

**P235/1
ISLAMIC
RELIGIOUS
EDUCATION**

**Paper 1
2026
3 hours**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Advanced Certificate of Education

ISLAMIC RELIGIOUS EDUCATION

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3 hours

INSTRUCTIONS TO CANDIDATES:

*This examination paper consists of two sections; **A** and **B**. It has **four** examination items.*

*Section **A** has **two compulsory** items.*

*Section **B** has two optional items. Respond to **one** item.*

*Respond to **three** items in all.*

*Any additional item responded to will **not** be scored.*

*Begin **each** part of the item on a **fresh** page.*

***All** responses **must** be written in the answer booklet(s) provided.*

SECTION A

Respond to **both** items from this section.

Item 1.

The Qur'ān is the final revelation from Allah, sent as a complete and universal guide for humanity. It contains divine guidance on faith, worship and all aspects of life. Through its teachings, the Qur'ān calls people to worship Allah alone, reflect on His signs and live righteous lives.

Despite its clear message, some Muslim youths have limited understanding of the Qur'ān as a true book from Allah and often wonder why some verses were revealed in response to particular situations, whether the Qur'ān strongly rejects the worship of other gods and emphasises Allah alone. They also seek to understand how Prophet Muhammad (PBUH) received the revelations and whether the Qur'ān available today still contains the original message.

It is therefore important to equip the Muslim youths with authentic Islamic knowledge about the Qur'ān. This will strengthen their faith, deepen their appreciation of its divine guidance and enable them to apply its teachings correctly in their daily lives.

Task:

- (a) Examine the Islamic teachings to address limited understanding highlighted in the scenario.
- (b) Analyse factors contributing to the limited understanding highlighted in the scenario in contemporary Uganda.

Item 2.

At Mungi Islamic Secondary School, the weekly preaching session was led by Talha, the Religious Prefect. With a calm but firm voice, he recited a verse from Surah Az-Zumar 39:4 *“If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.”* The verse emphasised Allah’s transcendence and uniqueness, but its concise wording left many students unsettled. Whispers spread among them. “The Qur'ān often speaks briefly, leaving room for interpretation. How do we know what it truly means?”

Observing their confusion, Talha reminded them that believers are not guided by the Qur'ān alone and hinted at the next source that elaborates its teachings. This sparked curiosity among the students. Some asked what this “next source” could be, while others wondered how its reliability could be guaranteed. The discussion grew

deeper, and a few students raised concerns about ordinary believers on how they could make right choices when faced with new situations that seem similar to matters already addressed in the sources?” Talha responded by pointing out that Islam provides a comprehensive system when new issues arise.

By the end of the session, the students realised that understanding Islam requires effort, learning, and consultation. Their struggle reflected a wider reality: many Muslims face situations where the guidance of faith seems brief or difficult to interpret. Whether in business, family, or responsibilities, challenges are not always spelt out word for word in the Islamic teachings. This emphasises the need for society to deepen its understanding of Islamic foundations, apply principles to new circumstances, and appreciate the comprehensive system Islam provides for guiding life faithfully.

Task:

- (a) Examine the guidance Islam provides for the students in the scenario at Mungi Islamic secondary school.
- (b) Discuss the values reflected in the conduct of the students in the scenario to inform lifestyles of all students in Uganda today.

SECTION B

*Respond to **one** item from this section.*

Item 3.

The Qur’ān provides guidance on marriage by addressing matters relating to the establishment of lawful marriages among believers. In Surah Al-Nisa 4:25, Allah says, *“And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So, marry them with the permission of their people ...”*

Further guidance on marriage and family life is given in Surah Al-Nisa 4:19 which states, *“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.”*

The above texts highlight guidance on marriage and family life that should be observed by Muslims.

Task:

- (a) Examine the ways in which the above Qur'ānic texts offer guidance on the daily social life of Muslims.
- (b) Analyse possible dangers of neglecting each of the teachings in the above Qur'ānic texts.

Item 4.

Marriage is one of the institutions established by Allah to promote orderly family life and social well-being. The Qur'ān in Surah An-Nisa 4:3 states, “...*then marry those that please you of women, two or three or four. But if you fear that you will not be just, then [marry only] one...*”

The Qur'ān further provides guidance in situations that may arise after marital separation. In Surah At-Talaq 65:6 Allah says, “*Lodge them [divorced women] where you dwell according to your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment...*”

Task:

- (a) Examine the ways in which the teachings in the above Qur'ānic texts guide family relations.
- (b) Analyse the challenges faced by Muslims in applying each of the teachings in the above Qur'ānic texts in family relations.