rule of law.

8.0 Islamic Values Demonstrated by the Two Scholars

Islamic value	**Meaning**	**Practical example**
Ilm	Knowledge	Studying Islamic teachings.
Sabr	Patience	Remaining committed during difficulties.
Sidq	Truthfulness	Communicating accurate information.
Amanah	Trustworthiness	Performing duties responsibly.
Adl	Justice	Treating people fairly.
Ikhlas	Sincerity	Serving others for the sake of Allah.
Rahmah	Compassion	Helping vulnerable people.
Shura	Consultation	Seeking advice before making decisions.
Ihsan	Excellence	Performing duties to the best of one's ability.
Da'wah	Inviting people to Islam	Sharing Islamic teachings respectfully.

8.1 Relevant Qur'anic Teachings

A. Importance of knowledge

Surah Al-Mujadilah 58:11 teaches that Allah raises the ranks of those who believe and those who have been given knowledge.

Lesson: Muslims should value education and use knowledge responsibly.

B. Importance of justice

Surah An-Nisa 4:135 encourages believers to stand firmly for justice, even when it concerns themselves or close relatives.

Lesson: Muslim leaders should promote fairness and accountability.

C. Cooperation in good deeds

Surah Al-Ma'idah 5:2 encourages cooperation in righteousness and piety.

Lesson: Muslims should work together to promote education, charity and social welfare.

D. Importance of patience

Surah Al-Baqarah 2:153 teaches believers to seek help through patience and prayer.

Lesson: Muslims should remain patient and committed to beneficial activities.

9.0 Competency-Based Learning Activities

These activities help learners develop knowledge, practical skills, values and positive attitudes.

Activity 1: Individual Research

Research the life of Muhammad Kassim Mazrui using available reference books and reliable online resources.

Prepare notes covering:

- Early life.
- Educational background.
- Major publications.
- Religious leadership.
- Contributions to Islamic heritage.
- Lessons learnt.

Expected outcome: Ability to conduct research and organise historical information.

Activity 2: Group Research

In groups, research the life of Zainab Al-Ghazali.

Prepare a presentation covering:

- Early life.
- Education.
- Establishment of the Muslim Women's Association.
- Major writings.

- Contributions to Islamic education.
- Lessons for contemporary Muslim women and men.

Expected outcome: Collaboration, communication and research skills.

Activity 3: PowerPoint Presentation

Prepare a PowerPoint presentation comparing the contributions of the two scholars.

Include:

1. Their photographs.
2. Their countries of origin.
3. Their educational backgrounds.
4. Their major achievements.
5. Their contributions to Islamic heritage.
6. Lessons for contemporary society.

Activity 4: Class Discussion

Discuss the question:

What lessons can Muslims learn from the lives of Muhammad Kassim Mazrui and Zainab Al-Ghazali?

Present your findings in class.

Activity 5: Community Application

Identify a problem affecting your local Muslim community.

Examples:

- Lack of reading materials.
- Limited religious education opportunities.
- Poverty.
- Lack of youth mentorship.
- Environmental pollution.

Suggest how the teachings and approaches of the two scholars can inspire solutions.

Activity 6: Creative Writing

Write a short article entitled:

The Role of Muslim Scholars in Transforming Kenyan Society.

Activity 7: Role Modelling

Identify five positive qualities demonstrated by the two scholars and explain how you can practise these qualities at school and at home.

REVISION EXERCISES

SECTION A: MULTIPLE-CHOICE QUESTIONS (30 MARKS)

Instructions: Answer all the questions by selecting the correct alternative A, B, C or D.

1. Muhammad Kassim Mazrui was a prominent Muslim scholar from which country?

A. Egypt

B. Kenya

C. Sudan

D. Saudi Arabia

2. Muhammad Kassim Mazrui lived between:

A. 1917–2005

B. 1900–1970

C. 1912–1982

D. 1920–1990

3. Muhammad Kassim Mazrui served as Kenya's Chief Qadi between:

A. 1950–1955

B. 1963–1968

C. 1970–1975

D. 1975–1980

4. Which language did Muhammad Kassim Mazrui mainly use in his educational publications?

A. English

B. Arabic

C. French

D. Kiswahili

5. Which of the following books was written by Muhammad Kassim Mazrui?

A. Ayyam min Hayati

B. Nazarat fi Kitabillah

C. Hukumu za Sharia

D. Maqalat

6. The publication *Maisha ya Assidik Abubakar* discusses the life of:

A. Umar ibn Al-Khattab

B. Abu Bakr As-Siddiq

C. Uthman ibn Affan

D. Ali ibn Abi Talib

7. One major contribution of Muhammad Kassim Mazrui was:

A. Establishing the Egyptian Women's Union.

B. Founding Al-Azhar University.

C. Translating the Bible into Kiswahili.

D. Promoting Islamic scholarship through Kiswahili publications.

8. The term Qadi refers to:

A. An Islamic judge.

B. A trader.

C. A military commander.

D. A school principal.

9. Which publication by Muhammad Kassim Mazrui discussed Islamic legal guidance?

A. Maisha ya Alfaaruu Umar

B. Ayyam min Hayati

C. Hukumu za Sharia

D. Nazarat fi Kitabillah

10. One lesson learnt from Muhammad Kassim Mazrui's life is the importance of:

A. Depending entirely on other people.

B. Avoiding education.

C. Rejecting constructive criticism.

D. Acquiring and sharing knowledge.

11. Zainab Al-Ghazali was born in:

A. Kenya

B. Egypt

C. Tanzania

D. Pakistan

12. Zainab Al-Ghazali lived between:

A. 1912–1982

B. 1920–1990

C. 1917–2005

D. 1905–1985

13. Zainab Al-Ghazali established which organisation?

A. Muslim Women's Association.

B. African Union.

C. Red Cross Society.

D. Egyptian Teachers Association.

14. The Muslim Women's Association was established in:

A. 1920

B. 1928

C. 1945

D. 1937

15. One major objective of the Muslim Women's Association was to:

A. Promote commercial activities only.

B. Promote Islamic education among women.

C. Establish military organisations.

D. Discourage religious learning.

16. Which Islamic discipline involves the interpretation of the Qur'an?

A. Fiqh

B. Hadith

C. Tafsir

D. Tajwid

17. Which of the following is a major work of Zainab Al-Ghazali?

A. Nazarat fi Kitabillah

B. Hukumu za Sharia

C. Maisha ya Assidik Abubakar

D. Maisha ya Alfaaruu Umar

18. *Ayyam min Hayati* is mainly an account of:

A. The history of the early Caliphs.

B. The establishment of Al-Azhar University.

C. The history of Kenya.

D. Zainab Al-Ghazali's personal experiences.

19. Zainab Al-Ghazali was released from prison in:

A. 1964

B. 1971

C. 1975

D. 1980

20. Which of the following best describes Da'wah?

A. Trading in Islamic books.

B. Performing Hajj.

C. Inviting people to understand and practise Islam.

D. Establishing political organisations.

21. One important similarity between Muhammad Kassim Mazrui and Zainab Al-Ghazali was that both:

A. Were Egyptian citizens.

B. Served as Chief Qadis.

C. Established the same organisation.

D. Promoted Islamic education.

22. The writings of Muhammad Kassim Mazrui were particularly important because they:

A. Made Islamic knowledge accessible to Kiswahili-speaking Muslims.

B. Discouraged Muslims from reading.

C. Focused only on commercial activities.

D. Replaced the Qur'an and Sunnah.

23. Which of the following demonstrates the application of Zainab Al-Ghazali's contribution in a Kenyan school?

A. Discouraging girls from education.

B. Preventing learners from participating in leadership.

C. Encouraging girls to acquire Islamic and general education.

D. Discriminating against learners.

24. The Islamic value of Sabr means:

A. Justice.

B. Patience.

C. Knowledge.

D. Charity.

25. A learner who verifies religious information before sharing it online demonstrates:

A. Laziness.

B. Arrogance.

C. Dishonesty.

D. Responsible use of knowledge.

26. Which Qur'anic chapter encourages cooperation in righteousness and piety?

A. Al-Ma'idah

B. Al-Fil

C. Al-Lahab

D. Al-Kawthar

27. The term Islamic heritage refers to:

A. Buildings only.

B. Traditional clothing only.

C. Religious knowledge, values and achievements passed down through generations.

D. Commercial activities only.

28. A Muslim scholar contributes to social reform by:

A. Encouraging discrimination.

B. Promoting justice, education and good morals.

C. Supporting corruption.

D. Discouraging community development.

29. Which activity best demonstrates role modelling in the lives of the two scholars?

A. Avoiding responsibility.

B. Ignoring education.

C. Spreading misinformation.

D. Using knowledge to benefit society.

30. The most important lesson from studying the two scholars is that:

A. Knowledge, leadership and service can contribute to positive social transformation.

B. Only wealthy people can promote Islam.

C. Religious education is unnecessary.

D. Women and men cannot contribute to Islamic heritage equally.

SECTION B: STRUCTURED QUESTIONS (50 MARKS)

Instructions: Answer all questions. Observe the marks allocated to each question.

QUESTION 1: MUHAMMAD KASSIM MAZRUI (8 MARKS)

a) Identify the country of origin of Muhammad Kassim Mazrui. (1 mark)

b) State three contributions of Muhammad Kassim Mazrui to the development of Islamic heritage in Kenya. (3 marks)

c) Name two publications written by Muhammad Kassim Mazrui. (2 marks)

d) Explain two lessons that contemporary Kenyan Muslim learners can learn from his life. (2 marks)

QUESTION 2: ISLAMIC SCHOLARSHIP AND LEADERSHIP (8 MARKS)

a) Define the term Muslim scholar. (1 mark)

b) Explain three ways in which Muhammad Kassim Mazrui promoted Islamic education among Kiswahili-speaking Muslims. (3 marks)

c) State two responsibilities associated with the office of a Chief Qadi. (2 marks)

d) Explain two ways in which writing and publishing help preserve Islamic heritage. (2 marks)

QUESTION 3: ZAINAB AL-GHAZALI (8 MARKS)

a) Identify the country in which Zainab Al-Ghazali was born. (1 mark)

b) State three objectives of the Muslim Women's Association. (3 marks)

c) Name two major literary works written by Zainab Al-Ghazali. (2 marks)

d) Explain two challenges she experienced during her religious and social activities. (2 marks)

QUESTION 4: CONTRIBUTIONS TO ISLAMIC HERITAGE (8 MARKS)

a) Explain two contributions made by Zainab Al-Ghazali to Islamic education. (2 marks)

b) State three ways in which she promoted Da'wah. (3 marks)

c) Identify three similarities between Muhammad Kassim Mazrui and Zainab Al-Ghazali. (3 marks)

QUESTION 5: ROLE MODELLING AND SOCIAL REFORMATION (9 MARKS)

a) Define the term social reformation. (2 marks)

b) Identify three Islamic values demonstrated by the two scholars. (3 marks)

c) Explain two ways in which Grade 11 learners can apply lessons from the lives of the scholars in their daily activities. (2 marks)

d) State two ways Muslim scholars can contribute to peaceful coexistence in Kenya. (2 marks)

QUESTION 6: APPLICATION AND CRITICAL THINKING (9 MARKS)

A Muslim youth association in Nakuru County has identified several challenges affecting young people in the community. These include limited access to Islamic learning materials, poor reading habits, unemployment and lack of positive role models.

The association has invited Grade 11 learners to propose solutions inspired by the contributions of Muhammad Kassim Mazrui and Zainab Al-Ghazali.

a) Identify two contributions of Muhammad Kassim Mazrui that could help address the challenges described. (2 marks)

b) Explain two ways in which the association can apply the educational approaches of Zainab Al-Ghazali. (2 marks)

c) Suggest three activities that the association can organise to promote Islamic education among young people. (3 marks)

d) Explain two benefits of having positive Muslim role models in society. (2 marks)

ANSWER KEY – SECTION A

Teacher's reference and self-assessment guide.

Question	Answer	Question	Answer
1	B	16	C
2	C	17	A
3	B	18	D
4	D	19	B
5	C	20	C
6	B	21	D
7	D	22	A
8	A	23	C
9	C	24	B
10	D	25	D
11	B	26	A
12	C	27	C
13	A	28	B
14	D	29	D
15	B	30	A

12.0 SUGGESTED MARKING SCHEME – SECTION B

QUESTION 1 (8 MARKS)

a) Kenya. (1)

b) Any three:

- Promoted Islamic scholarship.
- Published Islamic educational books in Kiswahili.
- Promoted independent Islamic learning.
- Contributed to Islamic reform discussions.
- Promoted knowledge of early Muslim leaders.

- Contributed to Islamic judicial leadership. (3 × 1)

c) Any two:

- Maisha ya Assidik Abubakar.
- Maisha ya Alfaaruu Umar.
- Maisha ya Dhin-Nurain Uthman.
- Maisha ya Al-Imam Aly.
- Hukumu za Sharia. (2 × 1)

d) Any two explained:

- Value education by continuously acquiring knowledge.
- Use writing to preserve and share knowledge.
- Demonstrate courage when promoting constructive ideas.
- Serve society using acquired knowledge.
- Think independently and examine information critically. (2 × 1)

QUESTION 2 (8 MARKS)

a) A Muslim scholar is a person with extensive knowledge of Islamic teachings who uses that knowledge to guide others. (1)

b) Any three:

- Wrote Islamic educational publications in Kiswahili.
- Explained Islamic teachings in a language understood by ordinary Muslims.
- Encouraged people to read and understand the Qur'an.
- Published books on the early Caliphs.
- Discussed Islamic legal matters through educational booklets.
- Encouraged independent religious learning. (3 × 1)

c) Any two:

- Providing leadership in Islamic judicial matters.
- Guiding the application of Islamic law within the relevant jurisdiction.
- Promoting justice and fairness.
- Providing Islamic legal guidance. (2 × 1)

d) Any two explained:

- Books preserve religious knowledge for future generations.
- Publications make Islamic teachings accessible to more people.
- Writing records the contributions of Muslim scholars.
- Books support research and further learning. (2 × 1)

QUESTION 3 (8 MARKS)

a) Egypt. (1)

b) Any three:

- Promoting Islamic education among women.
- Encouraging Qur'anic studies.
- Promoting good moral values.
- Supporting charitable activities.
- Encouraging women's participation in society.
- Promoting Islamic family values. (3 × 1)

c) Any two:

- Nazarat fi Kitabillah.
- Ayyam min Hayati.
- Maqalat.
- Mushkilat al-Shabab wal-Fatayat. (2 × 1)

d) Any two:

- Interruption of education following her father's death.
- Opposition to her religious and social activities.
- Closure of her association in 1964.
- Imprisonment from 1965 until her release in 1971.
- Restrictions on her organisational activities. (2 × 1)

QUESTION 4 (8 MARKS)

a) Any two explained:

- Encouraged women to study the Qur'an.
- Promoted religious lessons and discussions.
- Encouraged women to acquire Islamic knowledge.
- Promoted lifelong religious learning. (2 × 1)

b) Any three:

- Public lectures.
- Religious discussions.
- Writing Islamic articles.
- Teaching Muslim women.
- Organising community meetings.
- Promoting good moral behaviour. (3 × 1)

c) Any three:

- Both promoted Islamic education.

- Both contributed to Islamic literature.
- Both encouraged religious commitment.
- Both promoted moral development.
- Both contributed to Islamic reform discussions.
- Both experienced challenges in their activities. (3 × 1)

QUESTION 5 (9 MARKS)

a) Social reformation is the process of improving society by correcting harmful practices, promoting good values and developing institutions that support human welfare. (2)

b) Any three:

- Sabr – patience.
- Ilm – knowledge.
- Adl – justice.
- Amanah – trustworthiness.
- Sidq – truthfulness.
- Ikhlas – sincerity.
- Rahmah – compassion. (3 × 1)

c) Any two explained:

- Reading Islamic books to increase religious knowledge.
- Helping vulnerable members of society.
- Participating in Muslim student associations.
- Promoting honesty and justice.
- Preparing Islamic educational materials.
- Respecting parents and teachers. (2 × 1)

d) Any two:

- Promoting dialogue between religious communities.
- Encouraging tolerance and mutual respect.
- Discouraging discrimination.
- Teaching peaceful conflict resolution.
- Encouraging cooperation in community development. (2 × 1)

QUESTION 6 (9 MARKS)

a) Any two:

- Publishing accessible Islamic learning materials.

- Encouraging Kiswahili Islamic literature.
- Promoting independent reading and learning.
- Writing educational publications. (2 × 1)

b) Any two explained:

- Organising Islamic study groups for young people.
- Establishing programmes for girls and boys to acquire Islamic knowledge.
- Providing religious mentorship.
- Publishing educational materials.
- Encouraging community participation and charitable activities. (2 × 1)

c) Any three:

- Organising Qur'an study sessions.
- Establishing community reading clubs.
- Organising Islamic knowledge competitions.
- Inviting qualified Islamic scholars for lectures.
- Establishing youth mentorship programmes.
- Organising Islamic book exhibitions.
- Conducting educational seminars. (3 × 1)

d) Any two explained:

- Positive role models encourage young people to pursue education.
- They promote good moral conduct.
- They inspire responsible leadership.
- They encourage community service.
- They strengthen religious commitment. (2 × 1)


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