

P235/2
ISLAMIC
RELIGIOUS
EDUCATION
Paper 2
2026
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Advanced Certificate of Education

ISLAMIC RELIGIOUS EDUCATION

Paper 2

2 hours

INSTRUCTIONS TO CANDIDATES:

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

*Section **A** has one **compulsory** item.*

*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

This section is compulsory.

Item 1.

The Qur'ān provides guidance on the responsibilities of leaders and those entrusted with authority. It emphasises the key principles for good governance. In Surah An-Nisa 4:58 Allah says, *“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”*

In Surah Al-Hajj 22:39 - 40, Allah says, *“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. Those who have been evicted from their homes without right only because they say, ‘Our Lord is Allah’...”*

The above texts highlight Islamic guidance on responsible leadership and governance. Observance of these teachings promotes peace, good governance and the well-being of society.

Task:

- (a) Examine the ways in which the above Qur'ānic texts guide leaders on responsible leadership today.
- (b) Analyse Prophet Muhammad (PBUH)'s leadership in relation to the Qur'ānic texts above.

SECTION B

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

Item 2.

In some rural Muslim communities across Uganda, life is marked by serious challenges that affect both faith and daily living. Religious institutions are weak, with mosques often in poor condition and unable to serve as centres for learning or community activities. Health centres lack skilled personnel, forcing residents to rely on self-medication which frequently results in poor health outcomes. At the same time, the number of orphaned and abandoned children continues to rise. Many of these children live on streets and verandas without shelter due to poverty and lack of parental care. This situation threatens the stability and development of the communities.

Community members are now seeking inspiration from Islamic history and Muslim institutions to find solutions. The example of past Muslim civilisations, such as the Abbasids, and Muslim institutions in Uganda show how strong systems can transform communities. By learning from these models, Ugandan Muslims can

build and strengthen both the spiritual and social foundations of their communities. This approach would not only improve the welfare of individuals but also secure the long-term stability and growth of the communities.

Task:

- (a) Analyse hindrances faced by the Uganda Muslim Supreme Council in an effort to address the challenges described in the scenario.
- (b) Evaluate the Abbasids' civilisation policies that should be adopted by the members in the scenario for the transformation of their communities.

Item 3.

Some communities in Uganda today are struggling with challenges that undermine their moral, cultural and social foundations. One of the most pressing is moral decline which has weakened the moral fabric that sustains society. Other challenges include religious ignorance and limited scientific literacy leading to poor health and hygienic practices. This situation is worsened by neglect of education, as many people undervalue learning and skill development. This is closely tied to the inadequate infrastructure such as mosques, which limits access to religious education.

Some of these challenges in the scenario existed even during the times of Kabaka Muteesa 1 in Buganda and during the era of the Umayyads. They paint a vivid picture of the struggles some communities in Uganda face today, underscoring the urgent need for transformative strategies rooted in culture, religion and education to restore unity and progress.

Task:

- (a) Analyse ways in which Muteesa 1 relied on Islam to address each of the challenges reflected in the above scenario.
- (b) Evaluate the civilisation policies of the Umayyads that can be adopted by the communities in the scenario to enhance development.