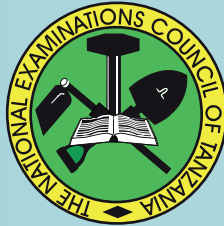


THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEMS RESPONSE ANALYSIS REPORT
FOR THE ADVANCED CERTIFICATE OF SECONDARY
EDUCATION EXAMINATION (ACSEE) 2016**

115 ISLAMIC KNOWLEDGE

THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEMS RESPONSE ANALYSIS FOR
THE ADVANCED CERTIFICATE OF SECONDARY
EDUCATION EXAMINATION (ACSEE) 2016**

115 ISLAMIC KNOWLEDGE

Published by
National Examinations Council of Tanzania
P.O. Box 2624
Dar es Salaam Tanzania

© The National Examinations Council of Tanzania, 2016

All rights reserved

TABLE OF CONTENTS

FOREWORD	iv
1.0 INTRODUCTION	1
2.0 ANALYSIS OF THE CANDIDATES PERFORMANCE IN EACH QUESTION IN PAPER 1	2
2.1 SECTION A: QUR'AN AND TRANSLATION	2
2.1.1 Question 1: Qur'anic Concept of Education	2
2.1.2 Question 2: Authenticity of the Qur'an	6
2.1.3 Question 3: Nations Mentioned in the Qur'an	10
2.2 SECTION B: ISLAMIC HISTORY AND HADITH	16
2.2.1 Question 4: The Islamic State in Madinah	16
2.2.2 Question 5: The Islamic State in Caliphate Era	20
2.2.3 Question 6: The Islamic State in Caliphate Era	24
2.2.4 Question 7: The Sunnah and Hadith	28
2.2.5 Question 8: Islam in East Africa	34
3.0 ANALYSIS OF THE CANDIDATES` PERFORMANCE IN EACH QUESTION IN PAPER 2	39
3.1 SECTION A: TAUHIID	39
3.1.1 The Six Pillars of Faith	39
3.1.2 Question 2: The Believe in Allah (s.w) and it's Implication	43
3.1.3 Question 3: The Six Pillars of Faith	48
3.2 SECTION B: FIQH	53
3.2.1 Question 4: Islamic Family Laws	53
3.2.2 Question 5: The Five Fundamentals of Islam	59
3.2.3 Question 6: Islamic Legal Science and Criminal Law	64
3.2.4 Question 7: Rationale of Islam and Concept of Worship	69
3.2.5 Question 8: Islamic Ways of Life	74
4.0 THE PERFORMANCE OF CANDIDATES IN DIFFERENT TOPICS	79
5.0 CONCLUSION	79
6.0 RECOMMENDATIONS	80
Appendix	81

FOREWORD

The Candidates' Items Response Analysis (CIRA) for the Advanced Certificate of Secondary Education Examination (ACSEE) 2016 was written in order to provide feedback to candidates, teachers, parents, policy makers and other educational stakeholders on the candidates' performance in this subject. Generally, this subject had an average performance. The analysis therefore, has tried to reveal a number of factors that can be attributed to this performance.

The Advanced Certificate of Secondary Examinations marks the end of two years of secondary education. It is a Summative evaluation which, among other things, shows the effectiveness of the education system in general and education delivery system in particular. Essentially, candidates' responses to the examination questions is a strong indicator of what the education system was able or unable to offer to the candidates in their two years of Advanced Secondary School Education.

The analysis presented in this report is intended to contribute towards understanding of possible reasons behind the candidates' performance in Islamic Knowledge subject. The report highlights some of the factors that made many candidates to score high marks in the questions. Such factors include; ability to adhere to the demand of the question and possession of the knowledge of the concepts related to the subject. On the other hand, the report highlights factors which made some candidates to score low marks in the examination. Such factors include; failure to identify the task of the question, inability to express themselves in English Language and lack of knowledge on the concepts related to the subject. The feedback provided will enable the education administrators, school managers, teachers and candidates to identify proper measures to be taken in order to improve candidates' performance in future examinations administered by the Council.

Finally, the Council would like to thank all the Examination Officers, examiners and the staff of the Department of Information and Communication Technology who participated in analysing the data used in this report.



Dr. Charles E. Msonde
EXECUTIVE SECRETARY

1.0 INTRODUCTION

This report analyses the performance of 115 Islamic Knowledge for the candidates who sat for ACSEE 2016. The Islamic Knowledge examination consists of two papers; paper 1 and paper 2. The items in these two papers covered the Islamic Knowledge syllabus of 2012 where each paper consists of two sections, A and B, with three and five questions, respectively. Candidates were required to attempt two questions from section A and three questions from section B. The weight of each question was 20 marks.

In Islamic Knowledge 1, most of the candidates answered question 4, 2, 1 and 3, while question 7 and 8 were extremely omitted. In Islamic Knowledge 2, questions which were answered by most candidates were 5, 6, 1 and 2 but question 7 and 3 were omitted by most candidates. Generally, the candidates had an average performance.

A total of 842 candidates sat for this examination. The results show that 698 candidates (82.9%) passed with the following grades: A 1 (0.1 %), B 22 (3.1%), C 117 (16.7 %), D 248 (35.5%), E 239 (34.2 %) and S 71 (34.2%). However, 144 candidates (17.1) % failed the examination by obtaining grade F. The results show that, the candidates' performance in 2016 has decreased by 10 percent as 82.9 percent passed the examination in 2016 compared to 93 percent of the candidates who passed the examination in ACSEE 2015.

The performance of the candidates in each question was categorized as good, average and weak. The pass rate for each question was 35 percent and above of the marks allocated to the question. The candidates who scored an average of 60 to 100 percent fall under good category, those who scored from 35 to 59 percent fall under an average category, while those who scored from 0 to 34 percent fall under weak category. The candidates' performance is summarized in the attached appendix whereby green colour presents good performance while yellow and red colours imply average and weak performance, respectively.

Analysis of individual question for ACSEE 2016 Islamic Knowledge is presented in the next sections. The presentation highlights the requirement of each question, the way the candidates answered them and analysis of their responses. Extracts responses from the candidates' scripts have been inserted to illustrate the cases presented.

It is expected that this report will be useful to stakeholders such as prospective candidates, teachers, parents, and educationist. It is also expected that the report will enable the teachers to improve teaching and learning of Islamic Knowledge subject.

2.0 ANALYSIS OF THE CANDIDATES PERFORMANCE IN EACH QUESTION IN PAPER 1

2.1 SECTION A: QUR'AN AND TRANSLATION

2.1.1 Question 1. Qur'anic Concept of Education

This question required the candidates to review six concept of education in Islam. The question was answered by 65.2 percent of all the candidates, of which 58.4 percent scored from 0 to 6.5 marks among whom 4.4 percent scored a 0 mark, 33.7 percent scored from 7 to 11.5 marks and 7.9 percent scored from 12 to 16 marks. Generally, the performance of this question was average. Figure 1 below shows the analysis of data on the performance of candidates in percentage.

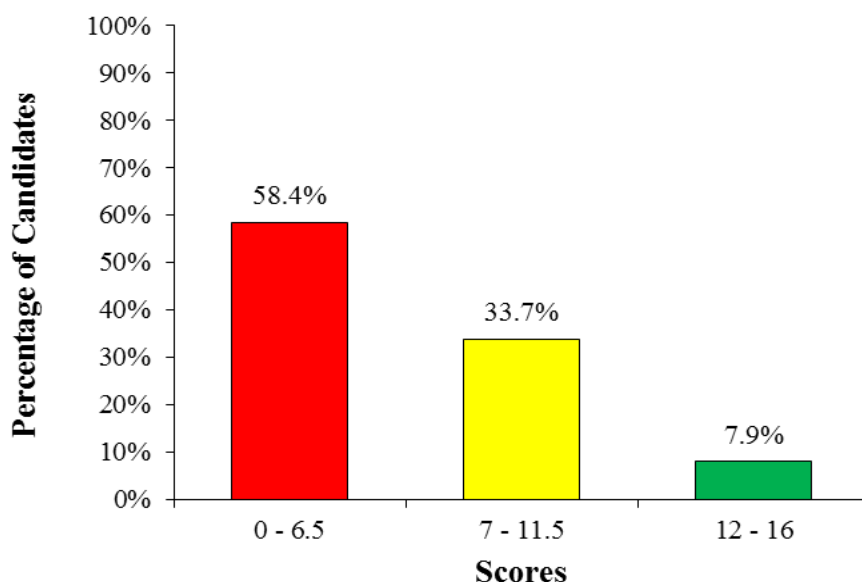


Figure 1: Candidates' performance in percentage

Very few candidates who scored high marks in this question had enough knowledge on the concept of education in Islam. They reviewed the concept by explaining why Islam recommends its followers to seek for knowledge. Most of them explained that; the source of knowledge is Allah (s.w), Education is the best tool which man has to acquire hence expected to be God conscious, being

educated in Islam enable one to attain dignity, in Islam there were no demarcation between secular and religious education because education is obligatory to all mankind. However, these candidates' marks ranged from 12 to 16 depending on the clarity of their explanations and ability to meet the required number of points. Extract 1.1 below serves as a good sample of a response from a script of a candidate who performed well in this question.

Extract 1.1

1.	Education is Islam is the realization of intellectual and mental where obtained through different source like revelation, experimentation.
1.	<p>Prophetic saying and so on that elevates men from one stage to another. The concept of education in Islam are the following:</p> <p>Firstly, Education is the first command of Allah (sw). In Islam education gave priority for muslims and their prophet through the first revelation to the prophet Muhammad which found in surat Alaq (96:1-5) when Allah said to His prophet "Iqra" means seek education.</p> <p>Secondly, The source of education is Allah. In the Islamic concept of education regard source of education is Allah and NOT materials thing as argue materialist. Through the Adam (as) the first man created by Allah when gave knowledge of all things (2:32)</p> <p>Thirdly, The learners expected to be a God consciousness. In the Islamic concept of education the one who educated as seeking education expected to be God consciousness as realized in the Qus-qa "In deed the whole who fear Allah is two wheelable (35:25)</p> <p>Also, Education must to bring qualitative change to the society.</p>

1	<p>In the Islamic concept of education the education must be to bring qualitative change to the society eg society expected to have the civilization and to refuse all sort of humiliation among them.</p> <p>More over, education is obligatory for muslim. In Islamic concept of education education is obligatory for every muslim regardless the boundaries, status rank, tribe sex and other. Through the prophetic saying "Seeking education is obligatory for every muslim (muslim)."</p> <p>In addition, No demarcation ^{of quality of education} in Islam. In to Islamic concept of education the learner not to make duality of education isis ting that all education from one sources. for example to deved into religious education and circular education.</p> <p>In conclusion, Muslims should be follow this concept of education as realized in the Quranic and prophetic saying for employment in their lives without refuse any one because will cause the misconception and effected the</p>
---	---

Extract 1.1 shows a sample of a response from a script of a candidate who reviewed well the concept of education in Islam.

On the other hand, candidates who scored average marks gave less than six points with good reviews of education in Islam. Some of them mixed incorrect concepts together with correct education concepts. Yet, some candidates gave correct concepts of education in Islam without explanations.

The candidates with poor performance explained the importance of education to mankind like: *enable man to know his creator; held Muslim to avoid many evils; improve brotherhood and relationship and contributes to effective communication*. Other candidates explained the importance of education and the meaning of education instead of reviewing the concept of education. Extract 1.2 below is a sample of a response from a script of a candidate which indicates weak performance.

Extract 1.2

1.	In the light of the Quran and Prophetic Sayings, the six concept of education in Islam are as follow:
	Firstly, the Quran its self of education in Islam. The muslim were signs of the Quran, and must be in the way of life because muslim was now refuse of the Islamic educated to avoid muslim.
	Secondly, The Human life. The Quran should be resultant to human kind that to use education of various during Islam.
	Thirdly, The education is necessity of the muslim. They were obligatory to search knowledge have been Condemmed after various because the man kind and all muslim education is very Care fully of Islam.
	Fourthly, The education is very good of the people. They are Quran was financial of Islamic and move to world.
	However, the Education is light of Muslim. they are Quran has light of for human kinds because education is must be to a very Cons way of life.
	Finally, The Quran found the education of Islam. The Islam educated to muslim and various land in the. Some people were dep-ated to educated in Islam.
	So, that the light of the Quran and prophetic are very fantastic of human kind and all muslim.

Extract 1.2 shows a sample of a response from a script of a candidate who explained the importance of education instead of reviewing six concept of education in Islam.

2.1.2 Question 2: Authenticity of the Qur'an

In this question, the candidates were required to provide six arguments that show the weakness of contention that Qur'an was fabricated by Muhammad (s.a.w) for material gain. The question was answered by 72.8 percent of all the candidates, of which 57.7 percent from 0 to 6.5 marks, 31.1 percent from 7 to 11.5 marks and 11.3 percent from 12 to 17.5 marks. The general performance of this question was average. Figure 2 below shows the analysis of data which indicates a performance of candidates in percentage in this question.

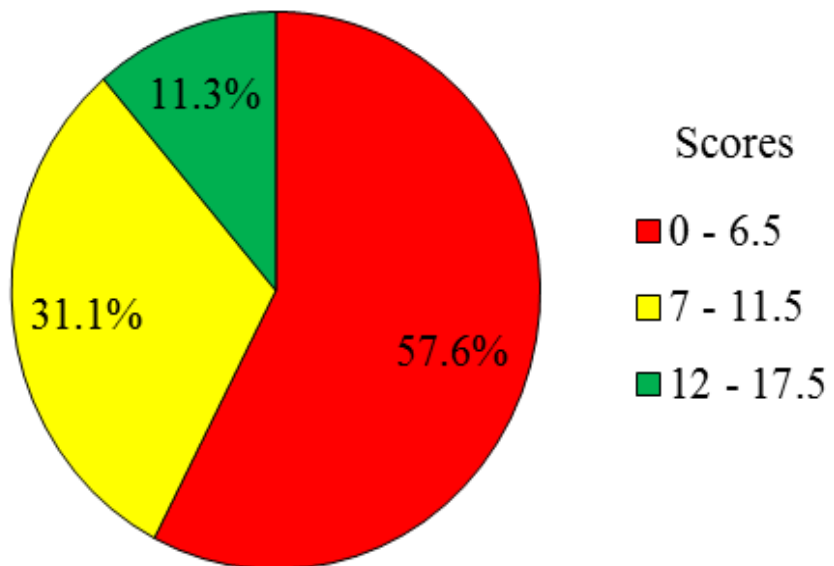


Figure 2: The performance of candidates in percentage.

The candidates who scored high marks were able to show the weaknesses of the contention that Qur'an was fabricated by Muhammad (s.a.w) for material gain by giving well elaborated points. They gave points such as: *financial position of Muhammad (s.a.w) was better than after his prophethood; he rejected the offer of richness; his deprivation was self-imposed; his willingness to die penniless; he and his relatives did not receive Zakat and even non-Muslims used to deposit money in the house of the Prophet Muhammad (s.a.w).* Extract 2. 1 below is a sample of a response from a script of a candidate which indicates good performance.

Extract 2.1

2.	<p>Disbelievers assert different claims to annihilate Islam for saying that Muhammad is the author of the Qur'an and not the book of Allah, by saying that Muhammad fabricated Qur'an for material gain. Always the argument of disbelievers is weak and this argument has no room due to the number of weaknesses, the following are among the weaknesses, as follows:-</p> <p>Firstly, before prophethood of Muhammad (saw) the financial position of prophet is good than when the time of prophet huzd. This is because prophet Muhammad (saw) use their all wealth as a sadaga and helping other for the sake of Allah. This show that Muhammad</p>
2	<p>was not fabricate Qur'an for material gain because if some one who have a desire to growth up his financial posture he cant use all their wealth to other. Secondly, Prophet Muhammad (s.a.w) reject was rejected him self to receiving Zakkat. Prophet (saw) he was among the person who collect the revenue example sadaga and Zakkat and other but himself didnt want any thing from this wealth. This show that Muhammad is not material gainer.</p> <p>Thurdly, Prophet (saw) rejected different offer gave from Arabs. In his life time different Arabian king come to Muhammad by gave him offers example beautiful women, wealth, powers but he rejected those offer because he was not material gainer and he continued to the mission of spread Islam.</p> <p>Forthly, Prophet Muhammad (saw) distributed different gift gave from different kingship as sadaga. Example he get distributed four loaded camel gave from the chief of yidaq as a sadaga without regarding the best of gift. This show that prophet is not material gainer.</p> <p>Also, Prophet (s.a.w) died premises in his house for with seven dinner only and then he ordered his daughter to be distributed as sadaga as Fatma did so.</p> <p>Finally, Prophet Muhammad live normal and simple life because he contribute in different normal activities example milked the goat, repared the shoes and clothes and also some time and days prophet didnt work and in the kitchen cats get place to sleep. So if prophet Muhammad influenced by material gain he can used the wealth of muslim for him.</p>

2.	This point show that Muhammad was not fabricate
	Qur-an for material gain and muhammad is not
	author of the holy Qur-an but, all point show that
	Qur-an is the words of Allah creator.

Extract 2.1 indicates a sample of satisfactory response from a script of a candidate who managed to provide arguments that show the weakness of the contention that Qur'an was fabricated by Muhammad (s.a.w) for material gain.

On the other hand, some candidates with average performance gave less than three arguments, which failed them to score high marks. Yet, some candidates mixed correct explanation with incorrect ones. For example, they used arguments of power and glory, such as: Prophet Muhammad rejected the offer from the people of Mecca to be the king, his qualities, and he hated any privileges over the people. These are arguments for power and glory and not against material gain.

Candidates with poor performance scored low marks because they provided internal and external evidences which depict that Qur'an is the word of Allah (s.w) due to misinterpretation of the question. Extract 2.2 below is a sample from a response from a script of a candidate who fails to meet the demand of the question.

Extract 2.2

2. Quran is arabic words in meaning and words which was revealed to prophet Muhammad (s.a.w) by Allah (s.w) through angel Gabriel and transmitted to us through mutawatir transmission and it preserved in Mas-haf and challenged mankind to produce something similar to it. The following are weakness which explain that Muhammad was not fabricated by Muhammad (s.a.w) for material gain.

Quran pointed the mistake of the prophet Muhammad (s.a.w). Allah pointed out the mistake that when the prophet was prohibited his wives from eat honey and Allah was warned prophet. Thus the Quran was not fabricated by Muhammad (s.a.w) for material gain.

Quran challenged mankind to produce something similar to it. Abu Muhammad challenge by prophet to produce something similar to it. Thus they asked to write ~~ten~~ whole book but they failed and they asked to write any of ten surah they got and asked to write the one surah but they failed. Thus Quran was not fabricated by Muhammad for material gain.

Muhammad whatever gift given was used to distribute to other. Example chief of Makkah was given Muhammad gift so that he may stop to spread Islam but he was rejected his gift. Thus if Muhammad write Quran for material gain he have to take gift given from the chief of Makkah. Thus the Quran was not fabricated by Muhammad (s.a.w) for material gain.

2. Quran was used Muhammad as a
 second person that is the use of word
 "Allah" Kul means talk is the word which
 show that prophet was told to talk by
 Allah (s.w). and not Thus the Quran was not
 fabricated by Muhammad (s.w) for material gain.
 Attitude of prophet towards revelation
 that the prophet was shown trembling as
 he had fever. This situation was just prophet
 when he was revealed Quran from Allah
 (s.w). Thus the Quran was not fabricated by
 Muhammad for material gain.
 Quran address it self that it is
 the word of Allah example in sura 2:2
 and surah 29:48. Thus in the Quran the
 Quran words shows that the Quran was
 the word from God. Thus the Quran was
 not fabricated by Muhammad for material gain.
 therefore there are materialists who
 claimed that the Quran is not the book
 of Allah but the product of jews and
 Christianity. This says is the word of dream
 of prophet Muhammad (s.w).

Extract 2.2 indicates a sample of a response from a script of a candidate who failed to show the weakness of the contention that Qur'an was fabricated by Muhammad (s.a.w) for material gain. He/she instead, provided internal and external evidence from the Qur'an to prove that Qur'an is the word of Allah.

2.1.3 Question 3: Nations Mentioned in the Qur'an

In this question the candidates were required to draw six lessons to the fashionable Muslims with reference to the behaviours of Jews as

stipulated in the holy Qur'an. The question was answered by 55.4 percent of the candidates whereby, 31.9 percent scored from 12 to 18.5 marks, 41.4 percent scored from 7 to 11.5 marks and 26.7 percent scored from 0 to 6.5 marks, among whom, 1.5 percent scored a 0 mark. The general performance in this question was good since majority of the candidates (73.3%) scored from 7 to 18.5. Figure 3 shows below the analysis of data which indicates good performance in this question.

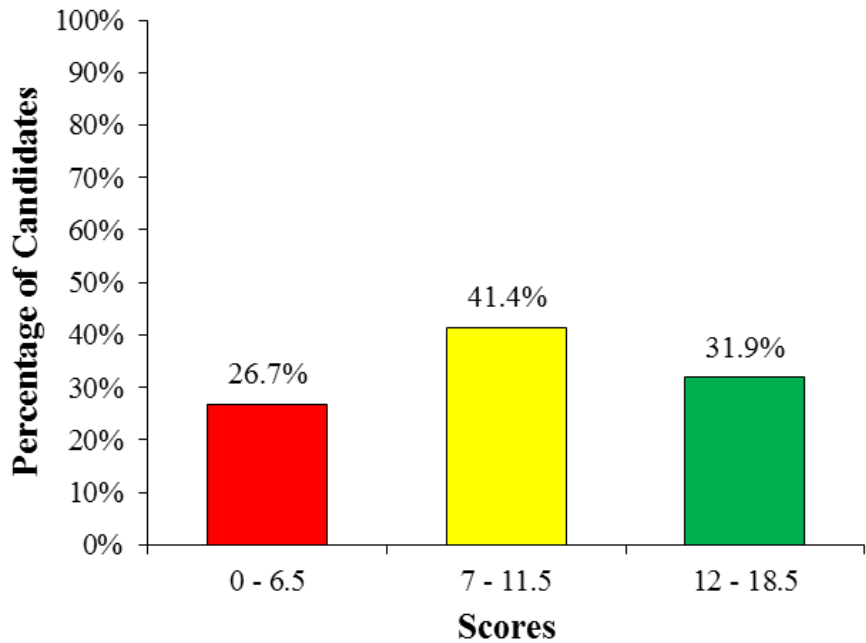


Figure 3: Shows the performance of candidates in percentage

The candidates who scored high marks in this question were able to draw six lessons from the Jews' behaviours to the fashionable Muslim as stipulated in the Qur'an. However, their marks depended on the clarity of their explanations and the ability to meet the required number of points. Lessons explained by many candidates were: *Muslims should avoid sectarianism; interpolation of divine scriptures; suppression of truth; fondness of the worldly gain and adherence of death; being indifference towards the law; cooperation with unbelievers; Mutual enmity and posing number of excuses*. Extract 3.1 below provides an example of a response from a script of a candidate whose essay presents a relevant response.

Extract 3.1

3	<p>Jews are the people who are misguided by Allah (sw) because they went astray. The Jews are also known as children of Israel. Jews practiced very unfavourable behaviours. There are some lessons to the fashionable Muslims with reference to the behaviours of Jews as stipulated in the Qur'an. The following are the lessons to the fashionable Muslims with reference to the behaviours of Jews.</p> <p>Muslims should avoid sectarianism. This is one among the lessons to the fashionable Muslims with reference to the behaviour of Jews as stipulated in the Qur'an. Jews used to divide themselves into many sects although they possess the same scripture. Each sect was condemning one another and see itself as the best among all of the sects. So the fashionable Muslims must avoid themselves in diving into sects because all of the Muslims possess the same scripture.</p> <p>Avoid interpolation of divine scriptures. This is another lesson to the fashionable Muslims with reference to the behaviours of Jews as stipulated in the Qur'an. Jews were used to change the words of their own divine scriptures so as to suit their whims. For example they changed the gospel so as to suit their interest. So Muslims should avoid themselves in interpolating the divine scriptures so as to suit their interest.</p> <p>Avoid suppression of truth. Also this is another lesson to the fashionable Muslims with reference to the behaviours of Jews as stipulated in the Qur'an. Jews were used to hide the truth found in their divine scriptures. For example from their scriptures they knew that there will be coming of the prophet Muhammad (sw) but they hide that from people. So Muslims have to avoid hiding the truth found in their divine scriptures. The truth should be put open so as everyone should know it.</p>
---	---

3	<p>Avoid fondness of the worldly gain and abhorrence of death. On top of that, this is another lesson to the fashionable muslims with reference to the behaviors of jews as stipulated in the Qur'an. The jews were very much in love with the worldly gains and they were in a much hate of death. They loved to live more than dying even in Allah's cause. So fashionable muslims should avoid themselves from being fondness of the worldly gain and abhorrence of death.</p> <p>Avoid muslim being indifference towards the Law. Further more, this is another lesson to fashionable muslims with reference to the behaviors of jews as stipulated in the Qur'an. The jews were used to be indifference towards the Law. If the law requires them not to do something, they will do it no matter how the Law state. So muslims have to avoid themselves from being indifference towards the Laws of Allah (sw).</p> <p>Avoid cooperate with unbelievers. More over, this is another lesson to the fashionable muslim with reference to the behaviors of jews as stipulated in the Qur'an. The jews were used to cooperate with unbelievers in things like destroying the religion of Allah (sw), Killing the prophets and the like. For example they plotted to kill prophet issa (sw) but they failed because Allah (sw) helped him, also during the life time of prophet Muhammad (swaw) the jews cooperate with unbelievers in trying to kill the prophet Muhammad (swaw). So muslims have to avoid themselves from cooperating with unbelievers in destroying Islam.</p>
---	--

Extract 3.1 represents a sample of a response from a script of a candidate who drew lessons to the fashionable Muslims from the Jews' behaviours as stipulated in the Qur'an.

Further analysis of this question showed that, some candidates with average performance delivered less than six lessons with unsatisfactory elaborations. Some candidates outlined correct lessons without explanations which made them failed to score high marks.

Other candidates scored low marks because they explained lesson from various battles, such as Uhud and Badr which Muslims fought. Extract 3.2 below presents a good example of a response from a script of candidate who failed to draw six lessons to the fashionable Muslims from Jews' behaviours as stipulated in the Qur'an.

Extract 3.2

3.	<p>Quran this is the Arabic speech of Allah (s.w) in wording and meaning which revealed to prophet Muhammad (s.a.w) through Angel Gabriel which has been transmitted to us through Mu Hawatir transmission and has been preserved in Mas-haf and is a challenge to mankind to produce something similar to it. The following are the lessons we draw from the reference of the behaviors of Jews as stipulated in the Quran these are as follows:</p> <p>Muslim faith should be fasted, this is the one among the lessons tot to the fashionable Muslims which we draw with reference to the behaviours of Jews as stipulated in the Quran. Fashionable Muslims learned that Muslim faith should be fasted with various things</p> <p>Muslims are not allowed to loose hope, also this is the lesson to the fashionable Muslims which we draw to the behaviours of Jews as stipulated in the Quran, Muslims are not allowed to loose hope even if they found hardship</p> <p>Paradise can not be realized easily, also this is the lesson to the fashionable Muslim, Muslims learned that paradise can not be realized easily we have to do for the sake of Allah</p>
----	---

3.	(s.w) and to stop all those bad things (evils) so as to realize the paradise in the day of judgement, so this is the lessons to the fashionable - muslims
	Allah (s.w) helps those who fight for his sake, also this is the lesson which we draw to the behaviours of Jews as stipulated in the Quran, Allah (s.w) helps only those who they fight for his sake without considering how many they are
	It is Kharam to live in Dar ul kufri except for two conditions which are; first to establish Islamic state and the second is to live under the constraint of Islam, this is the lesson we draw from the behaviours of Jews
	In any Islamic movement the hypocrisy tendency is inevitable, also this is the lesson which Muslim (fashionable Muslims) draw from the behaviours of Jews as stipulated in the Quran
	Therefore all these are the lessons to the fashionable Muslims draw from the behaviours of Jews as stipulated in the Quran.

Extract 3.2 shows a sample of a response from a script of a candidate who gave the teachings deducted from the battle of Uhud instead of drawing six lessons with reference to the behaviours of Jews as stipulated in the holy Qur'an.

2.2 SECTION B: ISLAMIC HISTORY AND HADITH

2.2.1 Question 4: The Islamic State in Madinah

In this question the candidates were required to discuss six uses of Mosque during the life time of Prophet Muhammad (s.a.w). The question was opted by most candidates as 97 percent of all the candidates attempted it. Out of these 52.5 percent scored from 12 to 20 marks, 41.5 percent scored from 7 to 11.5 marks and 6 percent scored from 0 to 6.5 and among whom 0.1 percent scored a 0 mark. General performance of question was good as 94 percent of the candidates scored from 7 to 20 marks. Figure 4 below shows the performance of candidates in percentage.

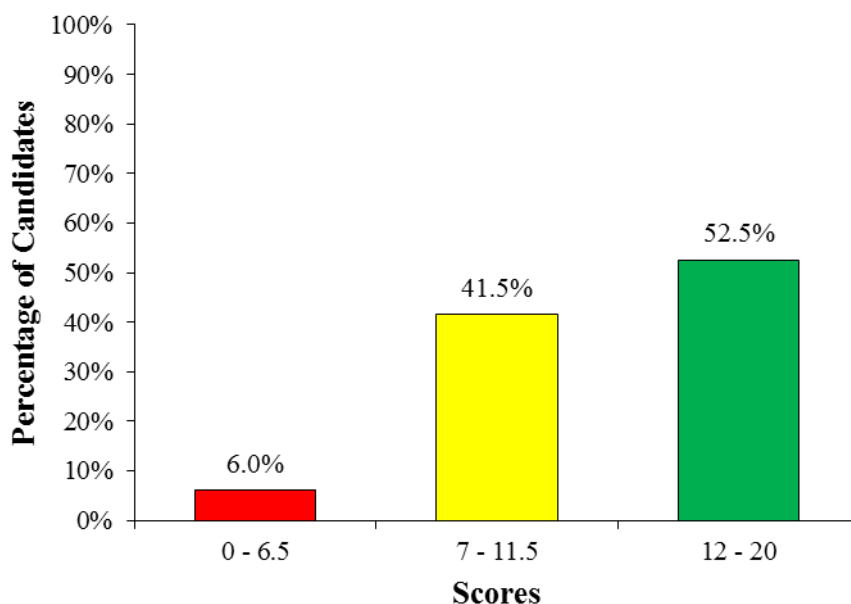


Figure 4: The performance of candidates in percentage

The candidates who scored high marks understood the requirements of the question and had enough knowledge on the uses of Mosque during the life time of Prophet Muhammad (s.a.w). Some of these candidates discussed well and provided detailed instances, such as: *mosque was used as a centre for religion performing daily prayers; educational centre where Islamic doctrine was taught and regular classes which were performed by Prophet and his companion; cultural centre activities; training centre where studies were carried out theoretically.* Other candidates discussed Mosque served as a State house, as a

treasurer, as a house for guests and prison for those who were against the law. Extract 4.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 4.1

4.	<p>Mosque: Is a special building for muslims to worship Allah (sw). That's during life time of prophet (saw), mosque were used in different ways for development of Islam.</p> <p>The following are major uses of mosque during that life time of prophet (saw):</p> <p>Place for prayer: The major function of the mosque is the place of worship. Muslims tends to worship their lord in the mosque as a result to acquire their objective of being created on this earth. Most of prayers are Sub-hi, Dhuhri, Al-asr, Maghrib & Isha prayers. Those five fundamental prayers are done every day in five times per day. So prophet (saw) uses mosque as a place of mosque performing prayers.</p> <p>Accommodation of guests: Also, a mosque were used for the accommodation of guests. Most of arrival guests are helped to rest a bit in a mosque. So, most of guests from outside making were able to stay at masjid until the next day, so guests were saved with different services.</p> <p>Shuraa: Shuraa is just a collection of different opinions on a certain subjects. So during life time of prophet (saw), they placed a mosque for performing shuraa to discuss a certain subject on how they can handle it. Different opinions were out on solving different matters, so, mosque helps out to deal with many problems and having their solutions. Its should be used for performing shuraa.</p>
----	--

4 Place for getting knowledge:- During prophet life time, a mosque were used for getting knowledge, because prophet (saw) tends to teach his companions different subjects, Subjecting on different issues, so knowledge were getting freely in a mosque. As a results, many people tends to have knowledge through darsa during prophet (saw) life time.

Court and Military planning:- Also a mosque were used as a court, people they were judged in the mosque by reviewing the qur-an and sunnah, so during prophet time mosque used to produce laws from the qur-an and they used to judge with them. Also as military planning, prophet use mosque for military planning, they assemble their army outside the mosque to go to the war. so, mosque were used to assemble military army to fight against enemies.

Preservation of Baitul-maal:- Also, a mosque were placed as a Islamic bank during that time, a mosque used to collect and preserve all wealth of the country and placed it on the mosque. Mosque as baitul-maal, all maal were preserved and protected in the mosque.

By so doing, During that time they were used the mosque for saving the disable people, so During that prophet time, a mosque were having many uses, among them was Helping and saving the disable people.

Extract 4.1 presents a sample of a response from a script of a candidate who discussed in detail six uses of Mosque during the life time of Prophet Muhammad (s.a.w).

Further analysis showed that, the candidates with average performance either discussed less than six uses of Mosque or mentioned uses of mosque without elaborations.

The candidate who had weak performance in this question listed down the Mosques that Prophet (s.a.w) visited during his prophethood instead of discussing six uses of Mosque during the life time of Prophet Muhammad (s.a.w). Therefore, they scored very low marks. Extract 4.2 below presents a sample of an answer which indicates poor performance.

Extract 4.2

4	Discuss uses of Mosque during the life time of Prophet Muhammad (s.a.w).
	During the prophet Muhammad (s.a.w) there many uses of Mosque for worship of Allah (s.w). The following are the uses of Mosque during the life time of Prophet Muhammad (s.a.w):
	Firstly, The masjid Noor: this is the mosque that are build of Mecca during the life of time Prophet Muhammad (s.a.w). This mosque which used of people of Mecca to others of worships.
	Secondly, Masjid Quba: This is the masjid that are used of Prophet Muhammad (s.a.w) during the life time.
	Masjidil-haram: This is the masjid that are uses of prophet Muhammad (s.a.w) after during the life time. In the Qur-an (Suratul - Israa: 1) are explain of going the Israa prophet Muhammad (s.a.w) to for the night nights to going the Miraji.
	Masjidil - Aqswaa: This is the masjid that are used of prophet Muhammad (s.a.w) during the life time. This masjid wanted the prophet to Israa and Miraji.
	Masjid Mugaddass: This is the first building the prophet Muhammad (s.a.w) to and his the Caliphate to going the Madina and to prayer in the mosque he and there Caliphate.
	Masjidil Nabawiy: This is the mosque which use the prophet Muhammad (s.a.w) during the life time. This masjid that are

4.	building of Madina. And the uses Mosque for people of Madina to prophets to ^{continue} resistance of Answer and Muhajirina.
	Finally in the mentioned above there are six uses mosque during the life time of Prophet Muhammad (s.a.w) in Mecca and Madina.

Extract 4.2 presents a sample of a response from a script of a candidate who mentioned the mosques visited by Prophet (s.a.w) instead of discussing six uses of Mosque during the life time of Prophet Muhammad (s.a.w).

2.2.2 Question 5: The Islamic State in Caliphate Era

In this question the candidates were required to evaluate six obligations of Caliph in his capacity to protect Islam. The question was answered by 50.5 percent of the candidates, whereby 27.7 percent scored from 12 to 18.5 marks, 35.4 percent scored from 7 to 11.5 marks, 36.9 percent scored from 0 to 6.5 among whom, 2.8 percent scored 0 mark out of the 20 allotted marks for this question. General performance of question was good as 63.1 percent of the candidates scored from 7 to 18.5 marks. Figure 5 below depicts the analysis of the data of candidates' performance in percentage.

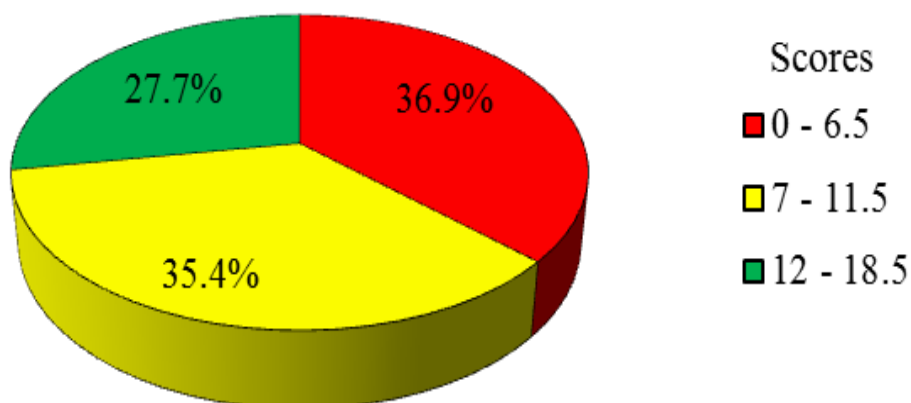


Figure 5: The performance of candidates in percentage

The candidates (27.7%) who scored high marks in this question were able to follow instructions effectively and provide in detailed obligations of Caliph together with examples. Obligations of Caliph evaluated by many candidates were: *The Caliph was responsible for*

signing peace treaty with other States; he was executer of divine law though he was not above the law; the leader of congregations prayer of the believers; to appoint judges preachers and government officials; to declare the war (jihad); stand for justice; responsible for collection and distribution of Zakat and has a duty of guarding the frontiers of the state by all strength and armed forces. Extract 5.1 below is a good sample of a response from a script of a candidate who performed well in this question.

Extract 5.1

5.	<p>Caliphs these are the people who lead the Islamic ummah soon after the death of prophet Muhammad (s.a.w). There were four Caliph who are Ali bin Abi Talib, Omayy bin Khathab, Sayidina Abubakary, and Othman bin Affan, But the first Caliph was Sayidina Abubakary. The following are the obligations or function of Caliph in his capacity to protect Islam:-</p> <p>To lead the Congregational prayer and to deliver address on Friday and two idd, the Caliph was the one who lead the congregation prayer as prophet Muhammad (s.a.w) used to do als to deliver address in order to shape the society to be in a good manner.</p> <p>He was the excutor who stand for divine Law but he was not above the Law, caliph used to stand for divine Law and to ensure no one who break and the one who break the divine Law was getting the punishment from him it was a severe punishment, but personally was not above the Law.</p> <p>To collect tax, during caliphat era there was collection of taxes different taxes were collect such as Zakat, Al-kharaj, Al-ghani mah, Ushr, and jizya, all these collected by the caliph and distribute to the poor and others which remain used to consolidate the Islam by building many mosque which used by Islamic ummah at that time so this was among of duty of caliph.</p>
----	---

	To guide frontiers of Islamic territory, the
5.	Islamic territories were guiding by the caliph
	in order to ensure that no any kind of enemy
	inter into Islamic state example after the
	death of prophet the christian of Northern part
	of Islamic state thought Islamic ummah must
	be in a grieved too much weak so it was
	easier for them to be attacked.
	To declare war against non-believer, cali-
	ph was the one person who can declare the
	war against their enemy as prophet
	Muhammad (s.a.w) did. So this also was
	among of the duties of caliph in his capacity
	to protect Islam.
	To appoint judges, and other government
	al officers, this is the among of duty of
	Caliph, Caliph as caliph used to appoint or
	select the governmental officers and judges
	who will work for Islamic ummah effecti-
	vely.
	Therefore, Caliph had many duties
	and responsibilities to ensure he protect Islam
	and propagate it in and even out side the
	Islamic state boulder or territory also
	to inter into alliance whenever required to.

Extract 5.1 shows a sample of a response from a script of a candidate who evaluated six obligations of Caliph in his capacity to protect Islam.

On the other hand, there were some candidates (35.4%) who scored average marks. These candidates failed to exhaust all objectives demanded. They evaluated less than six obligations of Caliph as a leader of Islamic state. Some candidates with average performance mixed right with irrelevant obligations. They explained things like remove the evils, to sacrifice his wealth and to fight for the sake of protecting Islam which are not obligations of Caliph.

For those few candidates who scored low marks, they mentioned political institution like Mosque, Aqabah pledge, and building the Muslim Ummah, administration, and medina's charter established by Prophet (s.a.w) to protect Islam as among the obligations of Caliph. Extract 5.2 presents a sample of a response from a script of a candidate who misunderstood the question.

Extract 5.2

5	The six (6) obligations of Caliph
	in his Capacity to protect Islam are :-
	Muslim Ummah : The Caliph in
	his capacity to protect Islam for
	building the muslim Ummah.
	Administration : Secondly the Caliph
	in his Capacity building the Administration
	to protect Islam.
	Madina Charter : As well as
	Caliph build madina charter to
	protect Islam.
	Mosque : The Caliph in his
	Capacity building the mosque to
	protect Islam.
	Aqaba pledge : In his Capacity
	Caliph building the Aqaba pledge
	to protect the Islam.
	These is the points show that
	the obligatory obligation of Caliph in his
	Capacity to protect Islam.

Extract 5.2 indicates a sample of a response from a script of a candidate who mentioned political institution established by Prophet (s.a.w) instead of evaluating the obligations of Caliph.

2.2.3 Question 6: The Islamic State in Caliphate Era

In this question, the candidates were required to reveal six factors that validate the statement that crumbling and finally the decline of Islamic State after caliphate Era was resulted from heterogeneous phenomenon. The question was answered by 52.1 percent of all the candidates of which 58.9 percent scored from 0 to 6.5 marks among whom, 3.4 percent scored 0 mark, 34.9 percent scored from 7 to 11.5 marks, 6.2 percent scored from 12 to 17 marks. Generally, the performance in the question was average. Figure 6 below shows the analysis of data which indicates average performance of candidates in percentage.

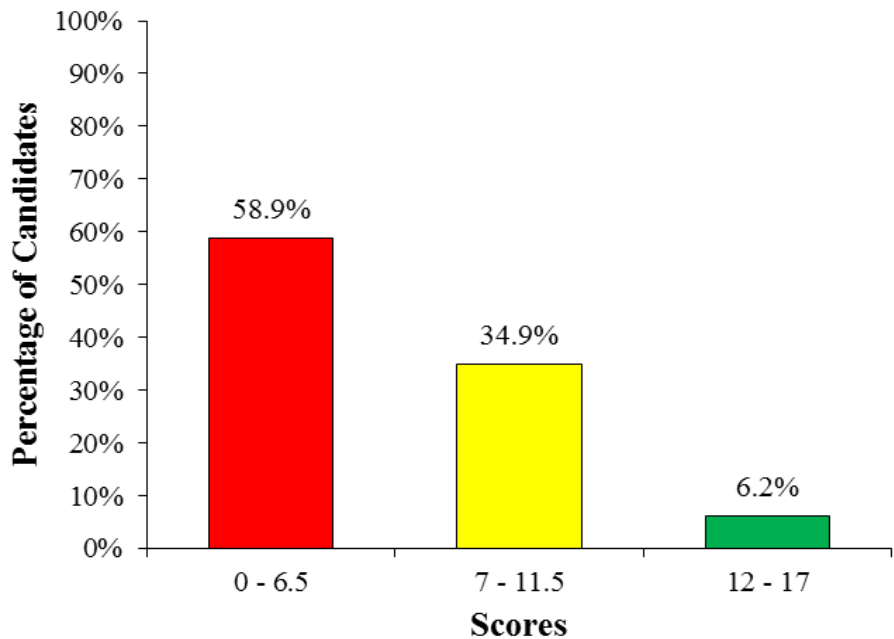


Figure 6: The performance of candidates in percentage

The analysis of this question shows that, the candidates who scored high marks (6.2%) understood the requirements of the question and had enough knowledge on the topic of Islamic State in Caliphate Era. Some of these candidates exhausted all the factors for the decline of Islamic state after the fourth Caliph. For instance, they revealed that: *the Assassination of Sayyidna Othman; hypocrisy of Abdallah bin Sabaa, civil war (The camel battle and Siffin); introduction of Sects (Shiaism, Sunni; Khawarijism, Abbasid and Umayyad); The rise of kingships; Abolition of Shourah (council); Rise of Immoral leaders and shift of capital of Islam to Kufa* as the main factors for the decline of Islamic

State. However, their marks ranged from 12 to 18 depend on the clarity of their explanations and ability to meet the required number of factors. Extract 6.1 is a good sample of a response from a script of a candidate who organised the points as required.

Extract 6.1

6.	
	Decline of Islamic State- this was the fact that the e-state of Islam fall that no more Islam
	Since after the death of the holy Prophet and his Companions there raised a lot of things that led to its Decline. those things are said to be heterogeneous. The following are the things that led to the Decline of Islamic State.
	firstly, Assassination of leaders- leaders after the death of the holy prophet's Means Abubakar(r.a) Omayy(r.a). and Uthman were some of them Assassinated due to that it brought a lot of conflicts amongst the Muslims themselves hence loss of peace and loss of commodity (resources) then followed Decline.
	Secondly, Apostasy Movement this is that Muslims started to Change to were they were Means they were just Muslims for the sake of the prophet after his death they also Change the religion- this Made the Muslim Community to Decrease hence Decline line.

	A half of the Muslims get back to their religion.
6	<p>Thirdly, Rise of Civil wars - Among Muslim them selves had a lot of wars, for example Battle of Camel between Ali (r-a) and Bi Aisha (r-a) and Ummayya Vs Ali (r-a) this made the Muslims not to be calm and Uses a lot of Money hence Decline economically and led to the Decline of the State.</p> <p>Fourthly, Muslim's refuse to pay Zakat - Also after month the Muslims refuse to pay Zakat that made to reduce the Income of the Islamic e-state hence baity-maat remained with nothing then Causing the disintegration/Decline of Islamic state.</p> <p>Fifthly, Decline of Shura system - also Since the death of the holy prophet it led to the collapse of Shura system hence no matters were Discussed by muslim no choosing of leaders hence led to the loss of Direction then Decline of Islamic State.</p> <p>lastly, Rise of Sects (fatimid etc) - Jan after the death of the holy prophet, there raised the Sects (Madhab) those who follow Ali (r-a) fatima (r-a) and so on so this Destroyed Unity among Muslims and hence led to the collapse of Islamic State.</p> <p>In Conclusion, The collapse of Islamic State was due to the above reason which are said to be heterogeneous phenomenon as Explained.</p>

Extract 6.1 shows a good sample of a response from a script of a candidate who revealed six factors that validate the statement that crumbling and finally the decline of Islamic State after caliphate Era was resulted from heterogeneous phenomenon.

On the other hand, the candidates with average performance gave less than three factors. Some candidates mixed the correct with incorrect factors and therefore, performed averagely. Most of the incorrect factors which were mixed with correct ones were; lack of Muslim intellectuals, interference of western ideology, especially Christianity, Muslims refused to pay Zakat and the rise of apostasy. This happened because these candidates did not know the exactly time for the decline

of Islamic State as a result they related it with the time of the death of Prophet Muhammad (s.a.w) while the question is based on post Caliphate era.

The candidates with poor performance were not able to provide relevant review of statement. They explained the political institutions which established by Prophet (s.w), like madina charter, Mosque, army and Muslim Ummah instead of factors which causes the decline of Islamic State after Caliphate Era. Extract 6.2 below is a sample of a response from a script of a candidate which indicates weak performance.

Extract 6.2

c.	Firstly, The fraternization of Ansar and Muhajirina. The two group were nurture before the Muhammad in the to first brother hood.
	Secondly: Prophet Muhammad establish madina charter. The prophate were various to good manner to all muslim and the some people for long time is had worked.
	Thirdly, The building of the Mosque. The Prophet Muhammad peace be upon him the Madina building the mosque for muslim to pray and believe of Allah (sw).
	Fourth, To establishes Gat Ghat (army). The Muhammad to established for people about to every of the religion of Allah, that be calculated the enemies of Allah.
	Fifthly, To established Islamic Ummah. The Prophet Muhammad peace be upon him to thought + eradicate to evil and virtue to all necessary to pay out of the time.
	Finally, To established peace and tranquility. The prophate Muhammad to a very people are peace in believe of Allah and respected to all people which are very good from for Muhammad (saw).
	There five. The crumbling and finally the decline of Islamic state after caliphate Era resulted from heterogeneous phenomenon are in hint.

Extract 6.2 presents a sample of a response from a script of a candidate who failed to reveal factors which causes the decline of Islamic State after caliphate Era but instead, explained the political institutions established by Prophet (s.a.w).

2.2.4 Question 7: The Sunnah and Hadith

In this question, the candidates were required to examine six factors which restricted the writing of Hadith during the life time of Prophet Muhammad (s.a.w) and the necessity of that after his death. The question was answered by 43.2 percent of all the candidates of which 63.8 percent scored from 0 to 6.5 marks, among whom 11.9 percent scored a 0 mark, 27.9 percent scored from 7 to 11.5 marks and 8.3 percent scored from 12 to 19.5 marks. Generally, the candidates' performance in this question was average. Figure 2 below illustrates the performance in this question.

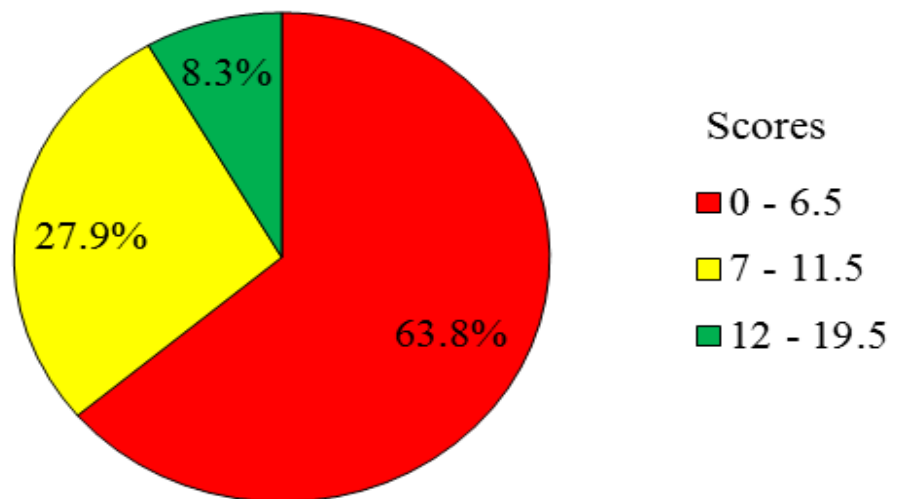


Figure 7: The performance of candidates in percentage

The candidates who scored high marks were able to examine six factors which restricted the writing of Hadith during the life time of Prophet Muhammad (s.a.w) and the necessity of that after his death. Some candidates had examined factors such as: *Prophet himself was there so his companions were there to learn from him and live accordingly, fearing them to mix with Qur'an revelation, concentrated much in writing, teaching and memorizing the Qur'an, expansion of the Islamic State, problem of interpreting the Qur'an and the followers of Prophet (s.a.w) were much eager to live in accordance to the teaching of Qur'an and Sunnah.* However, the candidates' performance ranged from 12 to 18 marks depends on the clarity of their explanation and ability to meet the required number of points. Extract 7.1 is a sample of

a response from a script of a candidate who performed well in this question.

Extract 7.1

7	<p>Hadith are the narrations of the Sunnah of the Prophet (saw). The Sunnah of prophet Muhammad (pbuh) include all the sayings of the prophet (saw), his acts, things which were done before him and which he criticized them or approved them. The Hadith of the Prophet (saw) form the Secondary Second source of Islamic Law (Shariah) after the Glorious Quran, the miracle of miracles.</p> <p>The Prophet (saw) is recorded to have said, "Don't write from me except Quran---". In the light of the quoted hadith above, the following are the factors which restricted the writing of Hadith during the lifetime of the Prophet (saw);</p> <p>Prophet Muhammad (pbuh) was present hence the Sahaba (companions of the prophet (saw)) could ask him directly on different matters of their interests. According to Islamic perspective and the Prophet (saw) could reply to them as Allah (sw) instructed him. For example a certain lady came to the prophet (saw) and told the prophet, "Ooh prophet of Allah, my father wants me to marry a man am not pleased with & I don't love" and the prophet (saw) invalidated the marriage and declared that</p>
---	--

§ a marriage can not push through if the woman is not pleased with the man to be her husband.

The companions of the prophet concentrated much on the learning and memorization of the glorious Quran and they wanted to know it by heart and put it into practice therefore they could not put ahadith into writings. They could learn one verse and memorize it, then put it into action or practice it until it is well understood before approaching the next verse of the glorious Quran. Thus it was not easy for them to also compile ahadith into writings.

The Quran was still on revelation process hence the companions of the prophet (saw) concentrated much to put the Quran into writings and knowing it by heart, they also did not want to mix it with the prophetic saying, hadith hence they continued with the compilation of the glorious Quran first so as to avoid mixing Allah's book with the sunnah (tradition) of the prophet (saw).

The prophet (saw) himself did not encourage or emphasize the writing of Hadith during his lifetime as in the prophetic hadith mentioned above, "Don't write from me except Quran-...." so, he emphasized the writing and compilation of Al-Quran by then not his Hadith.

After the death of the prophet (saw) the writing of Hadith and Sunnah of the prophet became necessary due to the following reasons;

The expansion of the Islamic state to Iran, Baghdad, Egypt, Ethiopia and other places which made the Islamic scholars and the sahaba of the prophet to go into different areas to propagate Islam, you could find that one sahaba knows a certain hadith while

7	<p>The other does not and they are in different places, so there was a necessity of compiling ahadith into writings so that they could be read by all the Muslims all over the places.</p> <p>The rise of different problems after the death of the prophet (Saw) which required guidance from prophetic sayings. Things like political administration, the modes of succession, where to bury the prophet (Saw), the claim of inheritance of Fatima bint Rasul and many others which existed in different places hence there was a need to put hadith into writings.</p> <p>The nature of the (companions & Muslims) was one has to ask the one who is knowledgeable then him about a certain matter. So Sahaba had to travel a long way to search for certain hadith of the prophet explaining about certain matters hence there was a need to put them into writing so that they could be accessible in long distances. For example, a certain Sahaba had to travel from Syria to Mecca to clarify a certain hadith.</p> <p>The interpretation of the glorious Quran without following the sunnah / hadith of the prophet was another factor which led to the writing and compilation of the Hadith so that people could not use their personal opinions to interpret the various injunctions portrayed in the Quran but instead they should rely on the prophetic Hadith because the prophet (Saw) never spoke of his own will but by Allah's permission.</p> <p>In concluding, The Hadith of the prophet (Saw) were then put into writings by different scholars and now we have different books of Ahadith such as The Sahih-sitta, that is the Sahih, Bukhari, Sahih Muslim</p>
---	--

7	<p>Sunnah Ibn Majah, Al-tirmidhiy and Annassai. The famous scholars of the science of Hadith include Imam Bukhari, Imam Hambal, Imam Shafii' and others who contributed much to the memorization and compilation of the Hadith of the prophet (Saw).</p>
---	--

Extract 7.1 presents a sample of a response from a script of a candidate who examined six factors which restricted the writing of Hadith during the life time of Prophet Muhammad (s.a.w).

Most of candidates had average performance in this question. They provided unsatisfactory explanations although they mentioned correct factors. Some candidates answered only one part of the question and left the other part, therefore lose some marks. This is because the candidates were instructed to examine three factors for restricting the writing of Hadith during the life time of Prophet Muhammad (s.a.w) and three factors for writing of Hadith after the death of Prophet Muhammad (s.a.w)

The candidates who scored low marks still discussed Matin and Isnad which are criteria of good Hadith instead of factors which restricted the writing of Hadith during the life time of Prophet Muhammad (s.a.w) and the necessity of that after his death. Extract 7.2 below shows a sample of an answer from a candidate which indicates poor performance.

Extract 7.2

7	<p>Hadith, This is the narration which comes from Sunna and saying proved by the prophet and actions which done by prophet during the prophet hood, and before being a prophet. There are four kind of hadith which is hadith, Sahih, dhaif, hasan. The following are the factors which restricted the writing of Hadith during the life time of the prophet Muhammad (saw) and the necessity of that after his death.</p> <p>The good hadith their Isnad and matn have not daught on it, The meaning must not be different with another hadith which is same. Even though the people who wrote are differ in terms of time and place the hadith must have same meaning to the other same hadith.</p> <p>The good hadith not have found with any lie about prophet Muhammad (saw) the good hadith must reveal well its status</p>
---	---

7	and not have a any kind of take thing which prophet dead
	A good hadith not going beyond sunna and Quran, A good hadith can narrate per and teach people according to sunna and Quran saying not formulated from his believes or desire and thought.
	A good hadith not tell lie about the Quran and Islam. A good hadith not found with any false about Quran and the Islamic religion in all.
	A good hadith can not offer a paradise for small deeds, The good hadith can not reward a person good things which believe died because is Allah who can be the heart of people and the one who have a power to reward or not.
	A good hadith Can not give a huge or big punishment for small deeds. The only which can punish a person or people is only ALLAH and he can do all sins with its punishment and is the work of ALLAH to determine the wrongs.
	There for the hadith must have to be with condition and principles which the person can use. Also a narrator can have things which can make him to narrate the hadith like he must not be found with any lie, he can not be a sinner or conduct the bad sins, he was not repeated those sins which does before and others.

Extract 7.2 presents a sample of a response from a script of a candidate who explained criteria of good Hadith instead of examining six factors which restricted the writing of Hadith during the life time of Prophet Muhammad (s.a.w) and the necessity of that after his death.

2.2.5 Question 8: Islam in East Africa

In this question the candidates were required to explain six points on how East African Muslim Welfare Society (EAMWS) contributed to the development of Muslims in East Africa. The question was answered by 47.8 percent of all the candidates of which 80 percent scored from 0 to 6.5 among whom 6.3 percent scored 0 mark, 19.8 percent scored from 7 to 11.5 and only 0.2 percent scored 12 marks. Generally, the performance of this question was very weak. Figure 8 below depicts the analysis of the performance of candidates in percentage. The trend indicates poor performance in this question.

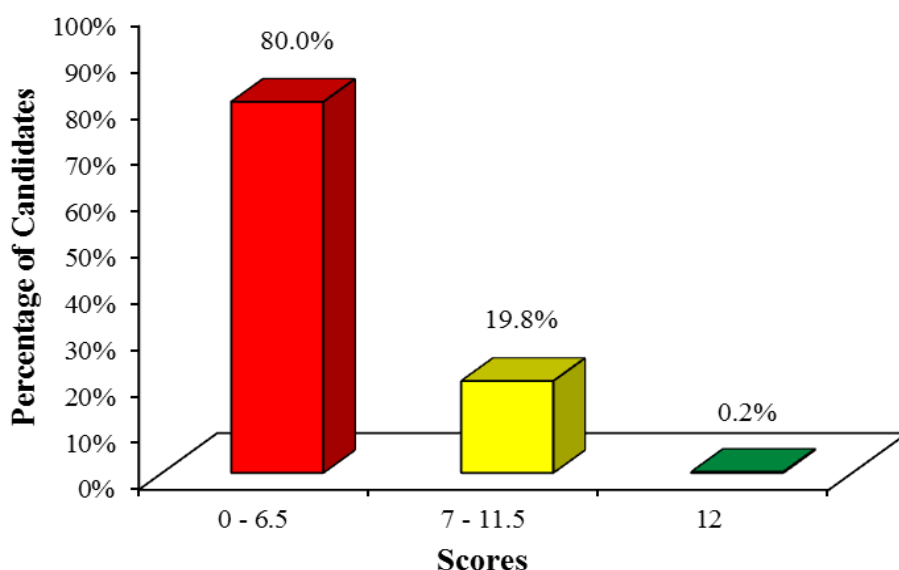


Figure 8: The performance of candidates in percentage

The majority of the candidates (80%) had a poor performance in this question. The main reason for this failure was inadequate knowledge on the topic of Islam in East Africa. The candidates gave wrong contributions of East African Muslim Welfare Society (EAMWS) to the development of Muslims in East Africa. such as: *the establishment of Islamic court or the use of Islamic law in the court, promotion of Islamic culture in the cities, provision of assistances to the special groups like blinds, establishment of Islamic banks, provision of security to the Muslims and provision of employments to the Muslims.* Moreover, the candidates (6.3%) who scored 0 a mark elaborated the contribution of Islamic culture in making Tanganyika and then Tanzania instead of explaining the contributions of EAMWS to the

development of Muslims in East Africa. Extract 8.1 below shows an example of an answer which indicates weak performance of a candidate.

Extract 8.1

C.	<p>Islamic state is the territory with a form of under the manage of common affair on based on the people (Shari'ah) law the East Africa Muslims welfare Society (EAMWS) it led many contribution to the development of Muslim in East Africa as a following reasons:-</p> <p>To improve the Kiswahili languages This is reason that led the East Africa Muslims welfare Society (EAMWS) to contributed to the development, because the uses of Kiswahili in the Arabic script in the vocabulary, So this situation it led to East Africa Muslims Welfare Society (EAMWS) to contribute the development of Muslim in East Africa.</p> <p>To promote education; Also this is among of contribute to the development of muslim in East Africa for promote education for uses madrasa as a place of education. Example the collage of Maizima Dar-es-salam.</p> <p>The uses of Islamic law in the court; Also this is among of contribution of East Africa Muslims Welfare Society (EAMWS) for uses of Islamic law in the court, because they follow Islamic law in the East Africa.</p> <p>To promote Islamic culture in the city; Also this is among of cause it led to contribution of the development of muslim in East Africa, because they uses</p>
----	--

8	the Islamic culture: Example system of clothes, food those thing East Africa Muslims Welfare Society. (EAMWS) to contributed to the development of muslim in East Africa.
	The uses of coin in the Arabic Script; Also the East Africa Muslims Welfare Society (EAMWS) it led to the development of muslim in East Africa for the muslim uses of coins in Arabic Script. So it led to contributed to the development of Muslim in East Africa.
	The remove barbaric religion in the city; Also the East Africa Muslims Welfare Society it led to remove barbaric religion in the city for educated people about the Islamic law in the city. Example, they established learning institution for the muslim. So this is contribution which given the East Africa muslim Welfare Society.
	Generally, this is contribution of East Africa Muslims Welfare Society to the development of Muslim in East Africa. So, this contribution the continues in order to promote development

Extract 8.1 presents a sample of a response from a script of a candidate who discussed the character and contribution of Islamic culture to Tanganyika instead of explaining how East African Muslim Welfare Society contributed to the development of Muslims in East Africa.

Some candidates with average performance, gave less than six points as required by the question, as a result they scored average marks.

Very few candidates (0.2%) performed well in this question and scored 12 marks. They explained contributions such as: *to organise several festival ceremonies in East Africa; building schools and hostels in town for rural children to get chance for studying; constructed Muslim technical school; and secured scholarship to Egypt planned for building a Muslim university in Tanzania the project which ended at Chang'ombe Markaz Islamic in Tanzania. These contributions were not well explained and therefore, they did not score all the twenty marks.* Extract 8.2 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 8.2

8.	East Africa Muslim welfare Society
	(EAMWS) was the Islamic welfare society which involved the eastern African countries, those are Tanzania, Kenya and Uganda. This society contributes a lot on development of Muslims in East Africa. These contributions include the following.
	Through promotion of Islamic unity, one of the important contributions of East Africa Muslim welfare Society on development of Muslim in East Africa is by promotion of unity (Islamic unity) among the member countries. This helps a lot on development of Islam and Muslim altogether in East Africa.
	Through provision of education East Africa welfare Society (EAMWS) provided education to the Muslim among the member countries which helps to develop Islam and Muslim altogether.

	By eradicating classes among the Islamic
8	ummat. East Africa Muslim welfare Society (EAMWS) eradicate classes among the Islamic ummat which is deed help to develop Islam and Muslim in East Africa.
	Through establishment of different education center. East Africa Muslim welfare society establish different educational center through which different Muslim get their education and hence cause the development of Islam and muslim altogether in East Africa.
	provision of Scholarship to Islam to study outside east Africa. Also East Africa Muslims welfare Society (EAMWS) provide Scholarship to muslim that help them to get out side of East Africa to seek for education this help in development of Islam and hence muslim altogether.
	Through provision of employment opportunity East Africa Muslim welfare society (EAMWS) provide employment opportunity to Muslim in the community of East African Muslim welfare Society which help in developing Islam and muslim altogether.
	General East Africa Muslim welfare Society (EAMWS) Contribute alot on the development of Muslim in East Africa so Muslim of East Africa should promote it and help it to be good and well as it was before.

Extract 8.2 presents a sample of a response from a script of a candidate who explained well the contributions of East African Muslim Welfare Society to the development of Muslims in East Africa.

3.0 ANALYSIS OF THE CANDIDATES' PERFORMANCE IN EACH QUESTION IN PAPER 2

3.1 SECTION A: TAUHID

3.1.1 Question 1: The Six Pillars of Faith

The candidates were required to discuss six practical values of belief in Allah's Qadar. The question was attempted by 70.2 percent of the candidates of which 10.5 percent scored from 12 to 19 marks, 51.5 percent scored from 7 to 11.5 marks, 38 percent scored from 0 to 6.5 marks with 5.3 percent of them, scoring a 0 mark. Generally, the performance of this question was good because the percentage of the candidates who scored from 7 marks and above was 62. Figure 1 below depicts the performance of the candidates' performance in percentage.

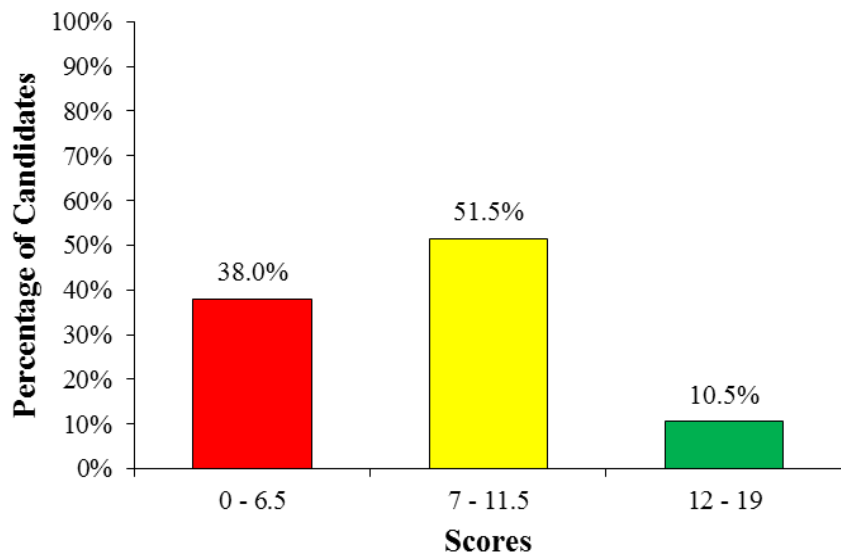


Figure 1: The performance of candidates in percentage

The candidates who scored high marks (10.5%) were able to discuss well the practical values of belief in Allah's Qadar. These candidates were able to give practical values such as: *to create a real believer in God; people to avoid shirk; inspire bravely; to create peace and harmony; fear non but Allah; less wastage of time; work hard and being God conscious*. Extract 1.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 1.

1. Qadar. This is the
five faith of cardinal, in which is the
situation where by people ~~at~~ know that
every thing happens is coming from Allah.
The following are the practical values
of Belief in Allah's Qadar; these
are:

It create a real believe
r in only God, the Qadar, It help
to avoid people ~~or~~ from the think
or associate to god, This is becoz
se the believer know that each
and every thing happens is coming
of Allah, through which make
a believer the real believer in only
God.

Also It inspire bravery
in man, in which make people to
do anything commanded by Allah
(s.w) this is because the believe
know that every thing doing is for
Allah, hence to do whatever com-
manded by Allah (s.w).

Also It create peace
and harmony in the society this
is because people or believe know
that every thing happens is the will
of Allah alone, hence never create confli-
ct with other- for ~~for~~ causing any
thing in the society, hence through
his ~~know that~~ make the society
to be peaceful among the people.

	It make man or believers
	to non-fear but Allah (s.w), this
1.	is because believers know that is only
	Allah who control everything in
	the society is only Allah who
	could or could be feared and
	not other people, through which make
	make to non-fear but Allah (s.w)
	in the world.
	Also it make believers
	to work hard so as to receive
	good and, this is because the
	believer know that at at the end
	of a day would be payed by All
	h (s.w) through encourage him to
	work hard at the end of the
	day to be payed the goods
	from Allah (s.w).
	Also it make a
	believers to to waste time, this
	is because the believer know that is
	Allah (s.w) who payed here on the
	earth and day after here through
	which every time should be used
	correctly, so as to do every
	thing needed by Allah (s.w)
	hence not to waste time,
	Apart from that
	the belief in Allah Qadar it creat
	the good consequences and not
	only belief in Allah Qadar, even
	belief in the Book of Allah
	belief in Allah's messenger as well
	as belief in the day of judgment.

Extract 1.1 presents a sample of a response from a script of a candidate who discussed how a belief in Qadar makes the Muslim to be a strong believer.

However, some candidates had average performance in this question because they mixed practical values of Qadar with importance of Shahada. For example, they discussed that Qadar create a person away

from shirk and creates a man to be not a victim of Satan which in reality these values are the importance of Shahada to Muslims.

Further analysis showed that some candidates with poor performance discussed the unlimited power of Allah (s.w) over all the creatures instead of practical values of belief in Allah's Qadar. Extract 1.2 below indicates a sample of a poor performance of a candidate who provided the signs for life after death instead of discussing the practical values of belief in Allah (s.w).

Extract 1.2

	SECTION A
1.	<p>Qadar is the situation where by the people who believe that the existance of God. So, in Islam they are so many arguments which practical value of belief in Allah's through the Qadars among them are the following reasons:-</p> <p>Firstly: The existance of here after. The here after is not impossible in the life to day. So, through qadar the Allah (sw) show two ways true and false. example the the Uzar and his donkey. (2: 259)</p> <p>Secondly: The man of Qah-pi in the cave. This is the argument about the practical values of belief in the Qadar through Allah (sw). So, when Qah-pi slept the cave Allah (sw) who get the angel.</p> <p>Thirdly: The existance of the life after death. All people who income in the country, so life after death is the must when the welcomed the Allah (sw).</p> <p>Fourthly: The existance of sleeping and work up in the society. Through the existance of sleep and work up is the one among the arguments to the practical value of belief in the Qadar because when people like sleep who problem every day.</p> <p>Lastly: The existance of the afternoon and night. Through the Qadar Allah (sw) are the give side Allah (sw) who not sleep and work up in the day up day. So this argument is the practical values of belief</p>

	of in Allah's Qadar.
	In addition: Existence of fire and (popo)
	This ways how to put this belief the exis
	tance of Qadar when the time significance
	and to avoid the problem like false in the
	Islam of day.
	By above explanation that is
	the trues when say, that in belief Allah
	(sw) they are so many argument which practical
	value of belief in Allah (sw) about the Qadar.

Extract 1.2 presents a sample of a response from a script of a candidate who provided signs for life after death instead of the practical values of belief in Allah's Qadar.

3.1.2 Question 2: The Believe in Allah (s.w) and it's Implication

In this question the candidates were required to refute the ideas of dogmatism in believing in Allah (s.w) by providing six arguments. This question was attempted by 66.7 percent of all the candidates of which 33.7 percent scored from 12 to 19 marks, 32.3 percent scored from 7 to 11.5 marks, 34 percent scored from 0 to 6.5 marks, among them 6.4 percent scored a 0 mark. Generally, the performance of the question was good since many candidates' (66%) scored from 7 to 19 marks. Figure 2 below shows the performance of the candidates in percentage.

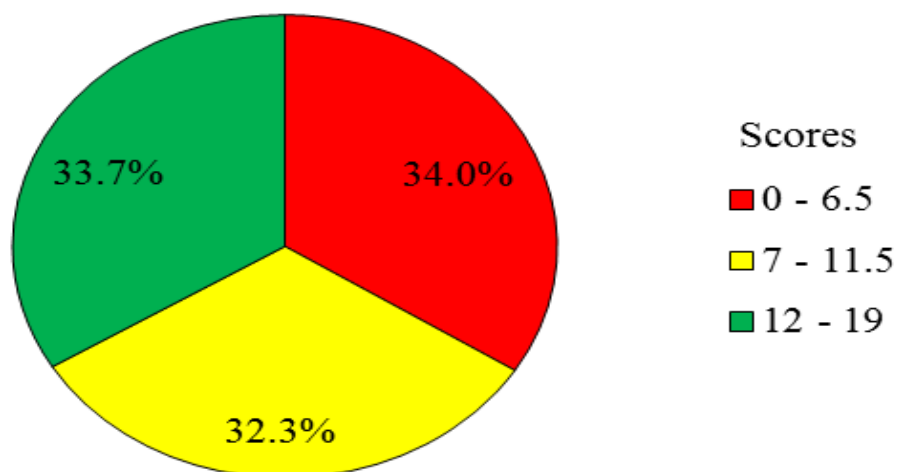


Figure 3: Shows the performance of candidates in percentage

The candidates who scored high marks in this question were able to refute the idea of dogmatism in the believing in Allah by giving six arguments that there is no dogmatism in Islam. The argument which

was given by most of these candidates are: *the advent of the Prophets; they were given signs to prove the existence of Allah; mankind has been given mechanism for purpose of acquiring knowledge; the first and foremost thing to be given to mankind was education; those discussing the question of Allah (s.w) without knowledge are condemned in the sight of Qur'an and the meaning of the word Iman.* Extract 2.1 below is a sample of a response from a script of a candidate who performed well by delivering points with vivid examples.

Extract 2.1

2.	Dis-believers & says that believing in Allah is dogmatism, and they said that not because they want to understand but to refusal totally believe in God, this argument has limitation through the following reasons :-
	Advent of prophets. Allah (sw) sent about 124,000 prophets in different communities and different period of time, and those prophets came to declared they were messenger of Allah and brought to & preach His sovereignty.
	Prophets were giving signs. All prophets were given signs by Allah (sw) in order the people to believe them example, prophets Muhammad (SAW) his miracle was Qur-an, prophet Mosease (AS) his joy become big snake and prophet Jesus to bring back the life to dead one. Hence this reason show the existance of Allah (sw).
	Basic use of faculties. Human being bestowed many faculties such as eye, ears, mind so through this faculties the human being can understand God by observation and experiment.
	Qur-an attack great importance of knowledge. ^{search} Knowledge is a first revelation revealed ^{to prophet} Muhammad (SAW) because through knowledge the human being ^{can} know Allah through observation and experimentation and then to understand His sovereignty

2	Allah rebukes those who are disputes about Him without knowledge. Allah (sw) does not satisfied to persons who disputes Him for use logic or even dogma, so if person not have education and disputes ^{if don't no} about Him its better for them to keep silence until they have knowledge. This reason are refute the ideas of dogmatism in the believing in Allah (sw).
	The meaning of world imaans. This world means is a arabic words which means to believe in Allah in hundred percent. Hence if the person say "I am muslim" which means he believe in what he believe, so through this meaning of imaans show clear the existance of Allah (sw).
	In conclusively, the explanation above show the Ideas of dogmatism in the believing in Allah (sw) and its limitation got many limitation, hence its true that Allah in the universe there is Allah who created everything..

Extract 2.1 presents a sample of response from a script of a candidate who refuted the idea of dogmatism in believing in Allah by giving six arguments

Further analysis shows that, the candidates with average performance mixed correct with incorrect arguments which resulted in misunderstanding of the question. They explained the benefits of believing in Allah (s.w) together with the idea of dogmatism.

The candidates (27.6%) who scored low marks failed to provide enough arguments on ideas of dogmatism in believing in Allah (s.w). Moreover, the candidates who scored 0 mark did not meet the

requirements of the question. These candidates refuted the argument raised by disbelievers in denying the existence of Allah simply because He is not perceivable. Yet, others used signs from history of life of man to prove the existence of Allah as arguments to refute the ideas of dogmatism in believing in Allah (s.w). Extract 2.2 below shows a sample of a response from a script of a candidate which indicates weak performance.

Extract 2.2

2	Believing in Allah is not a dogmatism simply because, in believing Allah different important inputs are obtained in the societies. So these benefits nullifies the points of dogmatism to be untrue. The benefits of people to believe in Allah in themselves and in the societies societies are as the following -
	Promote Justice: As people believe in god will follow all principles of god, and always the principles of god is promotion of justice to the people. The society will be tranquil due to the observation of the people justice. But if people will not or are not believing in Allah no justice will be observed in the societies.
	Reduce Crimes: Through believing in Allah people will be good people as their god they believe told them that not to do any kind of crimes and any one who does so will be thrown into the hell fire in the day of the resurrection.
	Promote Unity: Since All people that believe in Allah are together and ready to do anything for the sake of Allah and Islam. This produce unit and good fighters to fight against any enemy arising to them.

2	<p>Promote peace and tranquility: As people believed in Allah can not commit any kind of injustice and crimes, then the society will be good due to the people to believe in Allah. Believing in Allah makes the people to follow those thing Allah wanted to be done and stop wanted to be stopped.</p> <p>Promote equality: Those people who believe in Allah are warned not to discriminate others or themselves from others, this build equality in the society and the people will live comfortable life than ever before, so people who believes in Allah are the peace maker on the surface of the earth.</p> <p>Promote patience and tolerance: This is due to the fact that people who believes in god are also people who follows what god wants to be done, and any hardship should be tolerated as Allah taught people to be patient in the Quran through praying and waiting.</p> <p>So believing in Allah is not dogma as the society and oneself gets benefits. No peace will be achieved if god won't be believed, power/gods crimes rise due to the people to be far away from god and it will be so until they change.</p>
---	--

Extract 2.2 presents a sample of a response from a script of a candidate who explained the benefits of believing in Allah (s.w) like promote unit, peace and tranquillity, patience, and justice and reduces crimes, instead of refuting the ideas of dogmatism in believing in Allah (s.w).

3.1.3 Question 3: The Six Pillars of Faith

In this question the candidates were required to show five weaknesses of the argument raised by disbelievers in denying hereafter. This question was answered by 54.3 percent of all the candidates, of which 13.6 percent scored from 12 to 18.5 marks, 24.5 percent scored from 7 to 11.5 marks, 61.9 percent scored from 0 to 6.5 marks, among them 4.4 percent scored 0 mark. Generally, the performance of the question was average. Figure 3 below shows the analysis of candidates' performance which indicates average performance.

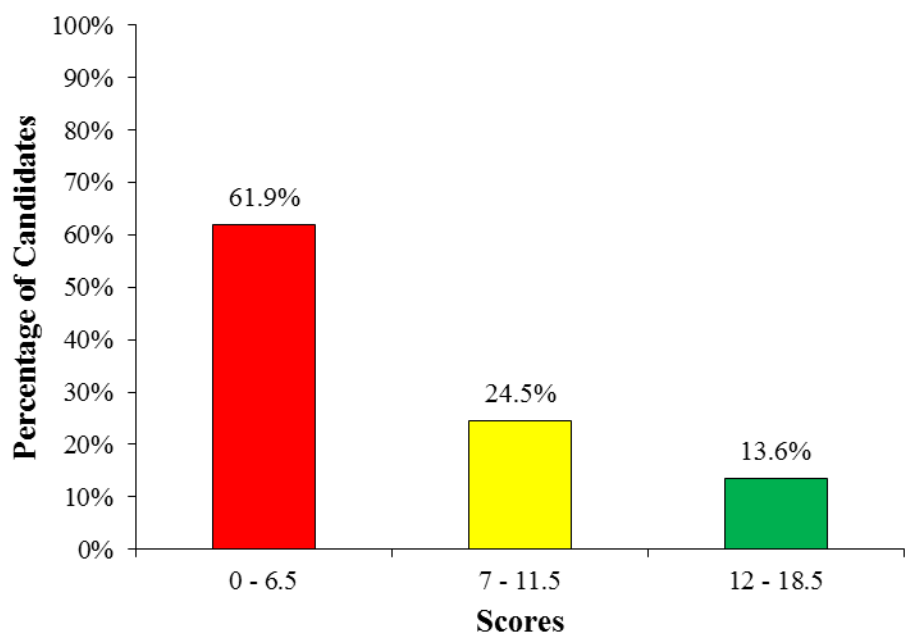


Figure 3: Shows the performance of candidates in percentage

The analysis shows that very few candidates (13.6%) performed well in this question as they scored high marks. The majority of candidates were able to provide weaknesses like: *no possibility of giving life to decomposed body and dry bone;*, *bring back to life our forefathers;* *considering death to be determined by time and space not Allah's command and love of this world.* Extract 3.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 3.1

3.	<p>Hereafter is the life where by everyone in this world must attend it. This is the life after death where by a someone's days to live in this world must be cut off and then the continuation of his life after his death.</p> <p>But this notion is denied by disbelievers. They not believe on the here after by promoting different's arguments. The followings are the weakness of the arguments which were raised by disbelievers in denying here after;</p> <p>There is no one from ancestors who come back. The disbelievers in denying here after they argue that, there is no one from their ancestors who come back. Their notion is criticised as by using different's reference as</p> <p>There is the youth of the cave who slept about 309 years and rised up as a miracle to show that there is a life after death.</p> <p>The occidence of the uzar and his donkey as a sign to show the life after death where by he was slept about 100 years and then rised up.</p> <p>Death is determined by time and not Allah's command; On the other side, in denying here after the disbelievers argue that always death is determined by time and not Allah's command. But this notion is criticised as</p> <p>There is no one who know at what time he/she is going to die. In this world people are die at different time and there is no one who is know at what time or day he/she is going to die.</p>
----	--

Death is the Allah's. w. y promise, so every one in this world must die.

There is no possibility for one to be raised after decomposed bones; On the other side, the disbelievers argue that, it is impossible for one to be raised after decomposed bones.

This notion it has a weakness and criticised as

At first man was created from nothing; That means he was not know as he was created Allah's. w. y want them to be created and they was created. So, it is possible for them to be raised after decomposed.

Man know one form of creation as the real source is Adam (a. s. y) and he is going to rise up after decomposed.

They love material things in this world; and from that, the disbelievers they love material things in this world thus why they pretend to disbelieve. But Allah's. w. y caution us by told

"There hereafter is better than the material things"

(So, the here after is possible even if they deny it.

They want prophet (s. a. w. y) to use miracles in order for them to accept; But prophet (s. a. w. y) do not showed them miracles in order to prove it, but it he use the different signs from the universe in order to make sense for them to accept the life after death. For example;

	signs from the universe, signs in the history of
	man, signs in the life of the prophets, signs in
	teachings of prophets and the like.
	Generally; The life after death is inevitable
	in order to establish justice, to punish those
	who commit injustice to others, to show the
	right path to follow and also to reward
	those who did good and punish those who
	did wrong.

Extract 3.1 is a sample of a response from a script of a candidate who showed five weaknesses of the argument raised by disbeliever in denying hereafter.

Further analysis shows that, the candidates with average performance showed less than five weaknesses of the arguments raised by disbelievers in denying hereafter. Some candidates showed arguments raised by disbelievers and left the weaknesses.

In addition, candidates with low performance explained the reasons on the life after death instead of weaknesses of the arguments raised by disbelievers in denying hereafter. Extract 3.2 below presents a sample of a response from a script of a candidate who performed poorly in this question.

Extract 3.2

3.	Hereafter is the life after death that separate from the body and soul, that day dis believe always don't argue that because they love the life of the universe. The following are the weakness of the arguments raised by disbelievers in denying hereafter:-
	To fulfill the promise; The life after death is inevitable because Allah promise to fulfill the promise that all people pay for their done in the world, Allah promise his Creation that there is a life after death and every Creation Complete his/her promise.
	To Complete debt; Allah make promise to Complete promise for and debt for his Creature there for he make the life after death in order to Complete his debt.
	To clear problem; There are alot of problem that are un able to find his solution but Allah promise his Creation to Complete his promise to clear the problem of the people that why Allah (sw) make the life after death.
	To reward good deeds; Allah (sw) promise his believe Creation that he will pay them paradise and good reward to high paradise for their good action when they was in the world / universe.

	To pay the wrong does; The wrong
	does person also pay for their action because
	they think that there is no one like them
	but Allah (sw) better then them and they
	paying for their wrong does in the world-
	Allah (sw) promise them that they were in the
	large hell of jahannam
	In conclusion; The above are
	the five weakness of the argument raised by
	disbeliever in denying hereafter, without the day
	of judgment human kind is going to fight
	each other by not considering the existance of
	God Creator.

Extract 3.2 presents a sample of a response from a script of a candidate who explained the reasons on the life after death instead of weaknesses of the arguments raised by disbelievers in denying hereafter.

3.2 SECTION B: FIQH

3.2.1 Question 4: Islamic Family Laws

In this question the candidates were required to analyse six drawbacks towards better implementation of polygamy to the Tanzania Muslims. The question was answered by 64 percent of all the candidates, of which 21 percent scored from 11 to 19 marks, 22.9 percent scored from 7 to 11.5 marks, 56.1 percent scored from 0 to 6.5 marks among whom, 4.1 percent scored a 0 mark. Figure 4 below shows the analysis of candidates' performance in percentage which indicates average performance in this question.

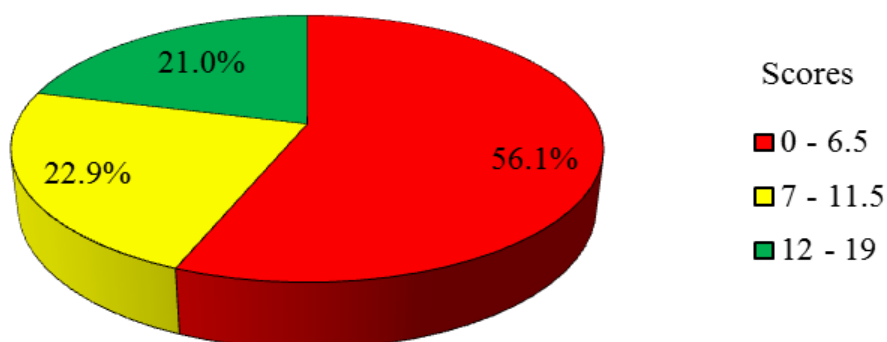


Figure 4: Shows the performance of candidates in percentage

The candidates who scored high marks were able to analyse six drawbacks towards better implementation of polygamy to the Tanzania Muslims. These candidates (21%) explained challenges facing better implementation of polygamy for Tanzania Muslims and they suggested solutions for these challenges. The drawbacks of polygamy given by many candidates were: *western propaganda, men perform as a punishment to their wives, as show off to other people; wrong attitude of women and failure to observe their responsibilities for their husband*. Extract 4.1 below is a sample of relative response from a script of a candidate who performed well in this question.

Extract 4.1

Polygamy is the system where by man married more than one wife. Qur'an and prophet Muhammad (SAW) allowed polygamy if man can do justice to all his wives also posses means to manage all of them their normal needs such as food, clothes and shealter as well as has strong sexual desire to satisfy all of them (4:3). Instead of performed polygamy has got different draw-backs of it. They are?

Western propegranda: Dis beloverers destroying the ethics of muslims especia-ly woman and encourages them to arg-ue the Law of Allah (4:3) **Example** They argue that polygamy is a form of exploiting a women even a source of HIV/AIDS spreading from husband to his wives. This propegranda draw-back the implementation of polygamy to the Tanzania muslims because woman deny to be mani-

-ed as the second or third or fourth wife.
• Men performing polygamy as a punishment for their formal wife? Some muslims lack knowledge about polygamy and they perform polygamy to punish their formal wife if a wife does not respect his husband. Example some men increase second wife to punish his formal wife if she does not like the relative of his husband.

Some men performing polygamy for showing off? They want people to realise them as gentlemen, pure man, who have four or three or two wives even than they can not full fil their obligation. Example some men performing polygamy so as to titled captain or knowing by their society and praised.

Woman fail to understand their responsibilities to their husbands? Some women fail to complete and implement their duties to their husbands when they get news that their husbands ^{have} increased other woman. Example some women deny make to make marriage act, cooking washing their husband clothes because their husbands increase another women all duties fall to a new wife.

Failure of men to observe their obligation in polygamy? Some men break the Allah's law in polygamy. Their obligation is to do justice, treat equally all wives

spend equal time to all their wives even
 -n visiting all of them in the mornings
 and implement their rights to all of the
 -m. Some men do not complete these
 obligation at the result they cause
 mis understanding in their marriage.
 Example: Some men based on one wife
 and forget others who also need him.
 Wrong attitude of women? Many
 women deny polygamy because they
 believe that increasing a new wife
 is a isolation, humiliation even arroga-
 -nt to husband. Example Women believe
 that they will lack value to their
 husband when they will increase and
 their wife.
 Muslims should return well to their
 Islamic teaching and learn how the poly-
 -gamy prevent social from immorality,
 do justice on both wives, widows and
 orphans in order to implement polygam-
 -y properly and eradicate wrong
 beliefs about polygamy.

Extract 4.1 presents a sample of a response from a script of a candidate who analysed six drawbacks towards better implementation of polygamy to the Tanzania Muslim.

The candidates with average performance failed to exhaust all six drawbacks towards better implementation of polygamy to the Tanzania Muslims as they explained less than six drawbacks. Other candidates mentioned drawbacks without any satisfactory explanations.

The candidates who scored low marks explained the importance of implementation of polygamy, such as: *it reduces the spread of*

diseases; reduces illegal children, reduce adultery, maintain equality, bring respect and create responsibility. Since these are justifications for polygamy and not drawbacks, these candidates answered a question which they were not asked. Extract 4.2 below shows a sample of a response which indicates weak performance.

Extract 4.2

4	<p>polygam</p> <p>polygamy, This is the situation where by the man has more than one wives. Also polygamy in the Muslim people is allowed because the man has allowed to marry more than one women or wives. Also the men in Islam state and law is allowed to marry more than one women or wives.</p> <p>The following are the better implementation of polygamy to the Tanzania Muslims.</p> <p>It can reduce the spread of disease, also this are the better implementation of polygamy to the Tanzania Muslims. Because polygamy reduce to the spread of diseases to the Muslim people in Tanzania.</p> <p>Also polygamy it lead to reduce street^{illegal} children. Because for example the widows also make the children to be in the good way and life also it make people to be obedience also it lead to the reduce of street children to the people, also this are the draw back towards better implementation of polygamy to the Tanzania Muslims.</p>
---	---

4	<p>It lead^{to maintain} the respect and responsibility among the people (Muslim people) also this are the better implementation of polygamy to the Tanzania Muslim people, also polygamy it lead to the respect among the Muslim people, also this are the better implementation of polygamy to the Tanzania Muslim.</p> <p>It lead to reduce Zina, also the polygamy it lead to reduce Zina to the people, because many women were married also also the Muslim man were allowed to marry more than one women, also this are the implementation of polygamy to the Tanzania Muslim.</p> <p>It lead to maintain equality among the Muslim people. Because the men were allowed to marry more than one women also it lead allow men to be equality also this are the better implementation of polygamy to the Tanzania Muslim.</p> <p>It lead to change the life of the people (Muslim people) also polygamy it lead to change the life of the people. Because the widow were married and the prostituted people also were married also it lead to change the life of people. Also this are the implementation of polygamy to the Tanzania Muslim.</p> <p>There are of the better implementation of polygamy to the Tanzania Muslim, Because polygamy is important to the people because it lead to reduce risk behaviour among the Muslim people and it maintains respect and also equality among the Muslim people.</p>
---	---

Extract 4.2 indicates a sample of a response from a script of a candidate who explained the importance of polygamy instead of drawbacks towards better implementation of polygamy to the Tanzania Muslims.

3.2.2 Question 5: The Five Fundamentals of Islam

In this question, the candidates were required to evaluate six practical values of prayer to the contemporary Muslims. This was among the questions which was answered by majority of the candidates as 91.2 percent of the candidates attempted it, whereby 55.8 percent scored from 12 to 19.5 marks, 31.3 percent scored from 7 to 11.5 marks, 12.9 percent scored from 0 to 6.5 marks among whom, 0.7 percent scored a 0 mark out of the 20 allotted marks. Generally, the performance of the candidates who attempted this question was good. Figure 3 below presents the performance of the candidates in percentage.

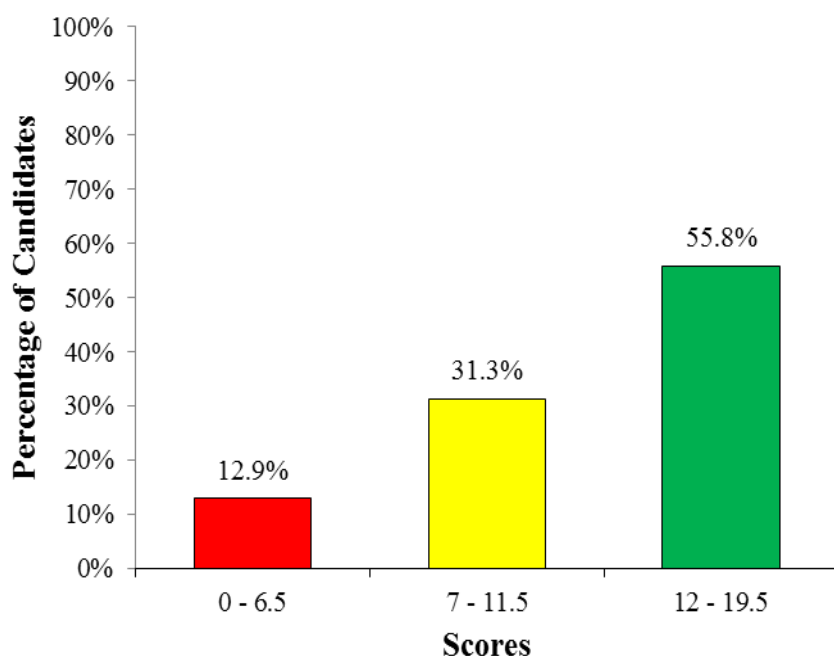


Figure 5: Shows the performance of candidates in percentage

The candidates who scored high marks were able to evaluate six practical values of prayer to the contemporary Muslims. Most of these candidates gave the correct answer together with impressive explanations. The values of prayer evaluated by these candidates were: *teaches cleanliness and purity; teaches Allah's sovereignty; creates sense of God consciousness; is the foundation of social organization of Muslim community; imbibes patience and perseverance to the Muslims and it inculcates a sense of fraternity or Muslim brotherhood and equality*. Extract 5.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 5.1

5. Prayer is among the five fundamental of Islam. After the kalimah shahada then the second fundamental is to stand for prayers. Then it comes to be the act of zakat and the act of fasting and the last is the going to pilgrimage for those who have money to go or who have the big wealth ~~after~~ this are the ways that the people become the true muslim. When one does all of this he like is promised to enter at the paradise since they are the ways that all the muslims are supposed to live.

The following are the practical value of the prayer to the contemporary muslim

To make the sovereignty to Allah, this is by the act of the adhara which makes the muslims to be loving Allah (and when one hear the Adhara then does as the way that the prophet has taught us that is to make the du'a that the prophet says that when the adhara is being given the the person should say as the one who gives the adhara says except when they says 'come to the winning (falah)' here a person will say 'la hawla wala quwata illa billah' (Nothing big is to happen ~~except~~ except it is for the side of Allah (sw)) Therefore the people build love between them and therefore it becomes very easy for the people to be the oneness.

Purifies man's soul clothes and garments ~~thru~~ through the swatah one purifies his soul by being a good person and hence leaves the evils away. This evils includes the ringing of the music and making other bad things. Therefore when one does things under the presence of Allah he like becomes a pure person. When one takes the abstin he like becomes very clean since it is a very strictly law that one must not enter in prayer while he like is not clean therefore it influences the cleanliness of the people. Also it makes the people to follow the Hadith of the prophet Muhammad (sw) that it is

5. sunnah that when one goes for prayers he/she should clean his/her mouth this makes the people garments to be clean. This is because when the people stay for prayers it is not good that you be a person to be dirty since it makes the person who is next to you to be very bored and therefore one must clean his/her clothes and body before praying.

It creates a sense of duty and time, through the five prayers which includes the subh, dhuhr, maghrib, isha and a person when he/she is used to the performing of the all prayers this makes the person to create him/herself a sense of duty and hence the person becomes very active on measuring his/her time. When one undergoes to the various prayers and it is near the time of prayer then it becomes very sensitive for the person since it has made a person to be of more and very active. That's why every muslim who performs the five prayers is very used to the habit that he/she is very used to the time of prayer for that when it reaches the time for prayers it is very easy for the person to be remembering and therefore easy to remember.

Makes one/people to be able to be choosing a leader. Through the act of prayers the people tend to be able to choose their leader as directed by the prophet that a good leader (that is a imam) must have the highest knowledge compared to other people, the leader should use the hadiths and sunnahs of the prophet Muhammad (saw) therefore he will always be different from other members of his community since he has greater characteristics compared to the other creatures. Therefore the act of prayers makes the people to be able to choose a good leader who has the good characteristic features that are as directed by the prophet Muhammad (saw). Therefore it is very easy since the people are used to the behaviours.

5	<p>Creates a god conscious person, since one becomes very easy for him/her to do the things that are right towards the way of Allah (swt), a god conscious person is the one who does all his/her things knowing that Allah (swt) sees him and he/she will be punished for what he/she has done bad. A god conscious person can never be a narrow minded since the person knows all the good things and the bad things that a person can not be doing and therefore it is very easy for a person to live under the operation laws of the creator Allah (swt). When one commits a sin he/she thinks that it is difficult for Allah (swt) to forgive him/her and to be accepted his/her sin.</p> <p>Create brother brotherhood between the people. When the people perform the prayers they tend to create unity among each other since during the time of prayer they act as the people of the same and therefore they tend to be as brothers. When the people make the straight line when they stand for prayers they tend to know each other since during the prayer time no one is greater than the other that all the people are equal and hence make the people to become like the brothers and hence creates unity among the people they tend to share the love and also tend to help each other without thinking who is who and hence it makes the people to become very close to each other.</p> <p>All in all the prayers also can be used as the way that people can solve their day to day problems this includes the conflicts that tend to be happening in our day to day life are to be solved in the mosque when the people tend to be praying. The prayers like sunnah makes one to be totally submissive to the will of Allah and therefore it creates a good relation among the people.</p>
---	---

Extract 5.1 shows a sample of a response from a script of a candidate who evaluated six practical values of prayer to the contemporary Muslims.

The candidates with average performance mixed values of prayer with some importance of other Islamic five fundamentals like fasting and pilgrimage. In addition, some candidates did not concur with instructions given as they evaluated less than six practical values of prayers.

Some candidates with low performance explained the reasons which made Muslims not attaining the objective of prayer, such as: *praying as fashion and not a part of worshipping Allah; misconception of praying among Muslims themselves and some had no any knowledge on the prayer.* Extract 5.2 below shows a sample of an answer from a script of a candidate which indicates weak performance.

Extract 5.2

5	To Evaluate a Practical values of Prayers to the Contemporary Muslim
	Prayer in Islam refers to the performing of the five Suhalat Per day and not only that but also to follow a Laws of Praying in Islam. It like a Stasa, time/Particular time and other D-Laws. But in Contemporary prayers have a lot of weakness of followers.
	Misconception of Praying among Muslim them selves like Some of them Praying only two rakkat to the Jamaa an like Suhalat Shuhur and other thus have for four Rakkats and other Misconception in Praying.
	People People Praying as fashion and not for the Part of Worship Allah (sw) also lead to the weakness and lead to the - make any effort to their Prays as a Muslim that Serious need a Paradise.
	Most of them there are know the aim of Praying and why people pray also another thing that can Make for most of the them to pray longly and Make in a - Challenges of Praying.
	Also Most of them havnt any knowledge about the Praying like they dont know any Dua can recet when pray like Shahadatin Ayyahul so as Most know I have a knowledge be before praying as another thing can Make people in longly way.
	Also another group pray from the influence of other people like their friends and their Parents and not from the

	Exter. internal influence from them selves this
	lead to them to Pray as long as longly and
	being in Mistake.
	Most of Muslim they not ready to fit
	live in Islamic life style especially Youth such
	as Most of them follow the western culture
	and negregate a Islamic culture lead to the
	being in Mistake in their prayers and -
	being longly to the prayers.
	In conclude that as Muslim must
	be ready to live as Muslim life style not
	only that but also to search for education
	and gain a knowledge as Muslim for the
	aim of to safeguard our religion also must be
	Serious to the Islamic matters. because
	Contemporary Muslim can't compare to the -
	Muslim that live during the Prophet era.
	Must unite our self and implement our
	Self Love.

Extract 5.2 presents a sample of a response from a script of a candidate who explained why Muslims are not attaining the objective of prayer instead of evaluating six practical values of the prayer to the contemporary Muslims.

3.2.3 Question 6: Islamic Legal Science and Criminal Law

This question required the candidates to explain six evils of adultery in Islamic point of view. The question was attempted by 53.6 percent of the candidates, whereby 36.1 percent scored from 12 to 18.5 marks, 35.3 percent scored from 7 to 11.5 marks, 28.6 percent scored from 0 to 6.5 marks among whom 7.5 percent scored a 0 mark. The general

performance of the question was good as 71.4 percent of the candidates scored from 7 to 18.5. Figure 6 below presents the performance of the candidates in this question.

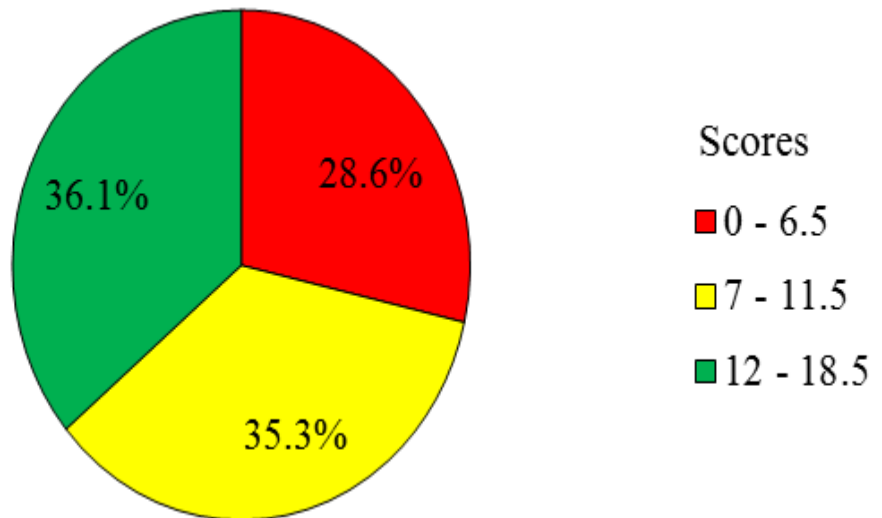


Figure 6: Shows the performance of candidates in percentage

The candidates who scored high marks elaborated the evils of adultery in Islamic point of view. Evils which explained by many candidates were: *spread of fatal diseases; fatherless children; disturbances in homes and families; it brings poverty and famine since there is wastage of resources; fall of dignity and respect of human being; the combination of all evil qualities and life span is reduced.* Extract 6.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 6.1

6.	<p>Adultery is the process in which one in the marriage out to go out without the values in Islam. The six evils of adultery in Islamic point of view are follows:</p> <p>Firstly, Adultery lead diseases like HIV/AIDS, gonorrhoea and others. This is the one among of the evils of adultery in Islamic point of view because this way lead to go out the marriage which have doing this process another women in the societies.</p> <p>Secondly, Adultery lead the fatherless children. This is another evils of adultery in Islamic point because the people lead their children to empty the right in the Communities. This right have influence through right to be inherit, right to get education, right to get good need in their life like clothes, shelter and food.</p> <p>In addition, Adultery lead disturbance of children in our societies, family and Community. This evil lead the child to put in our hindering environment. For instance the child don't know of father birth and to lead to different between his/her self and another childrens.</p> <p>More over, Adultery lead poverty in the societies. This evils have through increasing of fatherless children do not to afford his/her need. So the family of women's has to right to take the duties with their proving your life.</p>
----	---

G. Also, Adultery lead the conflict in the family. this evils rise according to the family who create conflict in the marriage. for that, the end of this adultery lead to conflict and the women to claim divorce or man to divorce.

lastly, Adultery lead to separation of family. this way are rise between man and women in the marriage and to remove the relationship between man and women's of family trees. this evil lead to childrens who get the problem in our societies.

For that in Islamic point of view the evils of adultery lead the effect especially in children because these children lead to in our group of evils for instance bad behaviour, drug abuse, the thief and others.

Extract 6.1 presents a sample of a response from a script of a candidate who explained well six evils of adultery in Islamic point of view.

The candidates (19.7%) who scored averagely mixed evils of adultery with ways of preventing Muslims from committing adultery such as to stay away from a different sex, to avoid taking alcohol and women are supposed to cover their bodies. This misconception of the question made them to lose some marks.

Further analysis showed the candidates who scored low marks explained how Muslims can be prevented from practising prostitution. In addition, other candidates explained punishments proclaimed by Islamic legal science and criminal law for those who commit the sin of adultery like: to be stoned to death and stripped/caned one hundred sticks which were not the correct answers. Extract 6.2 below is a

sample of a response from a script of a candidate who performed poorly in this question.

Extract 6.2

68	<p>The Islamic adultery this is principal establish by the Muslim in order to protect the Islamic ummah. The Islamic adulter is establish due to the different purpose because there before this law there are some even which which done by muslim. The following is the adultery in Islam</p> <p>Don't display the body</p> <p>The Islamic law does not want the male or female to display the body in the society because when display the body it influence the other to creat bad opinion</p> <p>The women must be to cover the clo clothes all body except face. The the whole part of the body of woman it attract the man so that in order to avoid that problem must be the body to cover with hijab</p> <p>The women avoid the to talk with high vois. Because when the woman talk with high vois it influence to attract the man so that in order to avoid this the women must be talk with deep vois in order to avoid shubuh</p> <p>The Avoid to take alcohol. The Islamic law does not want people to drink the alcohol because the alcohol it facilitate the memory to destroy so that the</p>
----	---

70	Islamic law avoid alcohol in order
6	to be the mental profit
	Don't stay together two sex
	male and female. The Islamic law avoid
	the people to stay together because
	the male and female stay together
	as it encourage one to approach the
	other so that it facilitate to do
	the evils
	Take harari. The Islamic
	law avoid the people to take
	the things which is no the wealth
	so that the Islamic law avoid that
	problem in order to protect the wealth
	of the muslim
	Although the Islamic
	adultery is very important in the
	society it help to maintain and
	fall the rule and regulation of
	Allah and also remove evils

Extract 6.2 indicates a sample of a response from a script of a candidate who explained ways to avoid adultery instead of evils of adultery in Islamic point of view.

3.2.4 Question 7: Rationale of Islam and Concept of Worship

This question required the candidates to analyse three levels of misconception of worship and to correct them, as said by Prophet: "Islam is built on five fundamentals". The question was omitted by many candidates as only 37.1 percent of the candidates attempted it. In this regard, 19.2 percent scored from 12 to 16.5 marks, 43.6 percent scored from 7 to 11.5 marks, 37.2 percent scored from 0 to 6.5 marks among whom 8.3 percent scored a 0 mark. The general performance of the question was good because the performance of the candidates who scored from 7 marks and above was 62.8 percent. Graphical presentation of candidates' performance is given in Figure 7 below.

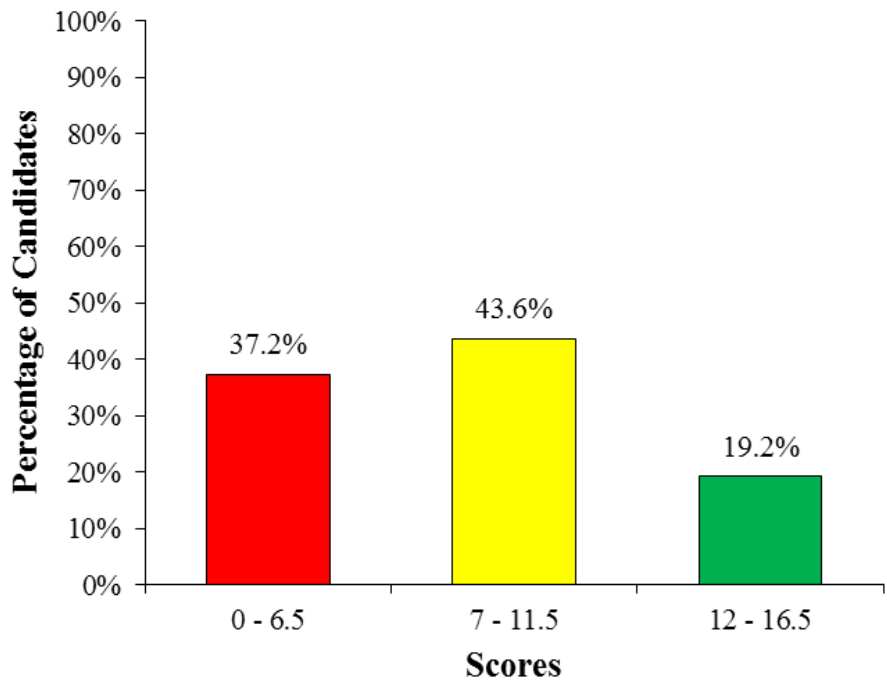


Figure 7: Shows the performance of candidates in percentage

The analysis of the candidates' performance shows that the candidates who scored high marks analysed three level of misconception of worship and corrected them. These candidates analysed misconceptions such as: *Islam is built on five fundamental; worship is for wash out the sins* and *worship is an institution it may be changed and modified in accordance to the self-interest and change in the same condition*. Through this misconception, candidates tried to correct them by explaining the meaning of the word Ibada (worship). However, their marks ranged from 7 to 16.5 depending on the clarity of their explanations and ability to meet the required number of misconceptions and to the extent on which these misconceptions has been corrected. Extract 7.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 7.1

7	<p>Worship (Ibadat) it come from the word "ABD" means slave, thus all human being are slaves of Allah (s.w). thus worship is the all good deeds that are accepted in accordance to Islamic rules example sleeping, walking, eating, kissing a baby etc. Then, the following are the misconception of worship and it's correction.</p> <p>First level of misconception is "Islam is built on only five fundamentals" It is true that Islam is built on five fundamentals but people they are misconcept by considering that if they complete practicing only five fundamentals of Islam it'll be enough and nothing to add, but the truth is that there are so many things apart from five fundamentals of Islam that muslim he must to know and practice in order to establish it's religion (Islam), example fighting with kufar (jihad) in order to establish Islamic state. Thus as a true muslim he must not engaging only in the five pillars of Islam but also there are alot of thing that he's supposed to do for it's religion.</p> <p>Second level of misconception is "Worship (IBADAT) is for wash out the sins" - Allah (s.w) forgive those who truly need for forgiveness and they promise to never repeat those sins again, thus, those who think worship is for wash out their sins that not true because due to that fact people are engaging into bad behaviours and evils for depending when they go into the Ibadat (worship) their sin will be washed out. Thus, there are rules and commitment of seeking forgiveness to Allah (s.w) and not only worship will wash out our sins,</p> <p>Third level of misconception is "Worship is a institution It may be changed and modified in accordance to the self interest and change in some condition". All worship (IBADAT) are well taughted taught by prophet Muhamad</p>
---	--

	peace be upon him, thus there is nothing to add nothing
	to remove from his teaching, and it was reported that,
	the prophet Muhammad peace be upon him said "Innovation
	is astray, lead to the hell" thus into the Islam everything
	is well completed, there is nothing to add.
	Therefore the following are the five fundamental
	of Islam and their practical value: Shahada, Swalat,
	Fasting, Zakat and Hija, and its practical values are
	create good concious person, Equality, peace, tranquility and
	It create sense of responsibility, and Time management.

Extract 7.1 presents a sample of response from a script of a candidate who analysed three levels of misconception of worship and corrected them.

On the other hand, the candidates with average performance mentioned all three misconceptions of worship without explanations. Yet, there were some candidates who exhausted all three misconceptions of warship with explanations but failed to correct these misconceptions which led them to lose some marks.

The candidates with low performance did not comply with the instruction given. Some of them explained five fundamentals of Islam. Yet, some of them described the importance of worship to the Muslims. However, some candidates had problem in using English language in their explanations and therefore, used Swahili language to express their ideas. Extract 7.2 below is an example of response from a script of a candidate with weak performance in this question.

Extract 7.2

7.	<p>The following are the fundamentals of Islam show under:-</p> <p>Firstly, Shahada: The Shahada is the first of fundamental of Islam. Every muslim must be to protect shahada because shahada is the identity of Islam. the different of Muslim and cristian to shahada.</p> <p>Secondly, Kusimamisha swala: Every muslim must be to incourage swalat because swalat is the important to Every muslim. Swalat it improve muslim to incourage in the heart.</p> <p>Thirdly, To improve Zakkat: The people Zakkat is the important for every day life. Any muslim must be improve Zakkan in every year for day life.</p> <p>Fourthly, Swaumu: Every muslim are equal so that all muslim should be improve every Ramadhan must be all muslim to improve because swaumu it improve all muslim are equal is the different matters in the society or in the Country.</p> <p>Fifthly, Hijja: Hijja is the important of muslim because hijja to increese every muslim to equal. So Hijja is the important to every muslim is the day life. Hijja creat people go to the Peponi.</p> <p>From the above point show that the fundamentals and worship and currect them of misconception of worship. So Every muslim must be to improve worship is the every day life. So that every muslim to security this fundamentals of Islam in the Countries.</p>
----	---

Extract 7.2 presents a sample of a response from a script of a candidate who explained five fundamentals of Islam instead of analysing three levels of misconceptions of worship. The candidate also used Swahili words like “shahada” and “kusimamisha swala” in the explantion.

3.2.5 Question 8: Islamic Ways of Life

In this question the candidates were required to assess seven forms of trade and transactions which are outlawed in Islam. The question was answered by 45.8 percent of the candidate whereby 64.4 percent scored from 12 to 19.5 marks, 23.9 percent scored from 7 to 11.5 marks, 11.7 percent scored from 0 to 6.5 marks among whom 1.8 percent scored a 0 mark. The general performance of the question was good because the performance of the candidates who scored from 7 marks and above was 88.3 percent. Figure 8 below shows the analysis of data on performance of candidates in percentage.

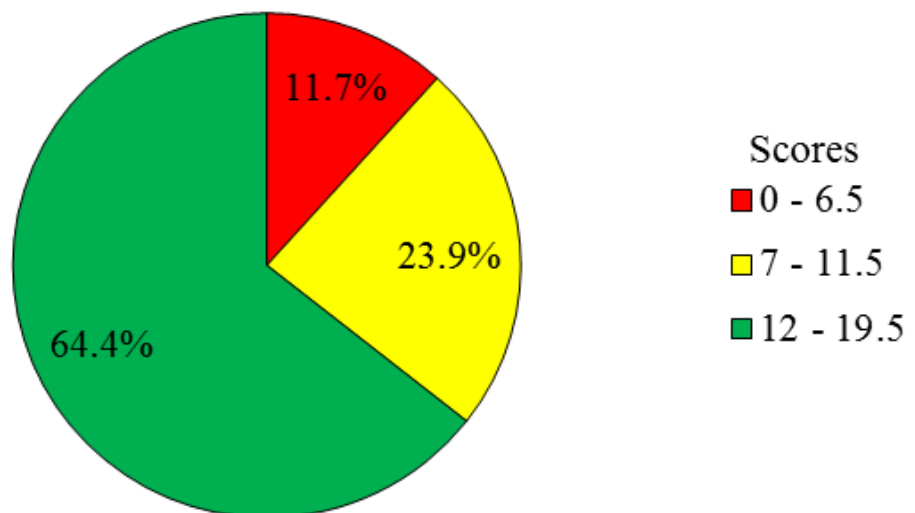


Figure 8: shows the performance of candidates in percentage

The candidates who scored high marks were able to explain forms of trade and transactions which are unlawful (haram) and Muslims are not allowed by Islamic law to conduct them. The forms of trade and transactions explained by these candidates were: *selling of haram (unlawful) goods; selling unknown commodity or uncertainty; price manipulation; hoarding; income arising out of prostitution; interference in the free-market; exploitation and fraud; frequent swearing; buying stolen property; the prohibition of interests (Ar-Riba) and sale for differed payment (Hawalalah)*. However their marks ranged from 12 to 19.5 depending on the clarity of their explanations and ability to meet the required forms of trade and transactions which are unlawful (haram) and Muslims are not allowed by Islamic law to

conduct them. Extract 8.1 below is a sample of a response from a script of a candidate who performed well in this question.

Extract 8.1

8.	Trade is the process of exchanging of commodities with commodities, commodities with money by two different people by an agreement they made to each other. In Islam there are trade and transactions which are forbidden to muslim and others are allowed. The forms of trade and transactions which are outlawed in Islam are :-
	Selling of haraam ; In Islam selling of haraam things such as idols, blood etc are outlawed. Therefore a muslim should make sure when he establish any trade he/she has to make sure it allowed in Islam so as to be favoured by Allah (s.w).
	Selling unknown commodities ; The unknown commodities such as fish in the water, bird on air etc. When a person sells his/her commodities which did not caught it yet, sells by looking at air or water, the trade is considered illegal in Islam. So, muslims have to make sure they catch things first before sell it.
	Income arising from prostitution ; Prostitution is the situation where by a man or woman sells his/her body for different person people in order to get money for his/her life need. This is outlawed in Islam, a person should make sure find job in legal way and not by humiliate him/her self, that why that income are illegal

8 Hoarding; Is the situation where by a person hide commodities in preserved place. A seller sells bad things or outdated things while good things hide them in order to make bad ones to finish so as to bring out another one. This is outlawed in Islam.

Exploitation and fraud; Also in Islam to exploit someone is illegal according to the teaching of Islam. No cheating in Islam. Everyone should get cent for his/her own sweat but not through exploitation between man by man and fraud others.

Buying stolen properties; Any thing which a person will feel like it stolen somewhere, the buyer is not allowed to buy until it proved wrong. Example in the streets there a lot of drinkers who sells expensive things for small amount such as cell phones, earrings, gold chain etc. Muslims are not supposed to buy because it is outlawed.

Income arising from ribba; Any money from a person who gets a lot of profit than his/her buyers is not allowed in Islam. In Islam trade are consider to bring advantage for both buyers and sellers. So if a seller gets a lot of amount above that trade will consider illegal in Islam.

Therefore, In Islam trade and

8	transaction are made in order to benefit
	all the seller and buyer and not one
	among them, this shows how Islam care
	about muslims.

Extract 8.1 presents a sample of a response from a script of a candidate who assessed forms of trade and transactions which outlawed in Islam.

However, the candidates who scored average marks assessed less than seven forms of trade and transactions which outlawed in Islam. Since the points given by these candidates were not enough to answer the question as instructed, so they scored average marks.

The candidates who scored low mark misinterpreted the question. They explained the conditions of buying and selling of commodities, such as: *to give full measure and weight in justice; the hazard commodities; to cheat in trading and Pre-negotiation between seller and buyer.* Extract 8.2 below shows a sample of the answer which indicates weak performance.

Extract 8.2

8.	In islam are allowed to follow principle
	in Allah (sw). To asses form of trade and transa-
	ction which are outlawed in islam that followed:
	The seller and the buy are the council
	begone separete. It must be obey the law of Allah
	beper the separete it must be evidence to show that
	the promise of God than he continued the trade
	It is not ^{possible} possibility for muslim to selling
	any thing or to the last call for frinday prayer!
	It is not allowed the muslim to sell Gamkhina.

8 for the Friday prayer because the time is obidiate
the law of Allah (s.w).

To give full measure and weight in justice.
The muslim of trade it must be the weight in
justice the time the selling of trade because
the day of judgment her punishment from all
thing injustice.

The seller cheating is not possible for muslim.
The muslim are not allowed to sell any thing
we can really of cheating because in the islamic
law it must be performed the trade how can to
seller of buye.

The hargad selling are not possible: The
trade which can be done hargad are not allowe
d in the islamic law because Allah in Islamic
he keep the knowbede about every thing that
problem.

The is no possible for muslim to sell a
something which are not doubt with him. In islam
are not allowed in our trade to sell the trade
are not doubt because He get sins of Allah (s.w)
and then are punishment according to them.

There are no possible for muslim to sell
something unlawful: The muslim he wanted in our trade are
not allowed to sell trade unlawful like wine
and ether trade he do not accept of God.

According to explanation above these
are to show the form are of trade and transac-
tion which are outlawed in islam.

Extract 8.2 presents a sample of a response from a script of a candidate who explained obligations to be observed by a seller according to the Islamic law instead of assessing forms of trade and transactions which outlawed in Islam.

4.0 THE PERFORMANCE OF CANDIDATES IN DIFFERENT TOPICS

The analysis of the candidates' responses in each topic shows that the candidates had a good performance in the topic of *Islamic State in Madinah* (94%), *The Five Fundamentals of Islam* whereby (91.2%), *Islamic Way of Life* (88.3%), *Nations Mentioned in the Qur'an* (73.3%), *The Believe in Allah and its Implication* (66%), *The Islamic Family Laws* (64%) and lastly *Rationale of Islam and the Concept of Worship* (62.8%). The reasons which made the candidates to have good performance in these topics were understanding the demands of the questions and having knowledge of subject matters.

The candidates performed averagely in *Six Pillars of Faith* (58.2%), *Islamic Legal Science and Criminal Laws* (53.6%), *The Islamic State in Caliphate Era* (52.1%), *Authenticity of the Holy Qur'an* (42.4%), *Qur'anic Concept of Education* (41.6%) and *The Sunnah and Hadith* (36.2%). The reasons which made the candidates to perform averagely in these topics were delivering of fewer points than instructed, mentioning of correct points without satisfactory explanations and mixing of correct with incorrect answers.

However, the candidates had poor performance in the topic of *Islam in East Africa* (20%). The reasons which made the candidates to have poor performance in this topic were to answer against the demands of the questions and lack of knowledge of the topic. The performance of these topics is summarized in the *appendix*.

5.0 CONCLUSION

Generally, the performance of Islamic Knowledge examination for Advanced Certificate of Secondary Examination (ACSE) 2016 was average. An analysis which has been conducted in paper 1 and 2 shows that candidates' performance was good in paper 2 compared to paper 1.

The candidates with good performance were able to answer the question correctly. They showed understanding of the task of the questions answered and remembered the appropriate content needed. They were able to write well organised essay. The candidates with weak performance provided unsatisfactory answers due to insufficient knowledge on the topics concerned. Some candidates answered against the demands of the questions while others showed the understanding of the task of the questions they answered. These candidates recalled the content required in answering respective questions but failed to provide satisfactory explanations or they just mentioned points without explanations as a result, they scored low marks.

On top of that, the candidates with weak performance had the problem in expressing themselves clearly in English Language and sometimes they used Kiswahili in their explanations.

6.0 RECOMMENDATIONS

In order to improve candidates' performance in Islamic Knowledge subject, the following has to be done:

- (a) Teachers should spend more time in imparting knowledge and techniques to spark students on how to identify the task in a given question. This will help the candidates to answer according to the demand of question.
- (b) The candidates should read carefully the examination question in order to be in the position of identifying the requirements of the question.
- (c) The candidates should improve their English language. Some candidates seemed to have ideas but fail to answer some questions because they lack proficiency in English language. Therefore, the candidates should be encouraged to read various books to enable them to improve their vocabularies and to be competent in grammar. This will eventually, enable them to use correct spellings and grammatically correct sentences.
- (d) Islamic institutions concerned with the Curriculum and teaching materials, schools administration and managers should ensure the relevant teaching and learning material are available and accessible to teachers and students.

The Summary of Candidates Performance in Topic Wise

S/N	TOPIC	Number of questions per topic	Percentage of Candidates who scored an average of 35% or above	Remarks
1	The Islamic State in Madinah	1	94	Good
2	The Five Fundamental of Islam	1	91.2	Good
5	Islamic Way of Life	1	88.3	Good
3	Nations Mentioned in the Qur'an	1	73.3	Good
4	The Believe in Allah and its Implication	1	66	Good
6	The Islamic Family Laws	1	64	Good
7	Rationale of Islam and the Concept of Worship	1	62.8	Good
8	Six Pillars of Faith	2	58.2	Average
9	Islamic Legal Science and Criminal Laws	1	53.6	Average
10	The Islamic State in Caliphate Era	2	52.1	Average
11	Authenticity of the Holy Qur'an	1	42.4	Average
12	Qur'anic Concept of Education	1	41.6	Average
13	The Sunnah and Hadith	1	36.2	Average
14	Islam in East Africa	1	20	Weak

