

**THE ROLE OF *MADRASA* CURRICULUM IN THE MUSLIM  
COMMUNITY EDUCATION, IDENTITY AND CHRISTIAN-MUSLIM  
RELATIONS: A CASE OF MUMIAS WEST CONSTITUENCY**

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## **DECLARATION**

This research project is my original work and has not been presented for any academic award in any other university.

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## **DEDICATION**

I dedicate this work to the late Prof. Ali Mazrui, Mwalimu Julius Kambarage Nyerere, and Shaaban Bin Robert for their tireless struggle for the emancipation of African culture, history, scholarship, and individuality from negative European or Euro-centric depiction.

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## TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGMENT .....	iv
LIST OF TABLES.....	viii
LIST OF ABBREVIATIONS AND ACRONYMS .....	ix
A GLOSSARY OF ISLAMIC TERMS .....	x
A GLOSSARY OF SWAHILI TERMS.....	xv
A GLOSSARY OF WANGA TERMS .....	xvi
ABSTRACT .....	xvii
<b>CHAPTER ONE:INTRODUCTION.....</b>	<b>1</b>
1.1 Background to the Problem .....	1
1.2 Statement of the Problem.....	6
1.3 Objectives of the Study.....	7
1.4 Scope and Limitations of the Study.....	8
1.5 Justification of the Study .....	9
1.6 Literature Review .....	10
1.6.1 Content and Goals of the <i>Madrasa</i> Curriculum .....	10
1.6.2 <i>Madrasa</i> Curriculum and Muslim Community Identity.....	12
1.6.3 <i>Madrasa</i> Curriculum and Christian-Muslim Relations .....	14
1.6.4 Conclusion .....	15
1.7 Theoretical Framework of the Study .....	16
1.8 Research Hypotheses .....	19
1.9 Research Methodology .....	19
1.9.1 Research Design .....	19
1.9.2 Location of the Study.....	20
1.9.3 Target Population.....	21
1.9.4 Sample and Sampling Procedures .....	21
1.9.5 Research Instruments.....	21
1.9.6 Validity of the Instruments .....	22
1.9.7 Reliability of the Instruments .....	23
1.9.8 Data Analysis.....	23
<b>CHAPTER TWO:THE EVOLUTION AND DEVELOPMENT OF MADRASA SCHOOLING IN KENYA .....</b>	<b>24</b>
2.0 Introduction.....	24

2.1 The General Concept of Education and Curriculum .....	24
2.2 Kenya National Goals of Education .....	29
2.3 Islamic Concept of Education and Educational Goals .....	30
2.3.1 The <i>Qur'anic</i> Basis of Islamic Education .....	31
2.3.2 The <i>Hadith</i> Basis of Islamic Education .....	32
2.4 Muslim Traditional Learning.....	34
2.5 <i>Wanga</i> Indigenous Religion .....	36
2.6 <i>Madrassa</i> Curriculum in the Colonial Context.....	37
2.7 <i>Madrassa</i> Curriculum in the Post-Colonial Context.....	40
2.8 The Goals and the Role of the <i>Madrassa</i> Curriculum .....	44
2.9 Conclusion .....	46
<b>CHAPTER THREE: MUSLIM COMMUNITY IDENTITY .....</b>	<b>47</b>
3.0 Introduction.....	47
3.1 Primary and Secondary Identities .....	47
3.2 The <i>Madrassa</i> Curriculum and the Muslim Community Identity.....	48
3.3 Subjects in the Formal <i>Madrassa</i> Curriculum .....	49
3.4 Language and identity.....	52
3.5 Islamic Traditions and their Scripture .....	53
3.6 Islamic Rituals and Naming.....	56
3.7 Marriage (Nikah) .....	58
3.8 Food and Eating Habits .....	60
3.9 Dressing Style .....	62
3.10 Death Rituals .....	63
3.11 Conclusion .....	63
<b>CHAPTER FOUR: CHRISTIAN-MUSLIM RELATIONS.....</b>	<b>65</b>
4.0 Introduction.....	65
4.1 Islamic Foundations of Christian-Muslim Relations.....	65
4.2 The Historical Roots of Christian-Muslim Relations in Kenya.....	68
4.3 Christian-Muslim Relations in Mumias West Constituency .....	76
4.4 Conclusion .....	79

<b>CHAPTER FIVE:SUMMARY OF THE FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS.....</b>	<b>81</b>
5.1 Summary of the Findings .....	81
5.2 Conclusions .....	84
5.3 Recommendations.....	86
<b>BIBLIOGRAPHY .....</b>	<b>88</b>
<b>APPENDICES.....</b>	<b>95</b>
Appendix A: List of oral respondents.....	95
Appendix B: Questionnaire for <i>Madrasa</i> Teachers.....	97
Appendix C: Questionnaire for <i>Imams</i> .....	103
Appendix D: Questionnaire for Lay Muslims .....	108
Appendix E: Questionnaire for Christians.....	112
Appendix F: Observation Guide.....	114
Appendix G: The Political Map of Kenya.....	115
Appendix H: Google Map of Mumias West Constituency.....	116
Appendix I: Arabic copy of a <i>Madrasa</i> Syllabus in use at Madrasatul Answaar, Mumias Town.....	117
Appendix J: A Swahili Translated Copy of Appendix I.....	120

## LIST OF TABLES

Table 1. Subjects Being Taught in <i>Madrasa</i> Curriculum.....	50
Table 2. The Need to Review <i>Madrasa</i> Curriculum in the Muslim Community	52
Table 3. Out-door Activities that <i>Madrasa</i> teachers engage in .....	55
Table 4. Rituals that <i>Madrasa</i> Teachers Preside over .....	57



## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>A.D.E.A:</b>	Association for the Development of Education in Africa
<b>A.K.F:</b>	Aga Khan Foundation
<b>C.I.P.K:</b>	Council of Islamic Preachers of Kenya
<b>E.A.M.W.S:</b>	East African Muslim Welfare Society
<b>I.C.T:</b>	Information Communication Technology
<b>I.P.P.R:</b>	Institute for Public Policy Research (U.K Chapter)
<b>I.S.I.S:</b>	Islamic State of Iraq and Syria
<b>K.C.P.E:</b>	Kenya Certificate of Primary Education
<b>K.C.S.E:</b>	Kenya Certificate of Secondary Education
<b>K.N.A:</b>	Kenya National Archives
<b>K.N.N.A:</b>	Kenya National News Agency
<b>M.C.C:</b>	Muslim Consultative Council
<b>M.E:</b>	Kenya's Ministry of Education as known in 1987
<b>M.O.U:</b>	Memorandum of Understanding
<b>M.U.H.U.R.I:</b>	Muslims For Human Rights.
<b>N.A.M.L.E.F:</b>	National Muslim Leaders Forum
<b>O.D.M:</b>	Orange Democratic Movement.
<b>S.a.w:</b>	Salallahu 'alayhi wa salam (Peace Be Upon Muhammad)
<b>S.D.A:</b>	Seventh Day Adventist.
<b>SUPKEM:</b>	Supreme Council of Kenya Muslims
<b>S.W.T:</b>	Subhanahu wa-Taallah (All Praise be to God)

## **A GLOSSARY OF ISLAMIC TERMS**

The following are the meanings of the Islamic terms used in this Project

Proposal:-

<b><i>'Adab:</i></b>	Islamic literature
<b><i>Adhan:</i></b>	Muslim call to prayer.
<b><i>Ahl al-hal wa al-aqd:</i></b>	Prominent individuals in the society.
<b><i>Akhlaaq:</i></b>	Islamic morality.
<b><i>Al-Shabaab:</i></b>	a terrorist movement that has been operating in Southern Somalia since 2006.
<b><i>Aqiqah:</i></b>	An Islamic festival celebrating birth of a child.
<b><i>Astaghfirullah:</i></b>	I seek forgiveness from Allah (S.W.T).
<b><i>Bay'a:</i></b>	Oath of allegiance/loyalty pledge.
<b><i>Bismillahi:</i></b>	In the Name of God.
<b><i>Boko Haram:</i></b>	an Islamist terror group operating in North-East Nigeria since 2009.
<b><i>Da'wah:</i></b>	Islamic propagation program.
<b><i>Darsa:</i></b>	learning session/lesson.
<b><i>Dhwalimuun:</i></b>	A term used to describe oppressors whom Allah Has promised severe punishment in Hell.
<b><i>Duksi:</i></b>	Learning circle comprising students and teacher.

<b><i>Fiqh:</i></b>	Islamic jurisprudence
<b><i>Hadith:</i></b>	recorded sayings/practices/customs of Prophet Muhammad(s.a.w).
<b><i>Halal:</i></b>	Lawful or permitted.
<b><i>Halaqa:</i></b>	learning circle comprising students and scholars.
<b><i>Haram:</i></b>	Unlawful or not permitted.
<b><i>Idd festival:</i></b>	celebration that Muslims observe on either Completing the fast or after Pilgrims complete Pilgrimage rituals.
<b><i>Iddain prayers:</i></b>	Prayers that Muslims observe upon completing The Month- long fasting or after pilgrims complete the pilgrimage rituals.
<b><i>Ijma:</i></b>	Consensus/ unanimity of Muslim jurists or scholars.
<b><i>Ijtihad:</i></b>	Islamic Judicial device to solve new problems.
<b><i>Inna lillahi wa inna Illaihi raji'un:</i></b>	Phrase said when a Muslim hears of death News. This phrase means, "We came from God and we shall surely go back to Him."

<b><i>Ibn Majah:</i></b>	one of the traditionists who compiled the Hadith  Ofthe Prophet (saw).
<b><i>Imam:</i></b>	a Muslim spiritual leader who leads Muslims in  Formal prayers.
<b><i>InshaAllah:</i></b>	If God wills.
<b><i>Jami'a:</i></b>	Congregatory (as in a mosque, school, etc.).
<b><i>Jinn:</i></b>	Spiritual beings created by God whose deeds  shall be adjudged by God (Allah), too.
<b><i>Kadhi:</i></b>	Apresiding Judge in a Muslim court.
<b><i>Kaffir:</i></b>	A term used to describe non-Muslims who are  saidtobe predestined for hellfire.
<b><i>Khatt:</i></b>	Art/skill of writing or calligraphy.
<b><i>Khilafa:</i></b>	An Islamic system of government.
<b><i>Ma'alim:</i></b>	Muslim teacher teaching Islam.
<b><i>Madrasa:</i></b>	A term used to describe an educational institution  offering instruction in Islamic subjects  including, butnot limitedto, the <i>Qur'an</i> ,  the <i>Hadith</i> of Prophet Muhammad,  <i>Fiqh&amp;Shari'ah</i> .

<b><i>MashaAllah:</i></b>	A phrase acknowledging God's favor on someone.
<b><i>Maslahah:</i></b>	Interest, benefit, advantage, etc.
<b><i>Ma'ulid:</i></b>	Muslim festival celebrating birth of Prophet Muhammad (s.a.w).
<b><i>Miladun-Nabii:</i></b>	See Maulid.
<b><i>Mushriquun:</i></b>	A term used to describe those who associate Allah with other gods or divinities.
<b><i>Nahw:</i></b>	Arabic grammar.
<b><i>Nikah:</i></b>	process that solemnizes formal marriage presided Overby the <i>Kadhi Imam/Madrasa</i> teacher.
<b><i>Sarf:</i></b>	Arabic alphabets.
<b><i>Seerah:</i></b>	Biography of Prophet Muhammad.
<b><i>Shari'ah:</i></b>	Islamic Law.
<b><i>Shu'ra:</i></b>	Consultative/Advisory council.
<b><i>Salatul Iddain:</i></b>	See Iddain.
<b><i>Salatul Janaza:</i></b>	Burial prayer service.
<b><i>Tawakkal:</i></b>	Reliance on God/Trusting in God.
<b><i>Tawheed:</i></b>	Islamic Theology.

<b><i>Ulama:</i></b>	Muslim scholars in Islamic studies.
<b><i>Walimah:</i></b>	An Islamic marriage ceremony/festival.
<b><i>Waqf:</i></b>	Charitable establishment

## **A GLOSSARY OF SWAHILI TERMS**

The following are the meanings of the Swahili terms used in this study

<b><i>Buibui:</i></b>	A special long gown won by female Muslims.
<b><i>Chuo:</i></b>	Qur'anic school.
<b><i>Hirizi:</i></b>	Charm, amulet, etc.
<b><i>Kanzu:</i></b>	A special long white gown worn by male Muslims.
<b><i>Kuzungua:</i></b>	To exorcise.
<b><i>Mwalimu:</i></b>	Teacher (i.e. Islamic teacher).
<b><i>Nikaha:</i></b>	Marriage contract ceremony in earlySwahili culture.
<b><i>Shehe:</i></b>	An old Muslim scholar in Islamic studies.

## **A GLOSSARY OF WANGA TERMS**

The following are the meanings of the Wanga (sub-tribe of the Luhya) used in this study:

*Emisambwa:* Spirits

*Nyasaye:* God

*Were:* God



## ABSTRACT

This study has examined the role of *Madrasa* curriculum in the Muslim community education, identity, and Christian-Muslim relations. The research was conducted in Mumias West Constituency and sought to explore the linkage(s) between *Madrasa* curriculum and Muslim community education, identity and Christian-Muslim relations. The research also evaluated knowledge, attitudes and skills imparted to the learners by the *Madrasa* curriculum in the said Constituency. It examined how *Madrasa* curriculum moulds the learner and the Muslim community education and identity. It sought to suggest ways that can make *Madrasa* curriculum more relevant to the learners and the community. Structural-Functionalism theory was employed in understanding and interpreting the linkages among the variables. Role-Learning theory was also used to further interpret various elements of identity. A sample of one hundred persons (i.e 20 *Madrasa* teachers, 20 *Imams*, and 30 lay Muslims and 30 Christians) was selected through purposive sampling (snowballing technique). The informants were exposed to questionnaire-interviews and observation guides. Qualitative data collected was descriptively analyzed using tables. The findings established that there is a weak linkage between *Madrasa* curriculum and Muslim community education and identity. The *Madrasa* curriculum does not fully prepare learners for the modern economy, hence not serving fully the educational needs of the Muslim community identity. The findings further established that there is no linkage between *Madrasa* curriculum and Christian-Muslim relations in Mumias West Constituency. The study recommended integration of *Madrasa* schools within the formal school system for easy with regulation.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Problem

Islam, which means peace and submission to Allah (God), appears to have been the first foreign religion to arrive and establish a foothold in Mumias West constituency. There is no consensus among historians regarding the exact date or year when this new faith arrived in Mumias, the seat of the Wanga Luhya sub-tribe. However, the faith is said to have arrived in Mumias between 1850 and 1876. It was reportedly introduced and established by Swahili Muslim caravan traders from Tanganyika. Sharif Hassan Abdallah, a Tanganyikan from Pangani is said to have spearheaded trade caravans into Mumias, then Wanga kingdom under the reigning paramount chief Nabongo Mumia (Said, 1995:21). The two, Sharif Hassan and Nabongo Mumia, are said to have established good rapport.

This development encouraged conversions and other Swahili traders to arrive and either settle at or operate from Mumias. Not everybody in Mumias was converted. Fearing this new faith that was associated with slavery, many stuck with their traditional religion. It is the Swahili Muslim caravan traders who are said to have established institutions such as makeshift mosques and *Madrasas* as new sites of Islamic knowledge and belief. Personal contacts, perception, mosques and *Madrasas* acted as the foci of Swahili Islamic education and African Muslim community identity formation and expansion. A new, distinct and attractive African Muslim demography began to appear and gradually grow. The Swahili

Islam that was introduced was not in substantive conflict with native religious systems in Mumias. The two systems appear to have been more similar than different. However, the Swahili Islam was Africanized to incorporate and integrate the Wanga traditional beliefs and practices. For instance, belief in the power of the ancestors and spirits, wife inheritance, among others, were comfortably accommodated within the new faith. Hence, the Wangans who converted or were born later in the largely African Muslim families, accepted Islam in part and abandoned their traditional religious beliefs and practices in part. This is to say that they rejected aspects of Islam that offended their religious beliefs and practices and accepted those that affirmed their cultural identity and heritage. Again, this new faith, African Swahili Islam, has continued to co-exist, until recently, with the native religious beliefs and yet a new foreign faith, European Christianity. Over the years there have been reported sporadic intermarriages between African Muslims and African Christians in Mumias West constituency.

Today, Islam is the religion of approximately 11.1% of the Kenya population, or approximately 4.3 million people according to the 2009 Population & Housing Census results. In Mumias West constituency in Kakamega County, there is a noticeable Muslim population especially in urban centres. There is a substantive Muslim demography in Mumias town, but this demography begins to thin as one ventures into the interior of the constituency. In some areas around major towns this Muslim demography is largely heterogeneous; it comprises Luhyas, Indians, Swahilis, Somalis, and the Sudanese. This is particularly true of Mumias town.

However, this heterogeneity narrows down to homogeneity of Luhyia Muslims as one penetrates into the interior such as Matawa, Musango, Mukulu, Musanda, Imanga, and Buchifi. These Muslims subscribe to the Sunni Shafi'i School of thought that identifies itself with the traditions of the prophet Muhammad (s.a.w).

Muslims in the constituency are seen to own and control hotel businesses, Hardware outlets, transport (either private or public), schools, *waqf*, commercial outlets, and retailers in general merchandise, among others. Some work in the public sector as teachers, accountants, clerks, secretaries. Most of these Muslims sent their children to *Madrassa* schools to obtain Islamic education. Even though formal schools offer Islamic curriculum in both primary and secondary schools, most Muslims think the curriculum offered is dilute. Whereas they sent their children to formal schools, they also sent their children to the *Madrassas* during weekends and formal school holidays. This, it is believed, helps accentuate the Islamic curriculum offered in mainstream public schools. Even though there is no noticeable nexus between *Madrassa* curriculum and Christian-Muslim alienation in Mumias West constituency, terrorist suspects either arrested, or killed elsewhere are believed to have originated or schooled in *Madrassas* in Mumias, Kakamega, Bungoma or Busia. The assumption here is that the curriculum in these institutions imbibes learners with anti-Christian narratives and attitudes.

There are many unemployed *Madrassa* "graduates" in Mumias West Constituency. Those who are employed as *Madrassa* teachers and or as *Imams* are also actively engaged in petty businesses. It has also been reported by the media that *Madrassa* "graduates" or those in the system are being recruited by terror

organizations such as Al-Qaeda and Al-Shabaab to carry out terror related activities in Kenya. There are media and official reports implicating Muslim terror suspects who are said to have gone through *Madrassa* schooling. Therefore *Madrassa* curriculum in Kenya has gone under specific concentration for the part that it may play in facilitating Muslim people group education, identity and impeding peaceful co-existence between Christians and Muslims. Recent media reports in Kenya have raised further worries around the utilization of "hostile to Christian" stories in the *Madrassa* educational modules. The greater part of the data in the general population area about *Madrassa* curriculum and schooling is created by the media instead of by thorough research. At present there is a huge absence of information about *Madrassa* schooling in relation to its role, its teaching curriculum, how it operates, its sources of funding, and its impact on the children who attend *Madrassa* and whether the curriculum helps foster or hinder serene concurrence amongst Christians and Muslims in Kenya by and large and especially in Mumias West constituency.

In Uganda, it was accounted that few religious schools, known as *Madrassa*, were shut by the police, and their originator *Imams*, educators, or pioneers were placed under arrest on concernst that the schools were utilizing radical educational modules to enlist or prepare the youth against non-Muslims (*The Observer: 28.4.2013*). In reaction, Muslims resented the police activity, with some like Uganda Muslim Youth Assembly (UMYA) threatening to sue the administration over the apparent oppression of Muslims.

A report titled *Special Report on Madrasa: Nigeria, Ghana, Guinea and Senegal* observed that *Madrasa* curriculum has increasingly failed to fulfill its traditional educational mission. It is not imparting those skills and knowledge to the learners necessary for functioning effectively in the modern society; instead *Madrasa* curricula have deteriorated to the extent that they are regarded by many as preparing the youth for street begging and recruitment into terrorism.

Some American television commentators associated *Madrasa* curriculum with violence or fundamentalism against non-Muslims, especially after the September 11, 2001 assault on the United States. They noted that *Madrasa* educational modules in Pakistan had been utilized to enlist "Jihadists" and as a guise to fund worldwide psychological warfare (*The Guardian*: 5.12.2010). Amid the Soviet control of Afghanistan, Afghan government authorities' frequently apparently bolstered "Jihad" activities by enlisting the use of *Madrasa* curriculum to radicalize the youth against non-Muslims in Northern Pakistan. There are emerging concerns that *Madrasa* curriculum does not properly equip pupils/students to find jobs in the private sector or to address contemporary problems. The curriculum appears to have one implied goal; to prepare *Imams* and *Madrasa* teachers.

The *Madrasa* curriculum is allegedly linked to alienation of non-Muslim groups thus hindering peaceful co-existence between the latter and Muslims. Consequently it is this unease in relations that has led to polarization and hostility between Muslims and Christians in Mumias West constituency. Therefore, it is imperative an in-depth research be conducted on *Madrasa* curriculum with respect

to the role it may play in enhancing or undermining Muslim community education, identity and interfaith relations.

## **1.2 Statement of the Problem**

Recent reported developments relating to terror activities involving Muslims are raising concerns whether *Madrassa* schooling in Kenya helps realize the eight national education goals. There are many *Madrassa* unemployed “graduates” in Mumias West constituency and indeed the whole country.

There were over 17 terror attacks involving grenade or explosive devices in Kenya in the years 2011-2013, according to the U.S embassy records. In the years 2013 and 2014 *Al-Shabaab* attacks were even more daring (*B.B.C News: 14.3.2014, N.M.G, 22.11.2014*).

An increasing number of these terror attacks are believed to have been done by neighborhood Kenyans large portions of whom are either converted to Islam or educated in *Madrassa*. Indeed 10% of *Al-Shabaab*'s total forces consist of Kenyan fighters according to estimate (*Reuters, 30.5.2012*). Many cases of terrorism have resulted in many human deaths and losses of property and businesses. Most suspects, whether killed or arrested or on the run, profess the Islamic faith or were allegedly schooled in *Madrassas*. According to official accounts in Kenya many young Muslims are being allegedly indoctrinated by *Madrassa* curriculum or by *Imams* and subsequently recruited into outlaws like *Al-Shabaab*. Most of the casualties or those who have suffered the brunt of terror-related activities have been Christians and their establishments. These developments have raised unease

between Christians and Muslims, in Kenya for the most part as well as in Mumias West constituency in particular.

This state of affairs raises the question on whether *Madrassa* curriculum is relevant or not in serving the Muslim community education needs. Is it really effectively preparing its learners for the local job market or not? Furthermore, there is a noticeable Muslim community identity in Mumias West constituency. Is the *Madrassa* curriculum responsible for this distinctively growing identity?

This research seeks to interrogate the role of the *Madrassa* curriculum in these developments that threaten Muslim community education, identity and serene conjunction amongst Christians and Muslims in Kenya, especially in Mumias West Constituency.

### **1.3 Objectives of the Study**

The study sought to achieve the following objectives:

1. To explore the impact of the *Madrassa* curriculum on the Muslim community education in Mumias West constituency.
2. To examine the influence of the *Madrassa* curriculum on the Muslim community identity in Mumias West constituency.
3. To assess the role of the *Madrassa* curriculum in the Christian-Muslim relations in Mumias West constituency.



#### **1.4 Scope and Limitations of the Study**

Attempting to answer research questions and many others in the questionnaire, against a background of negative media coverage highlighting touchy issues inside *Madrasas* was not a simple undertaking. A few sources, particularly Muslim respondents, treated the study with doubt which may have impacted the final findings.

Irrespective of broad effort and the utilization of research aides, it must be recognized that more casual *Madrasas*, working in private homes, are not altogether included into in our sample, for the most part since they are hard to distinguish and connect with. Despite this hurdle the response rate of 100 members drawn from the constituency makes this research the most strong and proof based study to date in Mumias West constituency.

Besides, there are likewise various inquiries that this research is not able to answer decisively. While we asked witnesses their perspectives on touchy issues encompassing *Madrasas*, for example, radicalization, scholarly capability of *Madrasa* instructors, whether *Madrasa* educators training and *Imams* training are the same or not. It was beyond the scope of this research to explore these issues completely.

This research is based on a survey of 20 *Madrasa* teachers, 20 *Imams*, 30 general Muslims and 30 African Christians; all drawn from Mumias West constituency. Hence, the research findings may be limited to Mumias West constituency.

Finally, the study drew on a survey of the accessible writing and investigation of media scope on *Madrasas*. The available literature and analysis of media coverage on the subject under study might not have been exhaustive.

### **1.5 Justification of the Study**

At present there is a noteworthy absence of comprehension among arrangement creators and the more extensive open about *Madrasa* curriculum in relation to its impact on the Muslim community education, its influence on Muslim community identity and its role in the Christian-Muslim relations. Observations have been made that *Madrasa* curriculum is not relevant to the current job market; there are many jobless *Madrasa* “graduates” in Mumias West constituency. Indeed there are reported fears that the current *Madrasa* curriculum is not serving the Muslim community educational needs in the constituency. Yet *Madrasa* schooling in the constituency is the oldest formal schooling.

Whereas the *Madrasa* curriculum is generally believed to foster Muslim community identity, it has been suspected to fuel Christian-Muslim animosity in the constituency. What highlights out in the open about *Madrasa* training has been reported by the media and not by a scholarly research.

Again *Madrasa* schools are regularly depicted as “covered up” from general visibility. Almost no survey has been done on *Madrasa* educational contents’ impact on the Muslim community education, identity instruction, and Christian-Muslim relations in Kenya in scholarly or policymaking circles. This has brought about misconception around what the *Madrasa* curriculum does and the impact it

has on learners and the community and inter-religious cohesion. This research is necessary so as to explore the impact of the *Madrasa* curriculum on the Muslim community education, to examine its influence on the Muslim community identity and to assess its role in the Christian-Muslim co-existence. The findings of this research will bring to light the exact role of *Madrasa* curriculum in these developments.

Given that Mumias West constituency is increasingly multi-ethnic and multi-religious, it provided a rich reservoir of data on the role of the *Madrasa* curriculum in the Muslim community education, identity and Christian-Muslim relations. Furthermore, the Muslim community in the constituency has been yearning for *Madrasa* curriculum review for years. The researcher also frequents Mumias West constituency.

## **1.6 Literature Review**

This section examines literature on the origins of the *Madrasa* education and curriculum. It further examines the role of the *Madrasa* curriculum in the Muslim community education, identity and Christian-Muslim relations.

### **1.6.1 Content and Goals of the *Madrasa* Curriculum**

Trimingham (1964) in *Islam in East Africa* notes that, between the early settlement Phase and the Omani Phase in the 15<sup>th</sup> century the Muslim community at the coast had an established school system: the *Madrasa* school system. He further observes that the *Madrasa* curriculum was characterized with a multiplicity of syllabi: the Qur'an, the Hadith and or other books such as *Minhaj at-Talibin* written by Imam

Nawawi. Trimingham remains silent on the non-formal and informal dimension of the existing *Madrassa* curriculum. It appears these dimensions were not stressed.

However, he appears to suggest that the *Madrassa* curriculum had the implied goal of preparing learners for jobs such as *Madrassa* teaching, *Imams* and writers on Islamic matters, exorcists, writers of charms, and circumcisors. Again, he does not indicate the linkage between the *Madrassa* curriculum and the Muslim community identity along the coastline. Whereas he mentions aspects of Muslim community identity such five daily formal prayers, naming, Arabic language, food items, marriage and burial ceremonies, among others, he does not indicate that they were transmitted to the next generation by the *Madrassa* curriculum. Furthermore, the historical context of his work remains the East African coast. He argues that Islam began its interior expansion from the 19<sup>th</sup> century, especially during the zenith of Omani rule and the onset of British colonization in East Africa. His work pays no attention to the interior reaches such as Mumias West constituency. He has not demonstrated the impact of the *Madrassa* curriculum on the Muslim community education, identity and co-existence between African Christians and Muslims in the constituency. This study seeks to explore these linkages in the constituency.

Quraishy (1987) in the *Text Book of Islam, Book 1* concurs with Trimingham that Islam began its expansion in the interior of East Africa in the 19<sup>th</sup> century. He, however, notes that Islam had begun its entry into both former North Eastern and Western (especially Mumias) provinces much earlier. In both regions, agents of Islamization were African Swahili Muslim traders and the Somali pastoralists from the horn of Africa respectively. However, Quraishy appears to pay no attention at

the linkages among Muslim community education curriculum, the Muslim community education, identity and Christian-Muslim relations in Western regions of the country, let alone Mumias West constituency. It is these linkages that this study seeks to explore and fill the gaps in the constituency.

The formal *Madrasa* curriculum in the constituency generally start by teaching simple notions of a subject's content. This content becomes more complex as one climbs up the educational ladder in the *Madrasa*. Subjects taught include: *Qur'an* reading and recitation, *Hadith*, *Tawheed* (Theology), *Seerah* (Biography of Prophet Muhammad), *Khatt* (Writing), *Fiqh* (Islamic Jurisprudence), Arabic language, *Akhlaaq* (Morality), *Sarf* (Syntax), and '*Adab* (Literature) (Kahumbi, 1995:331-332). These subjects form the basis of the *Madrasa* curriculum.

### **1.6.2 Madrasa Curriculum and Muslim Community Identity**

Nzibo (1995) in '*Islamization in the Interior of Kenya-A general Overview*, notes that Swahili caravan traders and their converts appear to have been instrumental in establishing and sustaining a definite Muslim community identity in Mumias in the early part of the 19<sup>th</sup> century. According to Nzibo (1995), Muslim observances such as *Idd*, *Ramadhan* and *Maulid* attracted large congregations and conversions. At this stage Muslim education was imparted in the community by the Swahili Muslim traders and their converts.

These Muslim traders and their converts established early Muslim community identity characterized by wearing white *Kanzus*, *fezes*, and *buibuis*. He argues that it was after 1930s that Islamic scholars from Lamu, Malindi and Mombasa were recruited to prepare the grounds for Islamic education curriculum in the interior

including Mumias. It appears the Muslim community identity question was taken up by these teachers. They began to prepare future *Imams* and *Madrassa* teachers in makeshift mosques or in private homes. However, Nzibo has not examined the role of the *Madrassa* curriculum in the Muslim community education especially in Mumias West constituency. Again his views do not shed light on the nexus between the *Madrassa* curriculum, Muslim community identity and Christian-Muslim co-existence in the constituency. This study sought to fill these gaps.

Said (1995) in *An Outline History of Islam in Nyanza Province* argues that, Muslim education curriculum was in the hands of the Swahili Muslim traders and their converts, especially in the former Nyanza province. Their role as educators saw the emergence of a distinct Muslim community identity. From 1930s, Said agrees with Nzibo, Muslim education curriculum shifted from the hands of Muslim traders to the hands of *Madrassa* “teachers.”

Said (1995), however, has failed to link the *Madrassa* curriculum with Muslim community education, identity and Christian-Muslim co-existence in Mumias West constituency. He has situated the history of Islam and its institutions, whether educational or otherwise, in the former Nyanza region, particularly Kisumu. His views mention Islam and Islamization in Mumias. He has not, however, demonstrated the impact of the *Madrassa* curriculum on the Muslim community education, identity and Christian-Muslim relations.

In the research titled *Inside Madrasas: Understanding and drawing in with British-Muslim confidence supplementary schools completed by Cherti & Bradley*

(2011) it was observed that *Madrasas* play the important role in the Muslim community identity development. The report notes that there is a strong link between *Madrasas* and the transmission and upkeep of the social, etymological, and religious characters of the Muslim community. The report further observed that *Madrasas* help in the reinforcement of Islamic cultural values. This enables learners to create and comprehend their religious and social character. Cherti & Bradley further argued that *Madrasas* can facilitate community cohesion-*Madrasas* can offer integration and community cohesion opportunities in a multi-ethnic and multi-confidence society.

In any case, the report depicted *Madrasas* as spots that could make group divisions by underscoring the contrast between a youngster's Muslim and general society identity. Sometimes, *Madrasas* have been referred to as establishments that can show radical perspectives to students, improving the probability of engendering an 'against other' stance. In spite of this, the report notes that there is little research done to investigate the degree to which this is the situation. Hence, this study seeks to explore the nexus between the *Madrasa* curriculum and the Christian-Muslim relations, not in Great Britain, but in Mumias West constituency.

### **1.6.3 *Madrasa* Curriculum and Christian-Muslim Relations**

Kahumbi (2009) in *The Historical Roots of Conflicts amongst Christians and Muslims in Kenya* has analyzed the forces or factors that have influenced Christian-Muslim relations from 15<sup>th</sup> century to the 21<sup>st</sup> century. According to him, the Portuguese factor, the missionary-colonial factor, the Islamic threat factor, the Kiswahili factor, and Muslim opposition factor have been instrumental in shaping

these relations and interactions. According to him these relations have been mostly frosty except in a few cases of cordial relations.

Today Christians have a noticeable phobia for Islam and Muslims because of the latter's association with terrorism and terrorist activities. Kahumbi's analysis and assessment does not say something about how *Madrasa* curriculum plays a role in these Christian-Muslim relations especially in Mumias West constituency.

Arye Oded (2000) outlines sources of grievances for Muslims against Christians and vice versa in his *Islam and Politics in Kenya*. He agrees with Kahumbi in his historical overview of these sources of grievances. Occasionally, Christians and Muslims express their mistrust and hostility towards each other, mainly in written or spoken declaration by both political and religious leaders. However, Oded doesn't indicate the linkage between his documented grievances and the *Madrasa* curriculum. It is the objective of this study to examine whether the *Madrasa* curriculum fosters or undermines Christian-Muslim co-existence, especially in Mumias West Constituency.

#### **1.6.4 Conclusion**

The linkages among the variables: *Madrasa* curriculum, Muslim community education and identity and Christian-Muslim relations; are not clear from the above review of relevant literature with respect to Mumias West Constituency.

Whereas the linkages between the *Madrasa* curriculum and Muslim community education, identity, and Christian-Muslim relations in the coastal region appear to have been visible, this is not the case with Mumias West constituency. Hence, it is the objective of this study to fill these gaps identified and explored in the literature review.



## **1.7 Theoretical Framework of the Study**

The study was guided by three theories; the first two theories, Structuralism and Functionalism, are conjoined to form Structural-Functionalism Theory. The third theory is Role-Learning Theory. Structural-Functionalism Theory sees society as a living being in which every part (structure) adds to its survival. This view underlines the route in which the parts of a general public, for example, the family, training, religion, financial matters, and governmental issues are organized to keep its solidness. Talcott Parsons (1902-1979) was instrumental in the improvement of functionalist hypothesis (Schaefer, 2012:13). Functionalism saw society as a tremendous system of associated functional parts.

Structuralism was propounded by Radcliffe-Brown who considered functionalism in terms of structures. He felt that different parts of social conduct keep the general social structure as opposed to serving singular needs. By social structure, he implied the aggregate system of existing social connections in a general public. This demonstrates how Radcliff-Brown's form of functionalism underscored the social structure as the framework to be kept (Ember et al, 2007:236). The essential unit of analysis is society and its different parts or structures are comprehended as far as their relationships to the entire society are concerned (Haralambos and Holborn, 2008:7-8).

The comprehension of any piece of society requires an examination of its relationship to different parts and its commitment to the upkeep of the general public (Haralambos, 2008: 856). Hence, social establishments, for example, the family, religion, instruction, and so on are dissected as a major aspect of the social

framework, and not as confined units. These foundations are comprehended in connection to the commitment they make to the framework overallly.

The role played by various persons and institutions to maintain stability and continuity of society is better explained by the third theory, that is, the Role-Learning Theory. This theory is associated with Structural-Functionalism. This theory was propounded by George Herbert Mead, Jacob. L. Moreno, Talcott Parsons and Ralph Linton. They propounded the view that individuals get to be social by learning social roles and attributes. Social roles and attributes are seen as social truths; they are viewed as systematized social connections that are matters of limitation instead of decision (Fulcher & Scott, 2011: 121; Barker, 2000: 222). This then implies individuals are not allowed to arrange being an instructor, a specialist, a legal advisor, *Imam* or a mother. Individuals must acknowledge the courses in which these are characterized inside their way of life. They should comply with and internalize socially organized patterns and attributes. This adjustment to socially organized patterns and attributes are viewed as originating from the society (Fulcher and Scott, 2011: 121). The society rewards conformity and punishes deviation.

Individuals must fit in the socially organized patterns and attributes, making them a piece of their self thus get to be focused on them. They should not just fit in the socially organized patterns and attributes, they should likewise come to see these as necessities and as commitments. This worldview sees essential socialization inside the family as establishing the framework for learning to be, say, a mother, a father, a *Madrasa* educator, *Imam*, cop, specialist, among others. Auxiliary

socialization begins when youngsters enter schools and other associations to learn particular social patterns and attributes. Schools, particularly *Madrasas*, are more formal method for preparing and directing youngsters into particular patterns and attributes (Fulcher & Scott, 2011: 122). However, the *Madrasa* curriculum socializes learners by preparing them to become *Madrasa* teachers and *Imams* with special speech mannerisms, dressing style, among others.

Individuals, further still, must be trained and assigned to acquire and transmit societal values, norms and attitudes. In order for these services to be maintained, individuals must be motivated to perform their roles. This suggests that a system of goals and rewards is necessary to motivate members of society to aspire and actually do what they have to do in order to maintain the society.

Religion, such as Islam is seen as a strong mechanism for social integration. Islam is seen to reinforce the basic values of the Muslim community in Mumias West constituency. Islamic norms structures and directs behavior of members in the various practices, institutions and processes of the society. The institutions such as the family, marriage, religion, education, social stratification, etc. of the social system are integrated in that they are largely infused with the same basic values. If different organizations were established on clashing qualities, the framework would have a tendency to deteriorate. Education is an essential component of the Muslim community. This component plays the role of transmitting Islamic values, beliefs, and practices from one generation to the next. A mechanism through which this transmission takes place is the curriculum. Islam seeks to safeguard her

cultural heritage by heavily influencing the curriculum. It achieves this function by assigning the teaching role to the *Madrasa* teachers and the *Imams*.

### **1.8 Research Hypotheses**

The study shall seek to test the following hypotheses:

1. The impact of the *Madrasa* curriculum on the Muslim community education in Mumias West constituency is visible.
2. The influence of the *Madrasa* curriculum on the Muslim community identity in Mumias West constituency is visible.
3. The role of the *Madrasa* curriculum in the Christian-Muslim relations in Mumias West Constituency is visible.

### **1.9 Research Methodology**

The research methodology was planned in such a way as to embody the following subjects: research design, research techniques, target populace, test and examining systems, explore instruments, information accumulation, and information investigation methods.

#### **1.9.1 Research Design**

Qualitative research design was adopted. This is because the design permitted the researcher direct experience within the research field in order to deepen his understanding of the very nature of what he was studying (Creswell & Morales, 2007:236-264). The study's objectives dictated the use of qualitative design of case study. This allowed the researcher to conduct extensive investigation of a

single variable with the underlying assumption that the case study observation is part of a larger phenomenon. Its selection enabled the researcher to focus on major aspects of the study.

In an effort to achieve the study objectives, qualitative technique of analytic induction was employed to support collection and analysis of data. Analytic induction involves orderly elucidation of occasions including the way toward producing speculations and also testing them, with its major concern being the analysis of cases deviant to the research hypotheses (Glaser & Strauss, 1967:115-117). Analytic induction is usually done by formulating a hypothesis about a phenomenon and making observations to determine if the hypothesis is supported and redefining the phenomenon or reformulating the hypothesis if observations failed to support it (Mugenda and Mugenda, 2012:14). If the observed support the hypothesis, then additional cases were considered until some degree of certainty about hypothesis was reached. Data collection commenced by establishing questionnaires to informants representing the target population.

### **1.9.2 Location of the Study**

The study was carried out in Mumias West constituency. This is because many *Madrassa* schools have emerged to provide Islamic schooling to the fast increasing Muslim population. Hence, Mumias West constituency provided a rich reservoir of informants. Second, the researcher frequently visits Mumias thus making accessing of informants and information easy.

### **1.9.3 Target Population**

The study's target population comprised the following categories of respondents: select *Madrassa* teachers, *Imams*, select general members of the community and select members of African Christian communities through purposive sampling and snowball techniques.

### **1.9.4 Sample and Sampling Procedures**

Purposive sampling technique was employed which enabled the researcher to focus on informants who possess the required information. Snowball sampling was also used given that the researcher did not know all the *Madrassa* teachers in the area under study. A sample of 100 ethnically varied interviewees was picked: 20 from *Madrassa* teachers, 20 from *Imams*, and 30 from the wider Muslim community and 30 from the African Christian community. The purposive examining procedure was utilized to guarantee that the study territory was thoroughly covered for accurate representation of the actual condition/situation on the ground.

### **1.9.5 Research Instruments**

Relevant data gathering instruments were identified and employed. They were first tested to confirm their validity before actual use. The instruments which the researcher used included:

#### **a) Questionnaires-Interview Method**

The researcher combined both questionnaire and interview methods to obtain and gather information from respondents. This approach was beneficial since the

researcher was able to combine both the benefits of questionnaire and interview method for the best outcome. Specifically this approach was used with respondents who were not able to read and write in English to fill questionnaires in order to assist them read and understand questions, and hence answer them appropriately.

#### **b) Observation Method**

To enrich data collection, observation method was applied by the researcher participating in the classroom teaching and learning sessions. This was employed specifically to gather information regarding curriculum content, delivery and evaluation. This was done to obtain information regarding the reactions of the learners towards the lesson (s) taught. Below are some of the activities the researcher undertook in observation:

- i) *Madrasa* lesson (s) attendance sought to explore the nature of the *Madrasa* curriculum.
- ii) Attending and listening to Imams sermons in select Mosques especially on Fridays.

#### **1.9.6 Validity of the Instruments**

To enhance validity of the Questionnaires, interview and observation guides, a pilot study was carried out in Mumias West Constituency by the researcher on six *Madrasa* teachers, six *Imams*, six general Muslims, and six African Christians. The aim was to assess the accuracy of the Questionnaires, Interview guides, and the Observation guides. Those items that were found inaccurate in measuring the variables were modified to enhance the validity of the research instruments.

### **1.9.7 Reliability of the Instruments**

In order to boost the reliability of the instruments, test-retest technique was used. The Questionnaires, Interview and Observation guides were exposed to eight *Madrasa* teachers, eight Imams, ten general Muslims and ten African Christians in Nairobi. The same Questionnaires, Interview and Observation guides were conducted to the same group after three weeks. Contents of the filled questionnaires, Interview and Observation guides found consistent in extracting the same responses were deployed for the study as they suggested high degree of reliability.

### **1.9.8 Data Analysis**

The researcher compared the study objectives with the data collected in an attempt to identify any gaps. Data from the field was correlated with secondary data gathered from literature review. The outcome was collated according to the issues arising from the objectives of the study. The data was then interpreted and presented, giving the basis for summary and recommendations.



**CHAPTER TWO**  
**THE EVOLUTION AND DEVELOPMENT OF *MADRASA* SCHOOLING**  
**IN KENYA**

**2.0 Introduction**

This chapter explores the Islamic concept of education, describes the evolution and development of the *Madrasa* system of education and the role of *Madrasa* curriculum in a historical manner. Furthermore, the chapter also examines the Wanga indigenous religious heritage, and attempts to demonstrate how this heritage has either aided or undermined Islamic growth and development. The chapter also describes the evolution and expansion of *Madrasa* system in Kenya. In so doing, it further analyzes the role of *Madrasa* curriculum in the development of the Muslim community.

**2.1 The General Concept of Education and Curriculum**

Education assumes an imperative part in the learning of youngsters since they (kids) pick up a comprehension of the basic qualities, abilities, and characters in the general public, thus helping unite many people who attend school (Giddens et al, 2013:871). Common values are seen to include, but not limited to, social, political, economic, religious, moral values and a sense of self-discipline and identity. These values and practices are taught and acquired in schools. Schooling enables children to learn and internalize the desired and shared values, skills, attitudes and identities that contribute to the functioning of society (Giddens et al, 2013:872). Furthermore, the school is seen as the best instrument of imparting

discipline and respect for authority and peaceful co-existence. In another sense, education is believed to teach the skills and knowledge required to perform roles in specialized occupations (Giddens et al, 2013:871).

The other focal capacity of instruction is without a doubt to ingrain in learners the estimation of individual accomplishment. This is critical to the working of social orders. It is noticed, the primary capacity of training is to empower youngsters to move from the thin particularistic models of the family to the all inclusive qualities that work in the current society.

Today, education is considered as a human right that should be accorded to all human beings solely because they are human (Sulaiman, 2013:343). It is hence the path which can lead to full participation of all individuals in the activities necessary for the development of the society. Here education is conceptualized as the provision of desirable information, skills and attitude to learners or the process of intellectual development of individuals. Hence, the right type of education should be provided and given to individuals according to their capabilities in order for them to play their own roles in their societies.

Developing Kenya is the responsibility of every citizen, irrespective of his/her religious background or persuasion. For any citizen to contribute his/her own quota towards development he/she must have been given his/her own right by his/her society in terms of being “well educated”. This type of education must reflect Kenya’s national (policy) objectives of instruction, for example, encouraging patriotism, patriotism and advancing national solidarity; advancing

social, monetary, mechanical and modern requirements for national advancement; advancing individual improvement and self-satisfaction; advancing sound good and religious qualities; advancing social balance and obligation; advancing appreciation for and improvement of Kenya's rich and differed societies; advance global awareness and cultivating uplifting state of mind towards different countries; and advancing inspirational disposition towards great wellbeing and natural insurance (Eshiwani, 1993: 26). In different words this training must be outfitted towards self-acknowledgment, better human connections, individual and national duty and productivity.

Education program may not be uniform across the board. It must cater for all cadres of individuals in the society. It must recognize that persons with special needs are faced with different types of disabilities which place limiting factors on them thus adversely affecting abilities to learn in schools and training centres within the society. Such persons require special education which is separately arranged and deliberately observed course of action of physical settings, extraordinary gear and materials, uncommon showing techniques and other manageable mediations so as to help them accomplish their most noteworthy conceivable autonomy, independence and satisfaction (Amutabi (ed), 2013:315). Such people, as the study discovered, are not being obliged in the Madrasa educational modules outline in the instructing and learning process in the Muslim schooling system in Mumias West constituency.

Today, education is commonly linked with production and is conceptualized as a material benefit to either the individual or society. Therefore, a mechanism of

educational acquisition (i.e the curriculum) should not only provide the teaching and learning facilities but should also provide education of character, behavior, organization, experience, self-realization, and self-expression (Tomar, 2010: 31). In this light, curriculum is seen as a functional tool that is implemented in learning institutions including *Madrasa*. A planned or a functional curriculum should be comprehensive involving the three important dimensions: the formal, the non-formal, and the informal dimensions (Otunga, 2015:39).

The formal curriculum of education comprises, but not limited to, regular school subjects prescribed in the syllabus, and presented to various class levels based on age. Here the syllabus for these subjects indicates the objectives, content, methodology, evaluation procedures and learning resources. This formal curriculum, a part from the above mentioned syllabus content, should also contain the main elements of a curriculum: curriculum objectives, learning activities and student assessment. A perusal of the *Madrasa* formal curriculum, one of which translated copy is provided in the appendices of this report indicates that the curriculum lacks these essential elements. Clear curriculum objectives, learning activities and student assessment are not stated. This lapse cast doubt on the quality and relevance of the education provided by the *Madrasas* in the constituency. This helps explain many cases of joblessness among the *Madrasa* education “graduates” in Mumias West constituency.

The non-formal dimension of a functional curriculum includes organized learning activities or programmes not restricted to any class level and which do not usually appear in the written syllabus, but contribute significantly to the achievement of

educational aims. These non-formal curricula are also known as “extra-curricular”, “co-curricular” or “intra-curricular” activities. These activities include games, sports, athletics, clubs and societies, school assembly or parade, cleaning the school compound, open days, field trips and tours (Otunga, 2015: 41). The study established that the *Madrassa* non-formal curriculum in Mumias West constituency is narrow. *Madrassa* learners are not motivated to participate in organized and competitive games and sports; clubs and societies; and field trips and tours. The only organized and competitive extra-curricular activities are the annual Qur’an recitation competitions and *Maulid* celebrations. This has limited learners’ potential in games and sports. Today games and sports are lucrative professions.

The informal dimension, also known as the “hidden curriculum” or the “collateral curriculum” refers to a portion of the results or by-results of schools or non-school settings, especially those which are found out however not transparently planned (Otunga, 2015:20). In other words this dimension is conceptualized as a general classification that incorporates the greater part of the occasionally unintended information, qualities, and convictions that are a piece of the learning procedure in schools and classrooms. Sometimes students exemplify this dimension by emulating positive behaviors of their teachers and fellow students. This informal *Madrassa* curriculum is visible among most learners in the constituency. Most learners dress like their teachers and *Imams*. This has helped sustain the Muslim community identity in Mumias West constituency.

Curriculum scholars have advanced different types of curricula. Otunga (2015) proposes two types of curriculum: the subject-centered curriculum and the new

core curriculum. In the subject-centered curriculum, she notes, subjects exhibit a legitimate reason for sorting out and translating data, instructors are prepared as topic pros and that course readings and other showing materials are typically composed by subjects (Otunga, 2015: 37). However, this type of curriculum has been criticized for failing to consider the needs and interests of learners. This curriculum allows teachers to dominate classroom interaction and discourse, allowing little student input. The researcher observed heavy use of this curriculum in all the *Madrasas* in Mumias West constituency. This curriculum is further broken down to subject-area curriculum and back-to-basics curriculum. In the subject area-curriculum each subject is treated as a specialized and largely autonomous body of knowledge. Back-to-basics curriculum emphasizes reading, writing and mathematics. The *Madrasa* curriculum in the constituency appears to emphasize reading, writing and numeracy. New core curriculum (core subjects approach) includes subjects that are perceived as central to the education of all students. The study confirmed that these subjects are core to the *Madrasa* core-subject curriculum: *Qur'an*, *Tawhid*, *Hadith*, *Fiqh*, Arabic language, *Khaat* (writing), and *Seera* (Biography of the Prophet). These subjects are core because they help accentuate the Muslim community education and identity.

## **2.2 Kenya National Goals of Education**

Education is the main instrument through which a society equips its members with the vital information, abilities, dispositions and qualities to empower them take an interest seriously in national advancement and development. The eight national objectives of training in Kenya include; to cultivate patriotism, patriotism, and

advance national solidarity; to advance social, financial, mechanical and modern requirements for national improvement; to advance individual improvement and self-satisfaction; to advance sound good and religious qualities; to advance social balance and duty; to advance regard for and advancement of Kenya's rich and shifted societies; to advance worldwide cognizance and encourage inspirational state of mind towards different countries; and to advance uplifting dispositions towards great well being and ecological assurance.

These goals reflect the primary goal of education of creating stability in Kenya, satisfy her educational needs, the need for a distinct cultural identity and the need for peaceful co-existence among various communities.

### **2.3 Islamic Concept of Education and Educational Goals**

Islamic instruction is an instruction which trains understudies in such a way, to the point that in their state of mind to life, their activities, choices and way to deal with a wide range of information, they are administered by the profoundly and profoundly felt moral estimations of Islam (Ajjola 1999:4). This implies that, Islamic education seeks to transmit and foster desirable attitudes, knowledge, and skills in learners without compromising their spirituality, identity, personality, and their relationship with others, whether Muslim or non-Muslims. Learners, as such are expected to create as sane, honorable creatures to realize the profound, moral and physical welfare of their families, their kin, their nation and humanity (Ajjola: 1999:4). Here, education is deemed as the best means of preserving and transmitting Muslim community educational interests, identity, and Christian-

Muslim relations. Through education, an implicit acceptance of the norms and values is achieved. Hence, Islamic education aims at producing men and women who have faith as well as functional knowledge and skills to fit well in the society. Indeed Islamic education insists that piety and faith should not be divorced from knowledge and skills. This education then should be guided and governed by the principles of both the *Qur'an* and *Hadith*. *Qur'an* and *Hadith* are the major sources of Islamic divine moral code that spell out the significance, nature and scope of Islamic education.

### **2.3.1 The *Qur'anic* Basis of Islamic Education**

Ajjola's (1964:41-50) work reveals *Qur'anic* passages that indicate the value Islam attaches on education, its acquisition, and application. For instance, the following are examples. The *Qur'an* advises man to pray thus "O my Lord, Advance me in knowledge" (*Qur'an* 20:114).

Furthermore, the same text asserts that those without knowledge are not equal to those who have it (*Qur'an* 29:9). In comparative terms, the *Qur'an* further asserts that those who do not observe and understand are worse than cattle (*Qur'an* 7:179). That the meaning of the *Qur'an* is clear, but this meaning is available to those who have knowledge (*Qur'an* 6:197). Again, the text equates blessings with knowledge. That, "whosoever has been given knowledge has indeed been given abundant good," (*Qur'an* 2:266). Other passages that attach value to education are *Qur'an* 6:99, 2:249, 2:30, among others.



Indeed, the holy Qur'an in Chapter 96:1-5 conferred to Prophet Muhammad the authority to not only urge but also impart divine knowledge through reading and relentless acquisition and application of knowledge. Prophet Muhammad was designated as the Muslims' role model in this quest for knowledge and application. This knowledge must be functional not only in the Muslim community, but also in the entire society. It must enhance the Muslim community capacity at the same time helping the community safeguard her Muslim identity. It must enhance Muslim-non-Muslim co-existence.

### **2.3.2 The *Hadith* Basis of Islamic Education**

Recorded traditions and customs of Prophet Muhammad (s.a.w) reveal the value of education and practice of teaching (Ajjola, 1964: 41-43). The Prophet is variously reported to have said,

“Whom God loves, He gives knowledge of religion and guides him into the straight path.” (Sahih Bukhari, Hadith No. 71, Book 3, Vol.I).

This tradition indicates that God's love for His servant is expressed when the latter is endowed with knowledge and right guidance. The knowledge alluded to here comprises all useful forms of knowledge, whether religious or secular.

Furthermore, the Prophet went ahead to declare that,

"One Faqih (learned man) is more impressive against the Shaitan (Satan) than one thousand admirers." (Sunan Ibn Majah, Hadith 222, Book I, Vol.I.)

Other traditions that indicate the value of education are:

- i. "There is nobody who leaves his home keeping in mind the end goal to look for learning, however the holy messengers bring down their wings in endorsement of his activity" (Sunan Ibn Majah, Hadith 226, Book I, Vol.I).
- ii. "When a man dies his acts come to an end except three: recurring charity or knowledge (by which) people benefit, or a pious son who prays for him (for the deceased)." (Sahih Muslim, Hadith 241, Book I, Vol.I).
- iii. "Everybody in the universe, in the sky and on earth, petitions God for pardoning for the researcher, even the fish in the ocean." (Sunan Ibn Majah, Hadith 239, Book I, Vol.I).
- iv. "Looking for learning is an obligation upon each Muslim and he who grants information to the individuals who don't merit it resemble one who puts a jewelry of gems, pearls and gold around the neck of swines." (Sunan Ibn Majah, Hadith 224, Book I, Vol.I).
- v. "The best of philanthropy is the point at which a Muslim man picks up learning, he then shows it to his Muslim sibling." (Sunan Ibn Majah, Hadith 243, Book I, Vol.I).
- vi. "Whoever follows a path in search of knowledge, God will guide him into a path leading into paradise." (Jami at-Tirmidhi, Hadith 2646, Book 39, Vol.5).
- vii. "Seek ye knowledge (even as far as) China." (Faris, 1988: 2-30)

Islamic education, therefore, is based on Islam as a religion and as a social and cultural system.

## 2.4 Muslim Traditional Learning

Muslim traditional learning along the East Coast of Africa can be traced to the 8<sup>th</sup> century A.D (ADEA, 2012:12). Stamp Horton proposed the nearness of a Muslim people group and its traditional *Madrassa* schooling at Shanga from 760 A.D. (Trimingham, 1964: 85-88; Pouwels, 2000:252). His suggestions were in view of archeological discoveries at Shanga close Lamu (Horton: 1996:1). Meanwhile, the Chronicles of Lamu, Pate, and Kilwa talk of an earlier thriving Islamic civilization from about 696 A.D. Muslim traders-cum-teachers are believed to have been the custodians and transmitters of this civilization (Quraishy, 1987: 179-194). In the fourteenth century, a Muslim explorer and history specialist Muhammad .b. Abdalla Ibn Battutah (d.1377) went by Mogadishu, Mombasa, and Kilwa. In light of his voyages he gave a record of Muslims living along the East African drift (Quraishy: 1987: 151-153). These records of the nearness of Islam along the East African drift delineate the development of Muslim settlements and in the district and thusly the presence of Islamic customary tutoring much sooner than the appearance of European forces to the Kenya drift towards the end of the nineteenth century (Trimingham: 1964: 171-174). Islamic conventional training was directed by Madrasa instructors in mosques and in their living arrangement (s). Subsequently, educating was as Darsa (session) led in halaqa (examine hover) either in the habitation of the Madrasa instructor or in the patios of the Mosques (ADEA: 2012:1)

Indeed, before the construction of the Kenya-Uganda Railway from Mombasa to Kisumu, Muslim traders from the coast had reached Mumias in Western Kenya

between 1870 and 1885(Nzibo: 1995: 42-50;Kasozi, 1986; Hisket, 1994; Nasambu, 1999; Levitzion & Randall, 2000; Robinson, 2004). According to Were (1967) Islam arrived in Mumias between 1841 and 1868 (Were, 1967: 121). Shilaro (1991), on the other hand, notes that Arab-Swahili arrived in the region in 1857 (Shilaro, 1991:89). Said on his part provides a later date when he notes that it was not until 1870 that the Swahili routes through Maasai land became established (Said, 1995:32).

These accounts suggest that, the Arab-Swahili established early contact with the people of Western Kenya, especially the Wanga from mid 19<sup>th</sup> century. It is reported that Sharif Hassan Abdallah from Pangani was the first to spearhead trade caravans into Mumias, the seat of the Wanga community whose king, Nabongo Mumia, embraced Islam during an *Idd* festival (Said: 1995:21). The king is said to have adopted the Muslim name of Muhammad Mumia. Thereafter many members of his cabinet including his three brothers and others were impressed and embraced Islam. Consequently Sharif Hassan was encouraged and he sent more teachers to different areas in Western Kenya. More groups comprising Mwalimu Nasibu, Mwalimu Swalehe, Mwalimu Kombo, Majengo and Ndusi arrived (Were, 1967:121). Here the title ‘Mwalimu’ suggests the teaching and preaching role of these first Muslims. However, there are no written records of the earliest curriculum that was used to teach Islam in this period. Wandera (2013) suggests in his Ph.D thesis that, Ali Wamukoya, Suleiman Fwaya and Abdalla Omwitati may have been the earliest converts (Wandera, 2013: 31).

## **2.5 Wanga Indigenous Religion**

Before the arrival of Islam, the *Wanga* people had their own traditional religious system. They regarded *Were/Nyasaye* to be their creator and sovereign of the universe. *Were* was further regarded as too mighty and exalted to take an interest in human affairs. Indeed the *Wanga* had shrines dedicated to various spirits (*emisambwa*) where they paid homage by offering sacrifices. They also practiced various rituals in the course of a person's lifecycle. Circumcision was considered as an important rite of passage. Indeed, Were notes that no uncircumcised person can be installed as king (he would have to be circumcised first, usually about three months after the death of the older ruler (Were, 1967:109).

When Arab-Swahili introduced the notion of Allah who was also exalted and invisible, they found an already existing idea of belief in one Supreme God. This made Islam to be easily accepted, tolerated and understood among the *Wanga*. Again the Islamic practice of circumcision also bridged the gap between the *Wanga* and the Muslims. Hence, there were similarities between aspects of Islam and *Wanga* traditional religion. This enhanced the spread of Islam among the *Wanga* sub-community. The Arab-Swahili Muslims were also not strict on all aspects of Islamic law lest they offended the local political leadership. For instance, they suspended the application of Islamic inheritance rules. The traditional practice of communal/clan land ownership was so entrenched that Islamic property ownership practice was not followed. The *Wanga* could not accept Islamic law on property ownership that presupposed individual ownership of land. Land was owned and utilized by the entire clan. Despite their conversion

to Islam, the Wanga continue to use indigenous customary law in certain aspects of their lives. This friendly interaction between Islam and the indigenous religious system enhanced the presence of Islam in Mumias. As such Lewis (1966) recorded that as long as traditional beliefs can be adjusted in such a way they fall into place within an Islamic world view in which the completeness of Allah stays unchallenged. In any case, Islam does not request that its new disciples relinquish trust in all their less intense mysterious powers (Lewis, 1966:58-75).

## **2.6 *Madrasa* Curriculum in the Colonial Context**

*Madrasa* curriculum and teachers had existed along the East shore of Africa much sooner than the entry of the British pilgrim control. This educational programs assumed a vital part characterizing and digging in the Muslim people group training and personality. When the British set up a protectorate in Kenya in 1895, constant endeavors were consumed in solidifying power and the British pilgrim organization gave careful consideration to *Madrasa* curriculum. During the British colonial era, *Madrasa* curriculum and teachers faced many challenges including insufficient resources. Yet the colonial government did not provide for *Madrasa* schooling owing to the fact that most educational institutions were established and sponsored by the Christian missionaries (KNA: 7/256).

In fact the English frontier government support to formally perceived schools began by Christian teachers caused a negative discernment and disposition among Muslims towards Western type of training and constrained some Muslim

guardians in the Kenya seaside towns to avoid sending their kids to government schools. Consequently, Christian-Muslim relations were cold.

Amidst the nineteenth century, formal tutoring was presented in Kenya by Christian teachers to advance proselytizing of the "agnostic" locals. The educational programs were generally Euro-Christian in substance and protest. Later this tutoring turned into a method for delivering talented work for European ranches and administrative staff for the pioneer government. All things considered the principal instructive organization was set up at Rabai (in previous Coast Province) by Church Missionary Society in 1846 (M.E: 1987:1). Muslims saw that the British provincial organization in association with various Christian missions or houses of worship utilized the training framework as the primary instrument for Christianization where the administration stipends were just diverted to the congregation supported schools. This underestimation of *Madrassa* tutoring, educational programs and instructors was again improved by instructive arrangements considered and executed by the British frontier powers who concentrated on isolating *Madrassa* tutoring from government schools. For instance, the British frontier government in Kenya in 1909 built up the Fraser Education Commission that prescribed partition of training framework in light of both racial and ethnic lines.

The Legislative Council, according to ADEA (2012), embraced Fraser's suggestion in 1910 and the arrangement of instruction was thus categorised into three classes: Europeans, Asians and Africans together with Arabs (Salim: 1973:148). Fraser assist weakened *Madrassa* tutoring educational modules by

prescribing the utilization of English and Kiswahili dialects as a medium of guideline in government schools and abrogating the utilization of Arabic dialect in schools. This policy approach undermined the *Madrasa* curriculum's ability to foster a linguistic identity of the Muslim community.

During this colonial era Muslim traders and teachers played an integral role in further spreading Islam in Western Kenya, especially at Mumias. Mrima, Barawa, Comoran and Bajuni Muslim traders, some well versed in *Qur'anic* teachings established themselves at Mumias (Nzibo, 1995: 49-50). It was these traders-cum-teachers that helped establish a distinct Muslim community identity and education. Some of these traders-cum-teachers moved to other parts of Western Kenya and to the Rift valley to help spread their faith. Persons like Bilal bin Musa, Sheikh Suleiman bin Khamis, Sheikh Mohammed bin Moroni, Sheikh Abdu Somad, Khalfan, Sharif Hassan Abdallah bin Mansab, and Sharif Omar Abdallah were active in spreading Islam in Mumias. They laid the foundation of the Muslim community education by constructing and managing makeshift mosques and Quranic schools. At this time the scope and content of the formal *Madrasa* curriculum was limited to *Qur'an* recitation and memorization, *Hadith*, *Akhlaaq* and *Seerah* of the Prophet. They later took Islam and its identity symbols to Kakamega, Kisii, Eldama Ravine, Naivasha as well as Nairobi (Nzibo, 1995: 50). It was through the *da'awa* activities of these Muslim traders that the first Jami'a Mosque was established in 1898 in Mumias (Mwakimako, 2007:82). With time the desire for Islamic education and identity increased considerably among



Muslims, the young and the adults alike. To satisfy this desire *darsas* were conducted in the mosque and private homes by then *ma'alims* (*Madrasa* teachers).

## **2.7 *Madrasa* Curriculum in the Post-Colonial Context**

Shaykh Muhammad Ghazali, a *Madrasa* teacher, in 1933 established *Madrasat al-Ghazali al-Islamiyya*, an integrated modern curriculum school in Mombasa. As a *Madrasa* teacher, Shaykh Ghazali felt that Muslim kids learning under the *Madrasa* educational modules were secluded from the standard instruction framework given in the formal schools. He in this way presented subjects instructed in Government schools into the *Madrasa* educational programs of this school to enhance the Muslim community education and identity. He introduced history, geography, and mathematics which were taught in Arabic language.

Like other *Madrasa* of the time, *Madrasat al-Ghazali al-Islamiyya* lacked resources including well trained teachers as well as funding. The post-colonial system of education in Kenya did not concern itself with the training and grading of *Madrasa* teachers. Before 1933 most *Madrasa* teachers confined Islamic religious education to the recitation and memorization of the Qur'an as well as other Islamic subjects and Arabic language. Here the curriculum was largely formal and subject-centered. It helped deepen the Muslim community education.

*Madrasa* curriculum at *Madrasat al-Falah al-Islamiyya*, established by Sheikh Abdalla Husny in Mombasa, was an attempt at integrating modern subjects into the *Madrasa* curriculum. Furthermore, *Madrasa* curriculum at *Madrasat al-Najah* in Lamu followed suit in 1945. This integrated curriculum was based on the

*Madrasa* Resource Centre model that was officially launched in 1986. MRC model integrates Islamic Religious and mainstream instruction inside similar premises (AKF: 2000:14). This was done to upgrade the Muslim people group training and likely personality.

In post-frontier Kenya, after 1963, there were different educational program acquired from the pilgrim time frame for various races and religions, including Muslim customary establishments of adapting, for example, *Madrasa*, *Chuo*, and *Duksi*. Presence of various educational program represented a test to the youthful state which set out on fortifying the arrangement of instruction among different divisions of administration (ADEA, 2012:15). The British system of education, whose curriculum was based on British and Christian traditions, appeared to have an upper hand in terms of government resource allocation. While the Asian and Arab curriculum were second in importance to the European one, the African system's curriculum aimed at preparing the youth to work on European farms.

In 1968 the Government passed the Education Act that sought to receive and advance different societies of Kenyans. This made space for the mix of religious morals in the educational modules of the formal instruction. To be sure different commissions, working gatherings, boards, and teams were built up and none of them tended to the subject of *Madrasa* educational programs, which was unmistakably lacking in planning learners for the employment showcase. It gave Muslim learners few employment showcase alternatives. At the point when the Ominde Education Commission was framed to investigate the current instructive assets and counsel the legislature in the detailing of National arrangements for

training, the commission tried to acquaint applicable changes that were with mirror Kenya's power and centered around character and solidarity which at the time were essential concerns. The Report, that is, The Ominde Report (1964) prompted to the annulment of racial isolation in schools, unification of educational modules and the institutionalization of the examination framework and in addition the dispersion of assets to schools. The Report likewise proposed an instruction that would upgrade national solidarity and the making of human capital for national development and improvement (ADEA, 2012:16). The Report advance suggested that religious training be instructed as a scholarly subject. Muslims deciphered this as a move that sought to weaken the Muslim instruction.

*The National Committee on Educational Objectives and Policies* was built up under the chairmanship of Mr.P. Gachathi to assess the arrangement of training and conceivably define a program that would make instruction a stronger instrument of social and monetary headway. Yet the report did not concern itself with creating a curriculum reflective of Muslim interests. It was silent on evolving a sustainable *Madrassa* curriculum that would be relevant to national development. Existing *Madrassa* curriculum did not reflect national unity, economic, social and cultural aspirations of Kenyans. In 1981, a Presidential Working Party was founded under the chairmanship of Prof. Colin B. Mackay. Its report was discharged in 1981.

The report or Mackay Report as it was called prescribed the rebuilding of the training framework from the previous 7:4:2:3 to a 8:4:4 framework which made Islamic Religious Education necessary at the essential level of instruction.

Muslims celebrated this move. Their joy dissipated when they learnt that the envisaged Islamic Religious education curriculum was dilute. Yet the most pressing component of the *Madrassa* curriculum was not adequately addressed-the lack of resources, i.e, facilities, professionally trained teachers and a functional and relevant *Madrassa* curriculum. In 1988, another advisory group, *Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond*, under the chairmanship of Mr. Kamunge, discharged its report. The Working Party concentrated on enhancing training financing, quality and pertinence. Its proposal prompted to the presentation of cost-sharing between government, guardians and groups. Nothing was specified about *Madrassa* curriculum and preparing of instructors for the Muslim people group.

In 1999, the Commission of Inquiry was set up under the chairmanship of Davy Koech to investigate and suggest ways and method for empowering the instruction framework to encourage national solidarity and union, shared social duty, quickened modern and innovative advancement, long lasting learning and adjustment in light of changing conditions (ADEA, 2012: 15). Nothing about *Madrassa* curriculum and its role in shaping the Muslim community education and identity and Christian-Muslim co-existence was mentioned.

Today, the public presence of Islam in Mumias is unmistakable. Any visitor to this town will quickly notice the various aspects of Islamic influence. Most people wear *kanzus* and Islamic caps. Several shops and institutions bear Islamic names. These include *Tawakkal* Hotel, Nawal Agro.Vet, Jamia Medical Centre, Mumias Muslim Primary School, Mumias Muslim Boys Secondary School, among others.

There are several mosques and *Madrasas* in the town and its environs, all *Sunni* in orientation. They include Jamia Mosque, first built in 1898 (Mwakimako, 2007:82). This is the oldest mosque in the whole of Western Kenya region. *Imams* who have worked at this mosque are Sharif Omar, Maalim Abu Bakr, Sharif Kassim, Sheikh Seif Wangara assisted by Osman Nalianya, Abu Bakr Gangu, Muhammad Bakari, and now Hamza Omonyu. Other mosques have been built in the Mumias environs. Most of these mosques have *Madrasas* attached to them that offer the *Madrasa* curriculum. The study has confirmed that the *Madrasa* curriculum does not serve the Muslim community educational interests fully. Most Muslims desire an education that would enable their children fit in the various sectors of the national economy. The current *Madrasa* curriculum prepares learners for jobs such as teaching and pastoral care only. This is a flooded job market. But the curriculum has been instrumental safeguarding the Muslim community identity in the constituency. Noticeably, there are many Muslims engaged in various commercial endeavors in Mumias. There are also various other Muslim welfare groups that are engaged in activities such as sinking of water wells for the community, organizing of workshops on good sanitation (Wandera, 2013:37).

## **2.8 The Goals and the Role of the *Madrasa* Curriculum**

The goals of the current *Madrasa* curriculum are not officially stated but implied. The implied goals seek to prepare *Imams* and *Madrasa* teachers for the religious Muslim community. Such goals are likely to be insufficient in preparing professionals in other areas of human enterprise.

Majority of those children not enrolled in formal primary schools in Mumias West constituency attend *Madrasa*. These religious institutions and their teachers play a significant role in laying the foundation for early Islamic education and identity. They are a significant reservoir of Islamic heritage in terms of knowledge, values, attitudes, principles, etc. These ideals are imparted to the young Muslims in *Madrasa* schools. Furthermore, *Madrasa* imparts Islamic knowledge to learners who are called upon to preside over ceremonies and festivals such as *Iddain* prayers, *Nikah* (Marriage), exorcism, and resolution of disputes (marital or otherwise) in the Muslim community. This role helps *Madrasa* teachers and learners enhance Muslim community identity and cohesion. Hence, *Madrasa* curriculum does not only contribute towards impart knowledge of Islamic norms, values, rites, and principles among the learners but also promotes Muslim communal identity and cohesion in the constituency. Consequently, young persons and Muslims in general who have undergone *Madrasa* schooling system end up practicing Islam better than before.

*Madrasa* curriculum in the constituency generally introduces by simple notions of a subject's content. This content becomes more advanced as one moves up the educational ladder in the *Madrasa*. Some of the subjects taught include: *Qur'an* reading and recitation, *Hadith*, *Tawheed* (Theology), *Seerah* (Biography of Prophet Muhammad), *Khatt* (Writing), *Fiqh* (Islamic Jurisprudence), Arabic language, *Akhlaaq* (Morality), *Sarf* (Syntax), and *'Adab* (Literature) (Kahumbi, 1995:331-332). These subjects form the core of the *Madrasa* curriculum. The study established that this curriculum is too religious to prepare learners for the

competitive job market. Most Muslims think that there is need to expand this curriculum with the view of making learners more competitive in the job market. Not all *Madrassa* teachers are poor economically. There are few who are successful spiritually and economically.

## **2.9 Conclusion**

The evolution and development of *Madrassa* system and its curriculum in Kenya is traced to the introduction and expansion of Islamic culture and civilization. Several factors and forces were instrumental in these processes: trade, colonialism, indigenous rulers, indigenous religious heritage, etc. Both Colonial and post-Colonial governments demonstrated noticeable apathy towards the growth and development of Muslim traditional schools.

## **CHAPTER THREE**

### **MUSLIM COMMUNITY IDENTITY**

#### **3.0 Introduction**

In this chapter, elements of Muslim community identity in Mumias West constituency are explained and interrogated. Furthermore, these elements; *Madrasa* curriculum, language, Islamic traditions, Islamic rituals and naming, food and eating habits, dressing style, and marriage; are examined. The role of *Madrasa* curriculum in the continuity of these identity elements is also assessed.

#### **3.1 Primary and Secondary Identities**

Role-Learning Theory holds the view that the birth of a child in the family marks a point at which primary social identities are first ascribed to individuals (Fulcher et al, 2011:116; Walrath et al, 2011: 121). At birth a new born Muslim baby is quickly distinguished as a kid or a young lady. The infant's sex name, together with the names of the guardians, is authoritatively recorded by the legislature and are regularly made open and asserted in an Islamic *Aqiqah* service. This shows that mankind is fixated with the idea and need for identity formation. This identity may be a religious production. This implies that identity is a partly religious construction and cannot 'exist' outside of cultural representations (Barker, 2000:220). Then each society has its own reservoir of cultural productions.

Through the time of essential socialization, in early stages and youth, the center social characters are credited. It is through this procedure of essential socialization



that essential characters of personhood, sexual orientation and religious confidence are developed (Jenkins, 1996: 62). A religious character is probably going to be credited to a youngster in its developmental years at whatever point the religion is remarkable to its folks and those with whom they cooperate (Fulcher et al, 2011: 118). In Mumias West constituency being in a white “kanzu” or black “bui” is visibly salient for most people of Muslim background. Furthermore, these identity elements are common within the Muslim community: hybrid language, traditions and scripture, rituals and naming, marriage ceremony, food and eating habits, dressing style and death rituals. They are the things that Muslim children learn very early on both at home and in *Madrasa*. Therefore a functional *Madrasa* curriculum must help learners in this learning process to acquire and proudly practice their community identity elements.

Secondary socialization starts when Muslim youngsters enter *Madrasas*, different gatherings and associations to learn particular information and aptitudes. Schools are more formal method for preparing and guideline into particular abilities and assemblages of information that enables learnersto fit into specific specialized vocations. These vocations add onto their already acquired identities during primary socialization.

### **3.2 The *Madrasa* Curriculum and the Muslim Community Identity**

*Madrasa* curriculum plays an important role in the Muslim community identity development (Cherti & Bradley, 2011). There is a strong link between *Madrasa* curriculum and the transmission and support of the social, etymological, and

religious characters of the Muslim community. Furthermore, *Madrassa* curriculum helps in the reinforcement of Islamic cultural values. This suggests that *Madrassa* curriculum helps learners to create and comprehend their religious and social character. It further observed that *Madrassa* often facilitate community cohesion through integration and community cohesion opportunities in a multi-ethnic and multi-faith society (Cherti & Bradley, 2011: 26). However, *Madrassa* have been identified by the media as spots that make group divisions by underscoring the contrasts between Muslim identity and general society identity. Moreover, they have been referred to as organizations that can show radical perspectives to non-Muslims.

### **3.3 Subjects in the Formal *Madrassa* Curriculum**

There are about eleven subjects that are being taught in *Madrassas* in Mumias West constituency. These subjects include *Qur'an* reading and recitation, *Hadith*, *Seera* (biography of the Prophet), *Akhlaq* (moral values), Arabic language, *Khatt* (writing), *Tawheed* (theology), *Sarf* (syntax), *Nahw* (Arabic grammar), *'Adab* (literature), and *Fiqh* (Islamic jurisprudence). This is a subject-centered curriculum. However, there appears some variance among these schools on the number of subjects they offer. About 70% of the *Madrassa* teachers who were exposed to the questionnaires agreed that their *Madrassas* teach all these subjects except *Sarf*, *'Adab*, and *Nahw*. The remaining 30% of the informants indicated that they teach all the subjects in their *Madrassas*. While 30% of the Imams who also double up as *Madrassa* teachers confirmed that all these subjects are currently taught in *Madrassas* in the constituency, 70% of the *Imams* said that *Madrassas*

teach all the subjects except three subjects (i.e. *Sarf*, *Adab*, and *Nahw*). On the other hand 35% of lay Muslims believe all these subjects are taught in *Madrasas*.

**Table 1. Subjects Being Taught in *Madrasa* Curriculum**

Subjects being Taught in the <i>Madrasa</i> Curriculum	<i>Madrasa</i> Teachers			Imams			Lay Muslims		
	Subjects	No.	%	Subjects	No.	%	Subjects	No.	%
Qur'an reading, Hadith, Seera, Akhlaq, Arabic, Khatt, Tawheed, Sarf, Nahw, Adab, Fiqh	All except Sarf, Adab and Nahw	14	70	All except Sarf, Adab & Nahw	14	70	All are taught	19	65
	All	6	30	All	6	30	All except Sarf, Adab & Nahw	11	35
	Totals	20	100		20	100		30	100

The researcher's observations have also confirmed that most *Madrasas* in Mumias West constituency offer all the subjects except the already mentioned three. The study has indicated clearly that *Imams* and *Madrasa* teachers and curriculum play the crucial role of maintaining this identity. Therefore, there is a clear linkage between the *Imams*, *Madrasa* teachers and curriculum and the Muslim community identity continuity. However, all the informants confirmed that *Madrasa* curriculum and training leads to producing *Imams* and *Madrasa* teachers for the economy. For a modern economy to function effectively, it requires all cadres of the workforce, not just *Madrasa* teachers and *Imams* only. These findings negate our hypothesis that, "The knowledge, skills, and attitudes imparted to the learners in *Madrasa* schools are relevant to the learners and the Muslim community." The community also requires doctors, engineers of all training, architects, ICT experts, scientists, researchers, entrepreneurs, economists, agriculturists, actuaries, etc. This then suggests that *Madrasa* system must diversify to include other areas of knowledge and skills in order to be more relevant to the learners and the community. All the informants confirmed that there is need to integrate secular subjects into the *Madrasa* curriculum to make *Madrasa* curriculum more relevant to the learners and the community.

**Table 2. The Need to Review *Madrasa* Curriculum in the Muslim Community**

	<i>Madrasa</i> teachers		<i>Imams</i>		Lay Muslims	
	Number	%	Number	%	Number	%
Yes	20	100	20	100	30	100
No	0	0	0	0	0	0
Totals	20	100	20	100	30	100

### 3.4 Language and identity

Muslims in Mumias West constituency relate and interact using a special language which is Arabic that is the official language of Islam and Muslims. The use of Arabic language in *Madrasas* and mosques also appears to confirm our hypothesis that, “The evolution of *Madrasa* curriculum is linked to the evolution and expansion of Islamic civilization and culture.” It is believed that through competence and performance of Arabic a Muslim is able to read and understand Islamic texts such as the *Qur’an* and the *Hadith*.

In fact, it is further believed that knowledge and mastery of Arabic is a sure way of knowing Islam better. All the respondents confirmed that Arabic is the main language of communication followed by Swahili. However, observations that were carried out by the researcher, both in *Madrasas* and Mosques, also confirmed this situation.

Most students, however, found it difficult to communicate in Arabic. They were comfortable with Swahili. There was also noticeable mixing of Arabic and Swahili in and outside *Madrasas* and mosques. Most Muslims, including *Madrasa* children, when they meet each other, converse and depart, using phrases such as “Assalam ‘alaykum”, “wa ‘alaykumus-Salaam”, “InshaAllah”, “MashaAllah”, “inna lillahi wa ina illaihi raji’uun”, “astaghfirullah”, etc. Whenever these phrases appear in conversations, it is easy to identify the parties involved as Muslims. This then suggests that these phrases which are mostly taught in *Madrasas* have become part of Muslim community identity.

These findings prove our hypothesis that, the influence of the *Madrasa* curriculum on Muslim community identity is visible. In other words, language makes our experience available to us for reflection, sharing, and discovery. Religion and faith provide us with models or ‘worlds’ with which we use to describe and order our individual and collective experience (s) (Ring et al: 1998:140-170).

Religious language appears to be established in human experience of what at last matters. It passes on significance about the customary and about the sacrosanct. It discusses the world or model about human involvement in a way that the holy inside them gets to be clear. As such, religious dialect is a model in which the riddle inside human experience and personality uncovers itself.

### **3.5 Islamic Traditions and their Scripture**

The Holy Qur’an in Islamic tradition bears a special relationship to the Muslims in Mumias West constituency. The Qur’an recounts how angel Jibril taught

Muhammad to recite the contents of the Divine text, which remains with Allah (S.W) in the heavens. Muslims believe that the recorded Qur'an is literally the divine word for them. Islamic traditions acknowledge that their scripture are authoritative for all Muslims. Through careful study of and reflection on the Qur'an, Muslims learn how a faith relationship with Allah (s.w) empowers them to live a holy life as they work together to build a more just community. Furthermore, the Muslim community understands that scriptures are one of the modes in which the sacred is revealed and made present for them.

All the respondents (*Madrasa* teachers, *Imams*, and general Muslims) in the constituency confirmed that the *Madrasa* curriculum offers at least eight subjects. In addition to this, *Madrasa* teachers as well as *Imams* engage in activities such as presiding over wedding ceremonies, resolving marital disputes, resolving inter-family conflicts, exorcizing spirits, offering adult Islamic education, and presiding over burial services. 90% of the *Madrasa* teachers confirmed that they carry out these activities in addition to teaching. The remaining 10% only concentrate on teaching alone. 95% of the *Imams* said that they, as well as *Madrasa*, teachers carry out these out-door activities. Only 5% of the *Imams* believe that *Madrasa* teachers just concentrate on pedagogy. On the other hand, 75% of the general Muslims said that *Madrasa* teachers, in addition to teaching in *Madrasas*, engage in the already said out-door activities while 25% did not know.

**Table 3. Out-door Activities that *Madrasa* teachers engage in**

Wedding ceremonies, Marital disputes, Burial services, Interfamily disputes, Exorcising spirits (Jinns), Adult Islamic education	<i>Madrasa</i> Teachers		<i>Imams</i>		Lay Muslims	
	Number	%	Number	%	Number	%
Yes	18	90	19	95	23	75
No	2	10	1	5	7	25
<b>Totals</b>	<b>20</b>	<b>100</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

These out-door activities not only impart but also maintain Muslim traditions; these traditions are also elements of the Muslim community identity. Furthermore, these traditions are carried out in ways that are prescribed by both the *Qur'an* and the *Hadith*. Therefore, these finding confirm our hypothesis that, “The linkage between *Madrasa* curriculum and the Muslim community identity continuity is visible.”



### 3.6 Islamic Rituals and Naming

Islam provides Muslims with a rich repertoire of rituals. Customs are typical, schedule, and dull exercises and activities through which we make associations with what the group considers to be the most profitable measurements of life (Ring, et al: 1998:73). Muslims, in Mumias West voting public, regularly associate with and take an interest in a definitive force of life through ceremonies. To them, ceremonies put aside particular times and puts and give them chance to contemplate their importance and to associate candidly. The *Aqiqah*, *Walima* and the giving of gifts; all celebrate the value of a person's life and make room for reflection upon what that life has meant over the past year and the year ahead.

Ceremonies, facilitate, remember critical occasions in the life of our group and give a method for recharging the significance of those occasions among us. For instance, *Milaadun-Nabi* make Muslims praise the life and message of Prophet Muhammad (s.a.w). Once more, customs help Muslims understand life's moves, giving some structure to simplicity development from the natural to the obscure. Turning into a grown-up is a critical occasion in our lives. A Muslim moves from the commonality of reliance and the assurance of adolescence to take on the position of obligation in the adulthood. To aid in that transition, Muslim fathers, *Madrasa* teachers and *Imams* instruct the young ones on the skills, virtues and attitudes needed for this responsible living. Furthermore, rituals such *Swalatul Janaza*, *Walima*, *Aqiqa*, *Swalatul iddain*, and *Miladun-Nabii* are presided over by either Imams or *Madrasat* eachers in Mumias West constituency.90% of the *Madrasa* teachers agreed that they preside over these rituals while 10% do not.

95% of the *Imams*, who also occasionally act as *Madrassa* teachers, confirmed that *Madrassa* teachers preside over the said rituals. Only 5% said that presiding over such rituals is the work of *Imams*. 75% of the general Muslims said that indeed *Madrassa* teachers preside over these rituals. 25% said they did not know. Again these findings confirm the hypothesis, “The impact of the *Madrassa* curriculum on Muslim community identity continuity is visible. These rituals are observed in congregation and therefore form an essential element of the Muslim community identity.

**Table 4. Rituals that *Madrassa* Teachers Preside over**

	<i>Madrassa</i> Teachers		<i>Imams</i>		Lay Muslims	
	Number	%	Number	%	Number	%
Yes	18	90	19	95	15	75
No	2	10	1	5	5	25
Totals	20	100	20	100	20	100

Islamic traditional naming is done during the ‘*aqiqa*’ sacrifice—a sacrifice that consists of two male sheep or goats for a boy and one for a girl. Muslims parents in Mumias West constituency name their children after relatives or auspicious events. Here, parents as taught in *Madrassa*, follow the Prophet’s suggestion of giving children the best names—those that are most loved by God and His

Messenger. It is because of this that names such as Abdallah, Hussein, Kassim, Ali, Rashid, etc. are common in the constituency. They are part of that important element of the Muslim community identity.

The affinity of Islam with the African traditional religious heritage has made the community to retain the tribal names such as Shiundu, Okusimba, Makokha, Malala, Maloba, etc. Hence, it is not surprising to find a Muslim called Kassim Shiundu, Ramadhan Okusimba, Musa Makokha, Uthman Malala, etc. The researcher's observation carried out in ten *Madrasas* confirmed this fact. All the names that were cited by the respective *Madrasa* teachers during live lessons with respect to pupils answering oral questions were official Muslim names. Names are indeed part and parcel of the Muslim community identity. This fact again confirms that *Madrasa* curriculum helps in the continuity of the Muslim community identity.

### **3.7 Marriage (Nikah)**

Muslims are encouraged to marry and have children as early as possible. Celibacy and renunciation of the natural sexual urge are forbidden. The Prophet is reported to have disapproved of monasticism, even though he seems to have respected the spirituality of the monks. Yet he did not force people to marry. His well attested *Hadith* reports him as saying,

"Young fellows, those of you who can bolster a spouse ought to wed, for it keeps you from taking a gander at bizarre ladies and keeps you from unethical behavior,

yet the individuals who can't, ought to dedicate themselves to fasting, for it is a method for stifling sexual longing" (Al-Baghawi, 1965-1966:658).

Most Muslims in Mumias West body electorate trust that one ought not hold up too much sooner than wedding and that depending on the restrictive side of the expression like "... the individuals who can support a spouse..." "is misinformed.

There is a solid conviction that Allah (S.W) will accommodate the individuals who serve him. In this way, *Madrasa* instructors and Imams do think about marriage as a grave issue favored by God. However, they decried the un-Islamic vestiges that accompany so-called Islamic marriages in the constituency. General Muslims confirmed that marriage is a common Islamic practice but, like the *Madrasa* teachers and the *Imams*, faulted how this practice is observed.

Islamic marriages were usually arranged by the parents of the bride and often of the groom. Today this tradition of spouse selection by parents appears to be unpopular. Potential marriage partners choose each other on their own; they court often seeing each other before deciding to marry. This is contrary to Islamic regulations regarding selection of a spouse. It is not surprising to see 'come-we-stay' arrangements in the Muslim community in the constituency. Furthermore, it is no longer regarded as dishonorable for a marriageable man and woman to socialize freely. The basis of spouse selection appears to have shifted, too. There are also reported substantive intermarriages between Muslims and Christians in the constituency. Muslim men in the constituency no longer consider religiosity of potential spouse as a virtue as advised by Prophet Muhammad (s.a.w),

"A lady might be hitched for four reasons; for her property, her rank, her magnificence and her religion; so get the person who is religious and thrive" (al-Bukhari&Muslim; al-Baghawi: 1965-1966:658). Ordinarily it is the males who actively seek their mates. And if they get one, they are attracted to her by beauty rather than by her religiosity. Even though most Muslim marriages are presided over by either *Imams* or *Madrassa* teachers they are hardly distinctively Islamic. The attributes of a spouse once considered in the past are no longer observed today.

Hence, most Islamic marriages in Mumias West constituency are hardly a distinct Muslim community identity. Polygamy is no longer a preferred option, probably because of the challenges posed by modern living. Even the bridal gift (*Mahr*) that used to be the affair between potential spouses as advised by Islam has also changed in form and value. Islamic law provides that marriage contract is null and void without payment of *Mahr*. The amount to be paid as *Mahr* is pegged on the Prophetic advice. The Prophet advised that *Mahr* should not be lavish (Denny, 2011:272).

### **3.8 Food and Eating Habits**

Meals are at the centre of the Muslim community identity in Mumias West constituency. Both *Madrassa* teachers and *Imams* teach that some food items are considered *Haram* while others are considered *Halal*. *Haram* refers to those food items that are strictly forbidden by the *Shari'ah* while *Halal* food items refers to those food items that are permissible. The Qur'an expressly forbids four kinds of

food: carrion, blood, pork, and any other animal sacrificed and dedicated to other than God (Qur'an2:173). Some Muslim scholars condemn consumption of meat of animals such as dogs, donkeys, crocodiles, foxes, cats, lizards, frogs, and toads. However, sea creatures and locusts that have died spontaneously are considered to be *halal*. All marine animals are *halal* whether they have been caught, slaughtered or died spontaneously, for the sea is considered to be essentially pure (Al-Qaradawi, 1960:52).

Imams as well as *Madrasa* teachers in the constituency further teach that, any food item that has been slaughtered properly, including invoking the name of God is permitted. In the event that there is uncertainty yet no confirmation is accessible that the nourishment was devoted to other than God, then Muslims may just claim the "bismillah ar-Rahman ar-rahim" (for the sake of God, the Merciful, the Compassionate). The nourishment of *halal* creatures butchered by the People of the Book (the Jews and the Christians) is acceptable because these people are fellow monotheists. Just like they are taught in *Madrasa*, many observant Muslims invoke Allah (S.W) by means of the "bismillah" when they prepare to eat. Many Muslims eat with their hands even though in rare cases spoons may be used, too. Only the right hand is used, the left is reserved for unclean duties associated with the toilet. This item fell under the question of Islamic culture and heritage that *Madrasas* provide. All the informants (i.e *Madrasa* teachers, *Imams*, and general Muslims) polled said that all *Madrasas* teach about eating habits and food items.

### 3.9 Dressing Style

Islam emphasizes personal bodily cleanliness (*Twahara*). Clothing is precisely regulated by the *Shariah*. The *awrah* (private areas) must be covered in both sexes. Men should not wear cloth made of pure silk, gold, and silver. Silk, gold and silver are not *haram* items but they do suggest luxury, ease and conspicuous consumption; all of which ill befit a sincere Muslim male who should work hard and spend the excess of his earnings for the improvement of the general welfare, specifically in charitable works (Denny, 2011:280). However, clothing items made of silk or gold or silver are allowable for women as befits their status. Men are required to wear “kanzus” while women are required to wear “buihuis” or “burqas”. Neither men nor women are allowed to wear seductive clothing nor may they wear clothing inappropriate to their sexes. Children are supposed to follow their parents’ example.

Muslim men in the constituency are encouraged to grow mustaches and to let their beards grow. It is recommended to trim such beards regularly. But Muslims should not tattoo or indulge in surgery to alter the appearance of the skin or shape the teeth in unnatural manner. The wearing of wigs and hair pieces is forbidden, because it is “forgery” (Denny, 2011:281). However, the use of perfumes is recommended. One of the main features of the Muslim aesthetics of everyday life is the desirability of pleasant odors, for they are a reminder of paradise. This is based on the Prophetic tradition. The Prophet is reported to have declared that three things were especially beautiful to him: the company of women, prayer, and perfume. It is because of these teachings that *Madrassa* teachers and *Imams* in

*Madrasas* and mosques respectively teach about Islamic dressing style. All the informants polled confirmed that *Madrasas* teach about dressing style. However, observations carried out by the researcher revealed that most Muslims do not wear as prescribed by Islam.

### **3.10 Death Rituals**

It is not necessary to place the deceased Muslim in a coffin nor should costly materials be used. Sometimes the body is carried to the mosque where special prayer service called *salatul janaza* is performed. The service may even be performed in the graveyard itself if there is enough space. All these activities, including the prayer service, are led by either an *Imam* or a *Madrasa* teacher in the constituency. 100% of the *Madrasa* teachers, 100% of the *Imams*, and 100% of the general Muslims said that in addition to teaching, *Madrasa* teachers, as well as *Imams*, preside over Islamic burial ceremony. This prayer service is conducted quickly for the Prophet is said to have advised thus:

“Should the deceased be righteous you would speed him/her towards good and should he/she be otherwise you would be laying a side from your necks” (Bukhari and Muslim; Imam Nawawi, 1975:177).

### **3.11 Conclusion**

*Madrasa* curriculum plays an important role of transmitting Muslim community identity elements from one generation to the next. It fosters outer Muslim community development. While the curriculum is not just confined to the class



room, it is also functional outside classrooms. Most of the informants observed that *Madrasa* teachers and *Imams* preside over out-door activities already discussed. The curriculum should be supported and improved, both materially and morally, in playing this important role.

## **CHAPTER FOUR**

### **CHRISTIAN-MUSLIM RELATIONS**

#### **4.0 Introduction**

This chapter traces the origin of Christian-Muslim relations generally in Kenya. The interaction and relation between Christianity and Islam date back to the 6<sup>th</sup> century. This co-existence and relation is noted and appreciated by the teaching of the holy *Qur'an*, the *Hadith* and the history of Islam. In Kenya, Christians and Muslims have co-existed for many years. The introduction of Islam along the East African coast preceded the re-introduction of Christianity by the Portuguese in the 15<sup>th</sup> century. This study argues that various factors or forces, including the *Madrasa* curriculum, at different times and places, have influenced the relations between Christians and Muslims, particularly in Mumias West constituency.

#### **4.1 Islamic Foundations of Christian-Muslim Relations**

Islam refers to the Christians and Jews as the "People of the Book". This implies, to Islam, that Jews and Christians are believers in one God. Al-Qaradawi (2003: 46) takes note of that God conceded exceptional consent to Muslims in the matter of eating with the "General population of the Book" and in the matter of marriage to their ladies. The sustenance of the Jews and the Christians is allowed to Muslims on the premise of the first reasonability of things, and similarly Muslims can impart nourishment to them. Moreover, Muslims are allowed to eat the substance of the creatures the Jews or Christians have butchered or chased. Similarly, they can eat what Muslims have butchered or chased.

Besides, Islam grants Muslims to wed ladies from the “People of the Book” so as to establish and sustain social and friendly ties with them. From early on Islam expected Muslims to cultivate cordial relations with Christians. In the same vein, Islam accepts religious pluralism (Camps, 1978: 88). Camps (1978) based his assertion by quoting what God is reported to have said in the Qur’an:

“To each of you have we proposed a way of acting and a well cleared path. In the event that Allah had so willed, He would have made you a solitary people. Yet, he will probably test you in what He has given you, so endeavor to be first in great deeds. Every one of you will come back to Allah. At that point He will advise you about the things over which you differed”(Q 3:56).

This *Qur’anic* passage indicates the recognition that Islam accords all humanity irrespective of their religious backgrounds or persuasions. This teaching helps foster cordial relations between Muslims and non-Muslims. The *Qur’an* further indicates respect for Christian leaders such as monks and priests. Camps (1978) quoted the Qur’an as having said:

"Most grounded among individuals in hostility to the adherents will you discover the Jews and agnostics... closest among them in friendship for the devotees you will discover the individuals who say, 'We are Christians'. Since among them are ministers and friars who don't enjoy self-important pride. Furthermore, when they hear what was sent down to the Messenger, you will see their eyes flood with tears

for what they realize of the basic. Furthermore, they say, 'Our Lord, we accept, record us among the witnesses' (Q4: 63).

This passage further indicates that Islam and Muslims expects integrity, honesty, humility and love from Christian leaders such as priests and monks. In the same vein Muslim leaders should accord monks and priests similar treatment.

Islam calls for equity and value in managing non-Muslims who neither fight Muslims on religious grounds nor drive them out of their homes, i.e. the individuals who are neither at war with, nor threatening to, Muslims (Qur'an 60:8-9). Once more, Islam requires all Muslims to have confidence in all Books uncovered by Allah and in every one of the prophets, including the gospel and Jesus. Truth be told, over the span of associating with the "People of the Book", Muslims are required to maintain a strategic distance from such methodologies as may bring about severity or stimulate antagonistic vibe (Qur'an 29:46).

Those non-Muslims who live under the insurance of an Islamic government appreciate exceptional benefits (Al-Qaradawi, 2003:313). These non-Muslims are alluded to as "the ensured individuals" (ahl-al-dhimmah or dhimmis), implying that God, His Messenger and the Muslim people group have made an agreement with them that they may live in wellbeing and security under the Islamic government. By and large terms, "dhimmis" are delegated nationals of the Islamic state. From the developmental time of Islam to the present, Muslim researchers are in consistent understanding that "dhimmis" enjoy similar rights as Muslims

themselves, while being allowed to observe their own particular religions and beliefs.

Prophet Muhammad (s.a.w) accentuated the obligations of Muslims towards "dhimmis", undermining any individual who damages them with the rage and discipline of Allah (Al-Qaradawi, 2003:313). Al-Qaradawi cites Prophet Muhammad (s.a.w) as having said,

"He who harms a "dhimmi" harms me, and he who harms me disturbs Allah."  
(Abu Dawood: Hadith 33: Book 1, Vol2)

"Whoever harms a "dhimmi", I am his foe, and I should be an enemy to him on the Day of Resurrection"(Sunan Ibn Majah, Hadith 23: Book 1, Vol2).

In agreeing to these directives, the successors of Prophet Muhammad, the caliphs, upheld these rights and sacred privileges of non-Muslim natives. Legal scholars of Islam, despite the variety of their sentiment with respect to numerous different matters, are in understanding in accentuating these rights and sanctities.

#### **4.2 The Historical Roots of Christian-Muslim Relations in Kenya**

The earliest and second interaction of Christianity and Islam in Kenya was during the Portuguese period in the 15<sup>th</sup> century. The interaction was both peaceful and hostile (Kahumbi, 2009:78). Kahumbifurther notes that this interaction was peaceful because Muslim leaders of the Coast facilitated the Portuguese Christian missionaries, especially the Augustinian monks who established a monastery at Mombasa in 1597. These missionaries are reported to have later moved to Lamu,

Pate and Faza where they were assisted by the Muslim governor of Faza to build a church (Temu, 1972:6). However, hostility arose because the Portuguese sought to convert and dominate Muslims. The situation was made worse when the Portuguese attempted to impose a Christian leadership on the local population. For instance, a young Christian convert and educated Dom Jeronimo Chingulia (formerly Yusuf) rebelled against the Portuguese. He is said to have recanted Christianity (Kahumbi, 2009:78). His hostility toward Christianity and the Portuguese was graphically illustrated when he had all Christian captives put to the sword (Pawlikova-Vilhanova, 2000:80). In a population that was predominantly Muslim, the Portuguese efforts at evangelization proved elusive. The relations between the Portuguese Christians and Muslims were hostile. Consequently, the decline and fall of the Portuguese rule and hegemony in 1700 meant the collapse of the first Christian mission, power and influence in East Africa.

The second form of interaction and relation of Christianity and Islam came in early 1840s. These years marked the reintroduction, growth and development of Christianity in East Africa. Johann Ludwig Krapf, a German missionary of the Church Missionary Society (CMS) arrived in Zanzibar to start evangelization work (Kahumbi, 2009: 79). Again, Muslims assisted in this early missionary work for relations between the two groups were friendly. Muslims worked as artisans, clerks, interpreters, masons, carpenters, messengers, porters etc. for the missionaries. Furthermore, Muslims provided safe passage to the missionaries as they moved into the interior (Pawlikova-Vilhanova, 2000: 80). Muslim leaders like Sayyid Said (1804-1856) were committed in establishing good relations with the

European countries (Kahumbi, 2009:79). He allowed them to establish consuls in Zanzibar. He further accorded hospitality to merchants, explorers, and missionaries in his dominion, especially along the 10-mile coastal strip (Nicholas, 1971: 252, Kahumbi, 1995: 2). Notably, Krapf was received by Sayyid Said with courtesy and was offered help in his future missionary work.

When Krapf left Zanzibar he was given a letter of introduction to the governors of the coast to facilitate his mission work (Richards, 1958: 41). He was joined later in 1846 by Johann Rebman and the two established a mission station at Rabai near Mombasa (Kahumbi, 2009:80). Other mission stations were established in Kenya following the footsteps of the two missionaries. These were African Inland Mission, Seventh Day Adventists, Holy Ghost Fathers, Consolata Fathers and Sisters, Free Methodist Mission and German Neukirchen Mission. These missions appear to have laid the foundation of Christianity in Kenya. Consequently Christianity was entrenched in Kenya. This development led to competition among the various Christian groups and that of Christianity and Islam (Kahumbi, 2009: 80). These competition and interaction engendered hostile relations. At this time the *Madrassa* curriculum was not responsible for this hostility between Christians and Muslims.

The establishment of Christian missions led to the establishment of formal schools. In these schools, converts were taught how to read and write. Within a short span of time they were able to read, understand and interpret the Bible. Soon, missionary or Western education became a tool of evangelization (Oliver, 1964: 53, Oded, 2000: 102). This form of education was to be a source of conflict

between Christians and Muslims. Muslims viewed missionary education as a bait to convert their children to Christianity. They saw this state of affairs at Buxton High School which was established in 1893 by the Church Missionary Society to offer religious instruction. This development engendered tensions between the school administration and Muslims. Muslim students were forced to convert in order to gain admission in to the school. Those who managed to be admitted were forced to learn Christian instruction. Some Muslim students opted to drop out. Therefore, Muslims developed apathy towards Western education (Kahumbi, 1995: 93). Kahumbi further notes that up to 1955, missionaries continued to monopolize the provision of Western education. On the other hand, the colonial government gave missionaries both moral and material support. Colonial officials appealed to the missionaries to expand their bases of operation in all aspects in order to curtail the expansion of Islam (Bagha, 1974: 63).

Missionaries were keen to establish Christianity in Kenya, but Islam was perceived as being a stumbling block towards this mission. It was seen as an enemy religion and competitor that had to be stopped. The threat of Islam was indeed inferred from Ludwig Krapf who had in 1840 warned of a powerful influence of Islam in East Africa. He even predicted that Islam was getting stronger (Pawlikova-Vilhanova, 2000: 92, 93). The same fears were echoed by Bishop Steer of the United Mission to Central Africa in relation to the Yao people of Tanzania (ibid: 93). Such sentiments from missionaries informed the attitude of missionaries towards Islam and Muslims during the colonial period. There was a noticeable struggle between Christianity and Islam. This struggle characterized Christian-



Muslim relations in the colonial period. Christian missionary activities revealed a negative attitude towards Islam and Muslims. They openly preached against Islam and Muslims. Their preaching associated Islam and Muslims with slave trade and slavery (Kahumbi, 2009: 81; Mambo, 1980: 88; Oded, 2000:103). Furthermore, there was acrimony between the missionaries and the slave owners. The former were sheltering run-away slaves at Frere Town near Mombasa. Frere town had been established by C.M.S as a rehabilitation centre for freed slaves. The acrimony escalated when the missionaries refused to repatriate the run-away slaves to their Arab Muslim owners. Disgruntled slave masters openly attacked the Christian missions at Fulladayo, Pentagoa and Makongeni which were centres of freed slaves. However, through the efforts of missionaries slavery was abolished in 1907. Hence, the economic livelihood of the slave owners was crushed. The largely Muslim owners maintained a hostile stance towards Christian missions and Christians.

Propaganda has often been used to fuel Christian-Muslim relations. Christians have blamed Muslim gatherings for utilizing irregular intends to spread Islam in Christian zones. There have been calls by the pastorate of the standard places of worship to strengthen proselytizing with the perspective of stemming the tide of Islamic development. The late cardinal Otunga is accounted for to have encouraged Christians to fight the spread of Islam in Africa (Kahumbi, 2009: 91, Oded, 2000: 104, 107). This statement was interpreted to mean a readiness for war between Christians and Muslims in Kenya. To propagate their respective teachings, both Christians and Muslims have engaged in outreach activities. These

are conducted in “street preaching” or “open-air preaching” popularly known as “mihadhara”. Muslim “mihadhara” are normally polemical often resulting into physical confrontation and conflict between Christians and Muslims (Kahumbi, 2009: 91). Injuries and destruction of property have been the outcome of such physical confrontation and conflict. For instance, a fight broke out between Christians of the SDA and Muslims in Mumias town. A Christian pastor had made disparaging remarks during a public open-air crusade. Similar incidents were reported in Bura, Tana River district and Merti trading centre, in Isiolo (Kahumbi, 2009: 92). These developments further soured Christian-Muslim relations. The *Madrassa* curriculum was not responsible for these sour relations

Today, Christians have a noticeable phobia for Islam and Muslims. This is borne of:

- i. Events like the 1998 bombings of U.S embassies in Nairobi and Dar es Salam.
- ii. Bombing of an Israeli owned hotel at Kikambala in Kilifi District.
- iii. Various grenade attacks by the Al-Shabaab militants.
- iv. The Westgate Shopping mall siege in Nairobi in which about 68 non-Muslims perished.
- v. The Nairobi-bound bus massacre by suspected Al-Shabaab members in Mandera.
- vi. The Garissa University College attack by the Al-Shabaab gunmen in which 147 people lost their lives, majority of whom were students.

- vii. Many people, including Christians, have seen television or Internet footage of ISIS beheadings of non-Muslim captives in Syria, Iraq, Libya, and Egypt. All of those involved in these terrifying events profess the Islamic faith. They quote Islamic scripture, history and practice to justify their outrageous actions. This has led to the mistaken belief that Muslims and Islam delight in death, destruction, and terrorism.

The media showcases Islam as a source of intolerance, brutality, irrationality, backwardness, militancy, extremism and terrorism (Kahumbi, 2009:82).

Christian missionaries described Kiswahili as the language of the former slave owners (Mambo, 1980: 88). They further viewed Kiswahili as an instrument that promoted the spread of Islam. However, unknown to the missionaries, Kiswahili proved useful to their course. They used the language in their evangelistic work. Some began to appreciate the language. A few illustrations will suffice. Ludwig Krapf compiled a Kiswahili dictionary: *Dictionary of the Swahili Language with an Introduction containing an Outline of the Swahili Grammar*. Madan wrote *Swahili-English Dictionary* while Steere wrote *Handbook of the Swahili Language*. Additionally, the missionaries encouraged the use of Kiswahili for evangelization and instruction in formal schools.

Muslims were opposed to open-air preaching by missionaries against Islam. They used market places to spread the gospel. Indeed, Muslim antagonism against the missionaries took place in Mombasa and Lamu. Rev.W.E. Taylor, while preaching

was shouted down in Mombasa and agitated Muslims threw mud at him and his colleagues (Stovold, 1946:45).

In the early 1990s Christians and Muslims were involved in an acrimonious constitutional review process. This was sparked off by the Muslims' move to entrench Kadhi courts into the constitution during the constitutional review process. Muslims desired that the role and status of the Kadhi courts be enhanced by upgrading them to the national level so as to preside over commercial, civil as well as criminal disputes. Hostility ensued when Christians objected arguing that inclusion of Kadhi courts into the draft constitution gave Islam and Muslims more credence over other faiths and religious groups. Furthermore, this was interpreted by Christians as a bid to introduce the Shariah in Kenya. There was more resentment for Islam and Muslims when Muslims argued that inclusion of the Kadhi courts in the draft constitution was not negotiable.

Muslim leaders threatened armed conflict if the new constitution did not include the Kadhi courts (Kahumbi, 2009:95, *East African Standard*, 30<sup>th</sup> April 2003. "Jihad threatened if Muslim Demands are not met", *East African Standard*, 2<sup>nd</sup> May, 2004: "Muslims angered by Bishops Stand on Review"). Some leaders threatened secession of the Muslim regions of Coast and North Eastern provinces if there was no provision of the Kadhi courts in the new constitution. Consequently, Council of Islamic Preachers of Kenya (CIPK), Supreme Council of Kenya Muslims (SUPKEM) and Muslims for Human Rights (MUHURI), issued a joint statement calling for demonstration on Friday 25<sup>th</sup> April, 2003. Again, SUPKEM and Muslim Consultative Council (MCC) pulled out of the Ufungamano

initiative, an interfaith initiative that called and pressed for constitutional reforms (Kahumbi, 2009: 96).

The Memorandum of Understanding (M.O.U) signed between Orange Democratic Movement's party leader Raila Odinga and National Muslim Leaders Forum (NAMLEF) in 2007 further generated conflict between Christians and Muslims. This was due to the fact that the M.O.U was shrouded in mystery, secrecy and riddled with controversy. It emerged that the aim of the M.O.U was to woo the Muslim vote to support the opposition ODM. These developments caused of anxiety from general Christians and their leaders. Furthermore, there were allegations on the existence of two versions of the M.O.U. One was circulating in the Internet while another one was made public by NAMLEF after church leaders and other interested parties exerted pressure. It was alleged that the Internet M.O.U spelt out, *inter alia*, the possibility of establishing *Shariah* in the predominantly Muslim regions of Coast and North Eastern provinces if and when Raila became the president. These developments heightened conflict between Christians and Muslims on the eve of the 27<sup>th</sup> December general elections of 2007 (Kahumbi, 2009: 98)

#### **4.3 Christian-Muslim Relations in Mumias West Constituency**

On the teachings that promote Christian-Muslim relations, 20% of the *Madrasa* teachers said that they often teach Muslim children the importance of peaceful co-existence among different religions. They confirmed that the *Madrasa* curriculum requires them to teach and participate in inter-community congregations such as

funeral services, weddings, seminars, Education Days, and local security and public health activities. 5% noted that they occasionally engage in interfaith discussions with Christians in the constituency. About 75% of the teachers said that they do not engage in such activities. However, observations by the researcher confirmed that these teachers engage in activities that promote inter-community cohesion without knowing. They engage in local security and public health activities unaware that such activities promote inter-community cohesion. 90% of lay Muslims confirmed that *Madrasa* teachers often engage in many inter-community activities. Only 10% did not think so.

About 50% the *Madrasa* teachers said that the *Madrasa* curriculum promotes Christian-Muslim relations in Mumias West constituency. They identified “muamalat” topic as one that deals with relations between Muslims and Christians. Others, 50% said that, the *Madrasa* curriculum does not explicitly teach about good relations between Muslims and Christians. This is because 60% of the *Madrasa* curricula use “books” written by foreign Muslim scholars as their syllabi. In fact a copy of one of the *Madrasa* curricula attached in the appendices does not contain any content on Christian-Muslim relations, let alone “muamalat”. About 50% of the observed *Madrasa* teachers during live sessions described Christians as *Kaffir*, *Mushriqun*, *dhwalmuun*, and headed for hellfire on the Day of Judgment. These are disparaging terms that are likely to engender a negative attitude among learners towards Christianity and Christians. 100% of lay Muslims do not think that *Madrasa* curriculum subjects teach the value of peaceful co-existence among various religious communities in the constituency. 10% of the Imams said that the *Madrasa* curriculum teaches peaceful co-existence between Muslims and non-

Muslims. 90% did not think so noting that Islam and Christianity are mutually exclusive systems.

Most of the Imams noted that there was no linkage between the *Madrasas* and the churches in the constituency. They expressed the need for *Madrasa*-Church linkages to enhance mutual knowledge, understanding and good relations. 100% of the *Madrasa* teachers confirmed the absence of such linkages but 80% expressed the desire to have such linkages. 20% noted that there was no need for such linkages stating that Islam and Christianity are mutually exclusive systems. 90% of lay Muslims and Christians confirmed that there is no mutual partnership at all between *Madrasas* and Church schools, be they primary or secondary schools or seminaries but expressed the desire to have mutual partnerships to enhance mutual understanding and cordial relations between Christians and Muslims in the constituency.

The study confirmed that about 80% of Christians learn about Islam in both local and the international media. About 20% learn about Islam through what they said Muslim friends and published works. The 80% further said that Islam in both media is depicted as the bastion of violence, terrorism, intolerance, extremism, fatalism, war and conflict. This image is consistently portrayed by both the local and the international media. This has fostered a negative image and fearful attitude among Christians toward Islam and Muslims. This was more salient after frequent and reported *Al-Shabaab* grenade attacks and bombings that targeted Christians, their institutions, government officials and installations in Garissa, Mandera, Wajir, Nairobi and Mombasa. As such they confirmed that the relationship

between Muslims and Christians in the constituency is fragile. But the remaining 20% said that through Muslim friends and published works they learnt that Islam and Muslims are a peaceful religion and people.

Others, about 50% felt that there was a need for creating awareness about peaceful co-existence between Christians and Muslims. They further suggested that Christians should be educated on correct and true teachings of Islam on mutual partnership between Christian and Muslim communities and institutions in the constituency. About 30% indicated the need for inter-religious seminars for the two groups. They further suggested that the two groups should participate in organized interfaith games and sports. 20% noted the need for the two groups to collaborate or work together on any issue of mutual concern.

#### **4.4 Conclusion**

Islam has laid the basis of cordial relations between Christians and Muslims. It does this by, among other things, referring to both Jews and Christians as the “People of the Book”. This means that they also received sacred texts from God such as the Torah and the Gospels respectively. On the basis of this fact, Muslims are encouraged by both the *Qur’an* and *Hadith* to deal cordially with the Jews and Christians. Hostile relations between Muslims and Christians, especially at the coast of Kenya lie in historical antecedents stretching between 15<sup>th</sup> and early 19<sup>th</sup> centuries. In the 19<sup>th</sup> century relations between Christians and Muslims in Kenya were at first friendly and collaborative (skilled Muslims worked for the Christian missionaries). Some *Madrassa* teachers describe Christianity and Christians in



disparaging terms. This habit was likely to engender frosty relations between Christians and Muslims in Mumias West Constituency. As of now it appears there is a very weak linkage between *Madrassa* curriculum and Christian-Muslim relations in Mumias West constituency. The study has confirmed that there is no clear role of the Madrasa curriculum in the Christian-Muslim relations in the constituency. There is a feeling among the respondents that each religious community evolves a sustainable arrangement to ensure mutual understanding and peaceful co-existence.

**CHAPTER FIVE**  
**SUMMARY OF THE FINDINGS, CONCLUSIONS, AND**  
**RECOMMENDATIONS**

**5.1 Summary of the Findings**

This study established that *Madrasa* teachers play the important role of teaching the *Madrasa* curriculum in the Muslim community education. However, all *Madrasas* lack structured extra-curricular activities to tap the potential talents of learners in games and sports.

The *Madrasa* curriculum uses both Arabic and Swahili as media of instruction. The largely subject-centered curriculum offers subjects such as *Qur'an* reading and recitation, *Hadith*, *Seera*, *Akhlaq*, Arabic language, *Khatt*, *Tawheed*, *Sarf*, *Nahw*, *Adab*, and *Fiqh*. However, these subjects and their contents are sourced from different syllabi or books whose objectives, whether stated or implied, and content are not in line with Kenya's National Goals of Education. Some of these syllabi do not have clearly stated goals and objectives for each level and content. This has made examination and evaluation by a centralized body difficult. There is no recognized central body to carry out monitoring and evaluation.

*Madrasas*, about 70%, in the constituency have inadequate and poor premises of their own, even though they supplement these premises with mosques, to which they are attached, especially during formal school holidays. Yet 30% of the *Madrasas* exclusively operate in mosques. They do not have their own premises. This is probably because of either the little funding that these institutions receive

or simply mismanagement. Learners, from largely poor segments of the Muslim community, who attend these *Madrasa* come from the same locality as the *Madrasas*.

*Madrasas* do not have enough play grounds for their learners. This means that the non-formal dimension of the *Madrasa* curriculum is ignored in Constituency *Madrasas*. Most *Madrasas* pay little or no attention to competitive games and sports. This component of the *Madrasa* curriculum has been ignored by the *Madrasa* curriculum, *Madrasa* teachers and *Madrasa* management.

Most of the *Madrasa* curricula also teach about Islamic dressing style, eating habits, *Halal* and *Haram* food items, salutation mannerisms, peace, love & unity, and moral values. This means that these teachers help continuity of the identity of the Muslim community. Furthermore, 100% of the *Imams* confirmed that their mosques provide these teachings about Islamic culture and heritage thus helping reinforce a visible Muslim community identity. However, because of the influence of African Traditional heritage and Western culture, the Muslim youth in the constituency seem to be abandoning the above mentioned Muslim community identity elements.

The study confirmed the value of peaceful co-existence among different religions; they participate in inter-community congregations such as funeral services, weddings, seminars, education days, and local security and public health activities. About 5% said they occasionally engage in inter-faith discussions. Those interviewed, 75% of the teachers said that they do not engage in such activities. However, observations that were conducted by the researcher indicated that these

teachers engage in the activities that promote inter-community cohesion without knowing. They often engage in local security and public health activities unaware that such activities promote inter-community cohesion. Furthermore, this fact was accentuated by 90% of the general Muslims who confirmed that *Madrasa* teachers often engage in such inter-community activities. Only 10% did not think so.

Those interviewed, about 50% of the *Madrasa* teachers said that indeed the *Madrasa* curriculum promotes Christian-Muslim relations. They identified 'Muamalat' topic as one that whose sections deal with relations among Muslims and non-Muslims, especially 'The People of the Book' (those who believe in one God). However, 50% said that the *Madrasa* curriculum does not explicitly promote good relations among Muslims and non-Muslims. This is because 60% of the *Madrasas* use 'books' written by foreign Muslim scholars as their syllabi. And these syllabi do not contain content on peaceful co-existence between Muslims and non-Muslims, especially Christians. General Muslims, 100%, do not think that *Madrasa* subjects promote peaceful co-existence among various communities in the constituency. Those interviewed, 90% of the *Imams* said that the *Madrasa* curriculum promotes peaceful co-existence between Muslims and non-Muslims. They even listed the activities that the curriculum proposes: visiting sick neighbors irrespective of their faith; honoring invitation of Christian neighbors for weddings, burial or Christian ceremonies; greeting everybody, both Muslims and non-Muslims; assisting all both materially and morally irrespective of their religion and faith; engaging in interfaith talks with wisdom, among others.

Christians interviewed are apprehensive and suspicious about Islam. To them Islam is showcased in the media as the bastion of terrorism, violence, intolerance, extremism, fatalism, war and conflict. This image creates and engenders a negative image and fearful attitude among Christians towards Islam and Muslims. This was more acute after *Al-Shabaab* attacks and bombings that targeted especially Christians, their institutions, and government officials and installations in Garissa, Mandera, Wajir, Nairobi and Mombasa counties respectively in the recent past. They confirmed that the relationship between Muslims and Christians in the constituency is uneasy. This unease in relations is caused by other factors and not the *Madrasa* curriculum.

## **5.2 Conclusions**

This research explored the role of the *Madrasa* curriculum in the Muslim community education, identity and Christian-Muslim relations. Even though the *Madrasa* curriculum plays an important role in enhancing Muslim community education and identity, the curriculum is graphically deficient. The curriculum prepares only *Madrasa* teachers and *Imams* for the community. The curriculum ignores the extra-curricular needs of the learners. Furthermore, the curriculum ignores special needs of disabled learners. All *Madrasa* teachers in Mumias West constituency are males. Furthermore, the *Madrasa* curriculum is instrumental to the economic and social development of the Muslim community. Its role is educational, religious, and social. In playing this role, the *Madrasa* curriculum has helped in maintaining Muslim community education and identity in Mumias West constituency. All *Madrasa* teachers are either paid poorly or not paid at all for

their services. Additionally, they need registration and recognition by both the national government and professional bodies. This will help in monitoring and ensuring good quality teaching, learning and evaluation in *Madrasas*.

*Madrasa* school curriculum is too religious to allow for training of other cadres in the job market. *Madrasa* teachers and *Imams* are not all that a modern economy requires. The economy requires professionally qualified persons such as accountants, doctors, teachers, engineers, architects, actuaries, bankers, clerks, farmers, entrepreneurs, carpenters, tailors, industrialists, etc. These persons need to possess specialized knowledge and skills in order to efficiently carry out their trades. This specialized knowledge and skills is lacking in a *Madrasa* school curriculum.

This research also confirmed that the *Madrasa* curriculum is lacking in content that supports cordial Christian-Muslim relations. Most Muslims who have gone through the *Madrasa* system such as *Madrasa* teachers and *Imams* did not demonstrate an awareness of Christian teachings. This has created suspicion among Muslims toward Christians, thus affecting negatively Christian-Muslim relations. Apart from the deficient *Madrasa* curriculum, ignorance about Islam on the part of most Christians has led to misunderstanding, suspicion and fear. Most Christians learn about Islam through both local and the international media. Very few learn about this faith through what they said Muslim friends and published works. To them Islam is showcased as the bastion of terrorism, violence, intolerance, extremism, fatalism, war and conflict. This is the image portrayed by both local and the international media. This image creates and engenders a

negative image and fearful attitude among Christians towards Islam and Muslims. The research confirmed that the relationship between Muslims and most Christians in the constituency is uneasy.

### **5.3 Recommendations**

*Madrasa* curriculum is instrumental in the development of the Muslim community education, identity and Christian-Muslim relations. To continue playing this role even better, the Muslim community should invest in the training, recognition and remuneration of the *Madrasa* teachers. *Madrasa* curriculum should also borrow from formal school system to make its education more relevant. It should teach secular subjects geared towards producing engineers, accountants, clerks, architects, entrepreneurs, economists, etc. The Muslim community does not need only Imams, *Kadhis*, and *Madrasa* teachers.

The study also confirmed that all *Madrasa* teachers in Mumias West constituency are not registered nor recognized by either the national government or any professional body. They ‘trained’ as either Imams or *Madrasa* teachers. They do not possess any teaching qualification. The minimum level of qualification they possess is theological training. There is need to register and recognize *Madrasa* teachers by a professional body such as Supreme Council of Kenya Muslims (SUPKEM). There is also need to establish and manage teacher training colleges for *Madrasa* teachers to boost their teaching qualification and curriculum delivery.

There is need to explore opportunities that arise with emerging new technologies to improve teaching and learning, especially in *Madrakas*. All the *Madrakas* in the

constituency did not make use of modern technologies in their delivery of the formal *Madrasa* curriculum. Furthermore, in most of the *Madrasas* in the constituency, learners with special needs learnt together with normal ones in the course of learning. This is likely to negatively impact on the learning abilities of learners with special needs.

To enhance understanding and mutual co-existence between Muslims and Christians in the constituency, there should be sustained linkages between *Madrasas* and the Church and its institutions such as schools. The two groups can engage in joint extra-curricular activities such as games, debates and visits. Additionally, the *Madrasa* curriculum content should be comprehensive enough as to include content on other religions and faiths, including Christianity.

SUPKEM can help by creating and funding a professional body to streamline the *Madrasa* system. Furthermore, registration and monitoring of *Madrasas* are necessary in order to weed out unsuitable institutions and practices.

*Madrasa* teachers and *Imams* play the significant role of maintaining the individual Muslim and community identity. Their role involves transmission and reinforcement of Islamic cultural heritage. Hence, *Madrasas* need professionalization for them to play this essential role. From the training of the teachers to their operations, *Madrasas* require recognition, registration and monitoring by a professional body. *Madrasa* teachers need to be made conversant with modern scientific and technological methods in pedagogy.



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## APPENDICES

### **Appendix A: List of oral respondents.**

The under mentioned are the names of the people who were interviewed in the course of this study. The list is not all inclusive. It does not have the names of the respondents who, for one reason or the other, sought anonymity.

1. Sheikh Omar Mombo, 42 yrs, the Director of *Sheikh Khalifa Masjid* and *Madrasa Lukoye*. He was interviewed on 18.8.2015.
2. Mohamed Ramadhan, 34 yrs, a teacher at *Darul Maarif Madrasa*, Ekeru. He was interviewed on 18.8.2015.
3. Hassan Munyira, 30 yrs, a teacher at *Madrasatul Istiqama*, Ekama. He was interviewed on 19.8.2015.
4. Farida Hassan, 24 yrs, a teacher at *Madrasatul Istiqama*, Ekama. She was interviewed on 19.8.2015.
5. Ali Ismail, 29 yrs, a teacher at *Madrasatul Mujtahideen*, Shibale. He was interviewed on 22.8.2015.
6. Abubakar Hamisi, 34 yrs, a teacher at *Mwikunda Madrasa*. He was interviewed on 22.8.2015.
7. Asman Atibu, 50yrs, a lay Muslim who worships at *Sheikh Khalifa Masjid*. He was interviewed on 23.8.2015.
8. Mariam Juma, 20yrs, a lay worshipper at *Nyakwaka mosque*. She was interviewed on 23.8.2015.
9. Hussein Mohammed, 31yrs, a lay worshipper at *Ahlul Sunnah wal Jamaa mosque* in Mumias town. He was interviewed on 23.8.2015.
10. Ali Shikali Kutoyi, 55yrs, a lay worshipper at *Nyakwaka mosque*. He was interviewed on 23.8.2015.
11. Hussein Omallah, 33yrs, a lay worshipper at *Ahlul Sunnah wal Jamaa mosque* in Mumias town. He was interviewed on 24.8.2015.



12. Naima Saidi, 20 yrs, a *Madrasa* student at *Madrasatul Firdaus*, Lukoye. She was interviewed on 24.8.2015.
13. Amina Nasrunah, 19yrs, a student at *Madrasatul Firdaus*, Lukoye. She was interviewed on 24.8.2015.
14. Beatrice Walola, 42 yrs, a lay worshipper at Mumias Catholic Church, Mission. She was interviewed on 26.8.2015.
15. Naomi Chitechi, 33 yrs, a lay worshipper at the main Anglican Church in Mumias town. She was interviewed on 16.8.2015.
16. James Wesonga, 41yrs, a lay worshipper at Pentecostal Assembly of God (P.A.G) Church in Buchifi Location. He was interviewed on 23.8.2015.
17. Michael Omurunga, 27 yrs, a lay worshipper at Deliverance Church at Imanga shopping center. He was interviewed on 23.8.2015.
18. Rose Kutiri, 37 yrs, a lay worshipper at Chriscos Church, Ekeru. She was interviewed on 30.8.2015.
19. William Omariba, 50 Yrs, a lay worshipper at the S.D.A Church in Mumias town. He was interviewed on 29.8.2015.
20. Risper Anguche, 20 yrs, a trainee nun at the Catholic See at Mumias (Catholic Church). She was interviewed on 30.8.2015.

## Appendix B: Questionnaire for *Madrasa* Teachers

### Introduction

I am Murua Ibrahim Juma, an M.A student in Religious Studies, Department of Philosophy and Religious Studies, University of Nairobi. I am conducting research titled THE ROLE OF *MADRASA* CURRICULUM IN THE MUSLIM COMMUNITY EDUCATION, IDENTITY AND CHRISTIAN-MUSLIM RELATIONS: A CASE OF MUMIAS WEST CONSTITUENCY. Kindly share your experiences by filling this questionnaire.

### Part I: General Information

1. Name (optional) \_\_\_\_\_
2. Age \_\_\_\_\_
3. Gender \_\_\_\_\_

### Part II: *Madrasa* Curriculum and Muslim Community Education

4. Where is the *Madrasa* located? Tick {√} where appropriate.

- |                               |     |
|-------------------------------|-----|
| i). Its own premises          | { } |
| ii). Local mainstream school  | { } |
| iii). Community centre        | { } |
| iv). Mosque                   | { } |
| v). Private home or residence | { } |
| vi). Other _____              |     |

5. What is the scheduled time for teaching in this *Madrasa*? Tick {√} where appropriate.

- |                                     |     |
|-------------------------------------|-----|
| i). Weekdays before or after school | { } |
| ii). Saturdays                      | { } |
| iii). Sundays                       | { } |

6. What languages are taught in this *Madrasa*? Tick {√} where appropriate.

- |               |     |
|---------------|-----|
| i). Arabic    | { } |
| ii). English  | { } |
| iii). Swahili | { } |
| iv). Luhya    | { } |

7. What brand of Islam do you teach? Tick {√} where appropriate.

i). Sunni Islam { }

ii). Shia Islam { }

8. Which version of Sunni or Shia Islam do you teach? Tick {√} where appropriate.

i). Shafii School { }

ii). Hanbali School { }

iii). Hanafi School { }

iv). Maliki School { }

v). Zaidi School { }

vi). Zahiri School { }

vii). Any other \_\_\_\_\_

9. What subjects are taught in this *Madrasa*? Tick { √ } where appropriate.

i). Qur'an recitation { } ii). Hadith { } iii). Seera (History of the Prophet) { }

iv). Akhlaq (moral values) { } v). Arabic language { } vi). Khatt (writing) { }

vii). Tawheed (theology) { } viii). Sarf (syntax) { } ix). Nahw (Arabic grammar) { }

x). Adab (literature) { } xi). Fiqh (Islamic jurisprudence) { } xii). Any other \_\_\_\_\_

10. How do you teach these subjects in this *Madrasa*? Tick {√} where appropriate.

i). Lecture { } ii). Narration { } iii). Demonstration { } iv). Memorization { }

v). Narration { } vi). Question-answer methods { } vii). Any other \_\_\_\_\_

11. What national curriculum subjects do you teach? Tick {√ } where appropriate.

i). Mathematics { } ii). English { } iii). Swahili { } iv). Physics { }

v). Chemistry { } vi). Geography { } viii). History & Government { }

ix). Religious Studies { } x). Foreign languages { } xi). Any other\_\_\_\_\_

12. For what careers do you prepare your learners? Tick { √ } where appropriate.

i). Madrasa teaching { } ii).Imamate { } iii). Kadhihood { } iv).Any other\_\_\_\_\_

13. Does the *Madrasa* curriculum contain content that help: (Tick { √ } where appropriate).

i). Foster nationhood and promote national unity { }

ii). Serve the people of Kenya and the needs of Kenya without discrimination { }

iii). Respect for cultural traditions of the people of Kenya { }

iv). Promote social equality by removing divisions of race, tribe, and religion { }

v). Promote Islam and Muslim needs/interests only { }

14. Does the *Madrasa* curriculum require improvement? Tick { √ } where appropriate.

i). Yes { }

ii). No { }

15. If “Yes” to the above, what improvement(s)?

---

16. What is your background as a teacher in this *Madrasa*? Tick { √ } where appropriate.

i). Trained as a *Madrasa teacher* { } ii). Trained as an Imam in a *Madrasa* { }

iii). Trained as a *Madrasa* or Imam teacher overseas { } iv). Any other\_\_\_\_\_

17. What is your level of formal school qualification? Tick { √ } where appropriate.

i). KCPE { } ii). KCSE { } iii). Degree { } iv). Other\_\_\_\_\_

18. What is the minimum level of qualification required for teachers in this *Madrasa*? Tick { √ } Where appropriate.

i). Madrasa teaching qualification (specify\_\_\_\_) { } ii). General teaching qualification { } iii). Degree (specify\_\_\_\_) { } iv). Post-graduate qualification (specify\_\_\_\_) { }

19. What proportion of the teachers currently in this *Madrasa* has Kenya Qualified Teachers status? Tick {√} where appropriate.

- i). Half { } ii). Fewer than a half { } iii). All { } iv). Don't know { } v). None { }

**Part III: *Madrasa* Curriculum and Muslim Community Identity**

20. Approximately how many of your pupils live in the same local authority as the location of your *Madrasa*? Tick {√} where appropriate.

- i). All of them { } ii). Some of them { } iii). Most of them { }

21. What is the ethnic background of the pupils at your *Madrasa*? Tick {√} where appropriate.

- i). Luo { } ii). Luhya { } iii). Nubians { } iv). Swahili { } v). Asians { } vi). Other \_\_\_\_\_

22. How many pupils attend *Madrasa* each week? Tick {√} where appropriate.

- i) Over 140 { }  
ii) Under 20 { }  
iii) 80-140 { }  
iv) 50-80 { }  
v) 20-50 { }

23. What is the level of parental involvement in the management of this *Madrasa*? Tick {√} where appropriate.

- i) A lot { }  
ii) A little { }  
iii) Not at all { }

24. What kind of teaching about Islamic culture and heritage does this *Madrasa* provide? Tick {√} where appropriate.

- i). Dressing style { } ii). Food and Eating habits { } iii). Relationships { }  
iv). Salutation mannerisms { }

25. Which of these activities do you engage in to promote Muslim community Identity? Tick {√} where appropriate.

- i). Presiding over wedding ceremony { } ii). Resolving marital conflicts { }  
iii). Resolving inter family/clan conflicts { } iv). Spiritual exorcism { }

v). Providing adult Islamic education { } vi). Presiding over burial ceremonies { }

26. Identify Islamic practices commonly observed in Mumias West constituency. Tick {√} where appropriate.

i). Praying five times a day { } ii). Fasting, especially during Ramadhan { }

iii). Circumcision of boys { } iv). Inheritance of property of a deceased Muslim { } v). Payment of Zakat { } vi). Marriage { } vii). Islamic dressing style { } viii). Islamic eating habits { }

27. Do Muslims share property of their deceased Muslim relatives according to Islamic law of Inheritance? Tick {√} where appropriate.

i). Yes { } ii). No { } iii). Do not know { }

28. If “No” to the above question give possible reasons why.

---

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29. Are most marriages within the Muslim community in Mumias West constituency conducted in accordance with Islamic law? Tick {√} where appropriate.

i). Yes { } ii). No { }

30. If “No” to the above question give possible reasons why.

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#### **Part IV: Madrasa Curriculum and Christian-Muslim Relations**

31. Does the *Madrasa* curriculum promote Christian-Muslim relations? Tick {√} where appropriate.

i). Yes { } ii). No { }

32. If “Yes” to the above which level or part of the *Madrasa* curriculum promote relations of different faiths? \_\_\_\_\_

33. Indicate the activities that the *Madrasa* curriculum proposes to enhance Christian-Muslim relations \_\_\_\_\_

34. Does the Madrasa have any linkage with the Church for any of the following reasons? Tick {√} where appropriate.

i). Because is part of mutual educational exchange programme { }

ii). To share experience and good practice { }

- iii). To share or exchange knowledge on mutual co-existence { }
- iv). I do not know { }
- v). No { }
- vi). Any other\_\_\_\_\_

**Part VI: Information on Funding and Linkages**

35. What is the *Madrasa* primary source of funding? Tick {√} where appropriate.

- i) Donations from people/organization overseas{ }
- ii) Donations from people/organizations in Kenya { }
- iii) Donations from parents{ }
- iv) Grants from the Ministry of Education { }
- v) Grants from the County Government{ }

36. What is the total amount of money in Ksh.this *Madrasa* receives per annum from all sources? Tick {√} where appropriate.

- i) 50,000-100,000 { }
- ii) 10,000-50,000 { }
- iii) Less than 50,000 { }

37. Does this *Madrasa* have links with other similar *Madrasas* for any of the following reasons? Tick {√} where appropriate.

- i) Because run/funded by the same local authority/organization { }
- ii) Because part of larger organization/charity { }
- iii) To share experience and good practice { }
- iv) Any other reason\_\_\_\_\_

Thank you very much, your contributions are appreciated and treated in confidence.

## Appendix C: Questionnaire for *Imams*

### Introduction

I am Murua Ibrahim Juma, an M.A student in Religious Studies, Department of Philosophy and Religious Studies, University of Nairobi. I am conducting research titled THE ROLE OF *MADRASA* CURRICULUM IN THE MUSLIM COMMUNITY EDUCATION, IDENTITY AND CHRISTIAN-MUSLIM RELATIONS: A CASE OF MUMIAS WEST CONSTITUENCY. Kindly share your experiences by filling this questionnaire.

### Part I: General Information

1. Name (optional) \_\_\_\_\_
2. Age \_\_\_\_\_
3. Gender \_\_\_\_\_
4. What is the name of the Mosque in which you serve as an Imam?  
\_\_\_\_\_

### Part II: *Madrasa* Curriculum and Muslim Community Education

5. What is the minimum level of qualification for an Imam in this mosque? Tick {√} where appropriate.

- i) *Madrasa* training { }
- ii) Teaching qualification { }
- iii) Degree { }
- iv) Postgraduate qualification other than teaching { }

6. Is *Madrasa* curriculum playing an effective role in preparing learners for the following cadre of jobs? Tick {√} where appropriate.

- i) Accountants { }
- ii) Imams { }
- iii) *Madrasa* teachers { }
- iv) Doctors { }
- v) Engineers { }
- vi) Architects { }
- v) Clerks { }



7. What subjects are taught in this *Madrasa* attached to this mosque? Tick {√} where appropriate

- i) Qur'an reading and recitation { }
- ii) *Hadith* (Tradition of Muhammad (s.a.w)) { }
- iii) *Tawheed* (Islamic theology) { }
- iv) *Seerah* ( history of the Prophet) { }
- v) Arabic language { }
- vi) *Fiqh* (Islamic jurisprudence) { }
- vii) *Akhlaaq* (Islamic morality) { }
- viii) *Nahw* (Arabic grammar) { }
- ix) Adab (Literature) { }
- x) *Sarf* (Syntax) { }
- xi) *Khatt* (Writing) { }
- xii) Other\_\_\_\_\_

8. Do you think the *Madrasa* curriculum requires improvement? Tick {√} where appropriate.

- i). Yes { }
- ii). No { }

9. If “Yes” to the above, what improvement (s)?\_\_\_\_\_

10. Identify Islamic practices commonly taught in *Madrasa* and are observed in Mumias West constituency. Tick { √ } where appropriate.

- i) praying five times a day { }
- ii) Fasting especially during Ramadhan { }
- iii) Circumcision of boys { }
- iv) Inheritance of property of a deceased Muslim { }
- v) Payment of Zakat { }
- vi) Dressing and ornamentation { }
- vii) Islamic eating habits { }
- viii) Marriage{ }

11. What is the minimum level of qualification for an *Imam* in this mosque? Tick {√} where appropriate.

- i) Theological training { }
- ii) Teaching qualification { }
- iii) Degree { }
- iv) Postgraduate qualification other than teaching { }
- v) Any qualification as long as one was trained in Madrasa, locally or overseas.

**Part III: Madrasa Curriculum and the Muslim Community Identity**

12. What kind of teaching about Islamic culture and heritage does this mosque/Madrasa provide? Tick {√} where appropriate.

- i) Dressing style { }
- ii) Eating habits { }
- iii) Food items { }
- iv) Salutation mannerisms { }
- v) Other \_\_\_\_\_

13. Are *Madrasa* playing their role in preparing learners for the following cadre of jobs? Tick {√} where appropriate.

- i) Accountants { }
- ii) Imams { }
- iii) *Madrasa* teachers { }
- iv) Doctors { }
- v) Engineers { }
- vi) Architects { }
- vii) Clerks { }
- viii) Other \_\_\_\_\_

14. What subjects are taught in this *Madrasa* attached to this Mosque? Tick {√} where appropriate.

- i) Qur'an reading and Recitation { }
- ii) Hadith (Tradition of the Prophet) { }

- iii) Tawheed (Theology) { }
- iv) Seera (History of the Prophet) { }
- v) Arabic Language { }
- vi) *Fiqh* (Islamic Jurisprudence) { }
- vii) *Akhlaaq* (Islamic Morality) { }
- viii) *Nahw* (Arabic Grammar) { }
- ix) *‘Adab* (Literature) { }
- x) *Sarf* (Syntax) { }
- xi) *Khatt* (Writing) { }

**Part IV: Madrasa Curriculum and Christian-Muslim Relations**

15. Which activities does the *Madrasa* curriculum expect its teachers to engage in to promote inter-community cohesion between Christians and Muslims in the constituency?

16. Does the *Madrasa* curriculum contain content that help: Tick {√} where appropriate.

- i) Foster nationhood and promote national unity { }
- ii) Serve the people of Kenya and the needs of Kenya without discrimination { }
- iii) Respect for cultural traditions of the people of Kenya { }
- iv) Promote social equality and remove divisions of race, tribe, and religion { }
- v) Promote Islam and Muslim needs/interests only { }

**Part V: Linkages and Funding**

17. Does your mosque have linkage with other similar mosques for any of the following reasons? Tick {√} where appropriate.

- i) Because part of larger organization/charity { }
- ii) Because run/funded by the same organization/charity { }
- iii) To share experience and good practice on an informal basis { }
- vi) Any other reason \_\_\_\_\_

18. Is there a mutual partnership between your mosque and formal mainstream school for any of the following reasons? Tick {√} where appropriate.

- i) To publicise your services to young people and parents. {    }
- ii) To share facilities {    }
- iii) To discuss progress of individual pupils {    }
- iv) For schools to nominate or refer pupils to you {    }
- v) Other \_\_\_\_\_

19. Where are your mosque primary sources of funding? Tick { √ } where appropriate.

- i) Donations from people/organizations overseas {    }
- ii) Donations from people/organizations in Kenya {    }
- iii) Donations from daily/weekly congregations {    }
- iv) Grants from local authorities {    }
- v) Proceeds from own business enterprises {    }

20. What is the total amount of money in Ksh. Your mosque receives per year from all sources? Tick { √ } where appropriate.

- i) 50,000-100,000 {    }
- ii) 100,000 {    }
- iii) Less than 10,000 {    }
- iv) 10,000-50,000 {    }

Thank you very much, your contributions are acknowledged, appreciated, and shall be treated in confidence.

## Appendix D: Questionnaire for Lay Muslims

### Introduction

I am Murua Ibrahim Juma, an M.A student in Religious Studies, Department of Philosophy and Religious Studies, University of Nairobi. I am conducting research titled THE ROLE OF *MADRASA* CURRICULUM IN THE MUSLIM COMMUNITY EDUCATION, IDENTITY AND CHRISTIAN-MUSLIM RELATIONS:A CASE OF MUMIAS WEST CONSTITUENCY. Kindly share your experiences by filling this questionnaire.

### Part I: General Information

1. Name (optional)\_\_\_\_\_
2. Age\_\_\_\_\_
3. Gender\_\_\_\_\_
4. What is the name of the Mosque that you attend? Does is it have a *Madrasa* attached to it?  
\_\_\_\_\_
5. If “yes”, then what is the name of the *Madrasa*? \_\_\_\_\_

### Part II: *Madrasa* Curriculum and Muslim Community Education

6. A Part from teaching Muslim children what other duties do *Madrasa* teachers carry out? Tick {  } where appropriate.
  - i) Teaching elsewhere {  }
  - ii) Presiding over *Nikah* ceremonies in the mosque/neighborhood {  }
  - iii) Resolving marital or any other disputes in the community {  }
  - iv) Other\_\_\_\_\_
7. What is the minimum level of qualification for teachers in the*Madrasa*? Tick {  } where appropriate.
  - i) Theological training/*Madrasa* training {  }
  - ii) Teaching qualification {  }
  - iii) Degree {  }
  - iv) Postgraduate qualification other than teaching {  }
  - v) I do not know {  }

8. Are *Madrasa* playing their role in preparing learners for the following cadre of jobs?

Tick {  $\sqrt{\quad}$  } where appropriate.

i) Accountants { }

ii) Imams { }

iii) *Madrasa* teachers { }

iv) Doctors { }

v) Engineers { }

vi) Architects { }

vii) Clerks { }

viii) Other \_\_\_\_\_

9. What subjects are taught in the *Madrasa*? Tick {  $\sqrt{\quad}$  } where appropriate.

i) *Qur'an* reading and Recitation { }

ii) *Hadith* (Tradition of the Prophet) { }

iii) *Tawheed* (Theology) { }

iv) *Seerah* (History of the Prophet) { }

v) Arabic Language { }

vi) *Fiqh* (Islamic Jurisprudence) { }

vii) *Akhlaaq* (Islamic Morality) { }

viii) *Nahw* (Arabic Grammar) { }

ix) *Adab* Literature { }

x) *Sarf* (Syntax) { }

xi) *Khatt* (Writing) { }

xii) Other \_\_\_\_\_

10. Do you think current *Madrasa* curriculum needs improvement? Tick {  $\sqrt{\quad}$  } where appropriate.

(i) Yes { }

(ii) No { }

11. If “Yes” to the above, what improvement?

---

**PART III: *Madrasa* Curriculum and Muslim Community Identity**

12. What kind of teaching about Islamic culture and heritage does the *Madrasa* provide? Tick {√} Where appropriate.

(i) Dressing style { }

(ii) Eating habits { }

(iii) Food items { }

(iv) Salutation mannerisms { }

(v) Burial Rituals { }

(vi) Ceremonies and festivals { }

(vii) Other \_\_\_\_\_

13. Are marriages within the Muslim community in Mumias West constituency conducted in accordance with Islamic Law? Tick {√} where appropriate.

(i) Yes { }

(ii) No { }

14. If “No” to the above give reasons why.

---

15. What activities do *Madrasa* teachers engage in to promote Muslim Community Identity?

---

**PART IV: *Madrasa* Curriculum and Christian-Muslim Relations**

16. Which of the *Madrasa* curriculum subjects’ content promote Christian-Muslim relations?

---

17. What activities do *Madrasa* teachers engage in to promote Christian-Muslim relations?

---

18. Do *Madrasas* have any linkage with the Church for any of the following reasons? Tick {√} where appropriate.

- (i). Because as part of mutual educational exchange programme { }
- (ii). To share experience and good practice { }
- (iii). To share and or exchange knowledge on mutual co-existence { }
- (iv). I do not know { }

19. Is there a mutual partnership between *Madrasa* and formal church schools for any of the following reasons? Tick {√} where appropriate.

- i) To publicise your services to young people and parents { }
- ii) To share facilities { }
- iii) To participate in games and sporting activities/competitions{ }
- iv)To engage in pastoral programme { }
- v) Other\_\_\_\_\_

**PARTV: *Madrasa* curriculum and Linkages & Funding**

20. Should *Madrasa* have linkage with other similar *Madrasa* for any of the following reasons?

Tick {√} where appropriate.

- i) Because of part of larger organization/charity{ }
- ii) Because run/funded by the same organization/charity { }
- iii) To share experience and good practice on an informal basis { }
- iv) To foster community identity{ }
- v). To participate in games and sporting activities/competitions { }
- v) Any other reason\_\_\_\_\_

21. Where are the *Madrasa* primary sources of funding? Tick {√} where appropriate.

- i) Donations from people/organizations overseas{ }
- ii) Donations from people/organizations in Kenya { }
- iii) Donations from daily/weekly congregations{ }
- iv) Grants from local authorities{ }
- v) Proceeds from own business enterprises{ }
- vi) I do not know { }



22. What is the approximate amount of money in Ksh that the *Madrassa* receives per year from all sources? Tick {√} where appropriate.

i) 50,000-100,000{ }

ii) 10,000-50,000{ }

iii) less than 10,000{ }

Thank you very much, your contributions are acknowledged, appreciated, and shall be treated in confidence.

### **Appendix E: Questionnaire for Christians Introduction**

I am Murua Ibrahim Juma, an M.A student in Religious Studies, Department of Philosophy and Religious Studies, University of Nairobi. I am conducting research titled THE ROLE OF *MADRASA* CURRICULUM IN THE MUSLIM COMMUNITY EDUCATION, IDENTITY AND CHRISTIAN-MUSLIM RELATIONS: A CASE OF MUMIAS WEST CONSTITUENCY. Kindly share your experiences by filling this questionnaire.

#### **Part I: General Information**

1. Name (Optional)\_\_\_\_\_
2. Age\_\_\_\_\_
3. Gender\_\_\_\_\_
4. What is the name of the Church that you attend?\_\_\_\_\_
5. What is your position in this Church?\_\_\_\_\_
6. What is the name of your denomination?\_\_\_\_\_

#### **Part II: Christian-Muslim Relations**

7. Do have any knowledge on Islam? Tick {√} where appropriate.

i). Yes { }

ii). No { }

8. If “Yes”, by what means have you acquired this knowledge? Tick {√} where appropriate.

- i). The local media { }
- ii). The international media { }
- iii). Published works { }
- iv). The Internet { }
- v). Muslim neighbors { }
- vi). Muslim friends { }
- vii). Other \_\_\_\_\_

9. What is the content of this knowledge?

---

10. What is the image of Islam and Muslims portrayed in the media above? Tick {√} where appropriate.

- i). Conflict, War and terrorism { }
- ii). Peace, law and order { }
- iii). Intolerance, extremism and fatalism { }
- iv). Co-operation, collaboration and diplomacy { }

11. Has this image affected your attitude towards Islam and Muslims? Tick {√} where appropriate.

- i). Yes { }
- ii). No { }

12. How has your attitude been affected? Tick {√} where appropriate.

- i). Positively { }
- ii). Negatively { }

13. Is the relationship between Christians and Muslims in this constituency?

Strained? Tick {√} where appropriate.

- i). Yes { }
- ii). No { }

14. Give possible reasons for your choice in question 13.

---

15. What should be done to improve Christian-Muslim relations in the constituency?

---

Thank you very much, your contributions are acknowledged, appreciated, and shall be treated in confidence.

### **Appendix F: Observation Guide**

The researcher visited various mosques to observe and listen to sermons delivered by *Imams* during the Friday *Jum 'a* prayers. The purpose was to;

- i) Establish the content/subject of their sermons (whether they promote Christian-Muslim relations)
- ii) Establish whether these sermons promote Muslim identity
- iii) Confirm whether these sermons enhance Muslim community cohesion.

Furthermore, the researcher also visited various *Madrassa* on weekends to observe live lesson sessions with the view of ascertaining what pupils learn and their response to what they learn. Additionally, such visits sought to establish the linkage between lessons and Muslim identity continuity; Muslim community cohesion; and Christian-Muslim relations. All the information relevant to the research objectives was noted by the researcher.

**Appendix G: The Political Map of Kenya**



Source: [www.mapsofworld.com](http://www.mapsofworld.com)

## Appendix H: Google Map of Mumias West Constituency



Source: Google Map

**Appendix I: Arabic copy of a Madrasa Syllabus in use at Madrasatul Answaar, Mumias Town**

منهج مدرسة الأنصار الإسلامية بمومياس

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين .  
أما بعد

فان معهد الثقافة الإسلامى بمسجد جامعة مومياس كينيا شرق إفريقيا أن يمتاز عن غيرها من المدارس الإسلامية فى هذه الربوع بمنهاجه الدراسى السليم وأسلوبه التعليمى المتعلم , فنقدم للأساتذة الكرام فى هذه المذكرات لمحة موجزة وإجازة سريعة على منهجة الدراسى وأسلوبها الداخلى فى تربية الطالبة تربية اسلامية سلفية محضة . والله سبحانه ولى التوفيق.

كيفية التدريس

للمعهد كفتان فى التدريس , حصى تكون فى الحلقات وأخرى تكون فى مرحل الدراسة فحلقات المعهد ثلاث: الحلقة الصباحية وبعد العصر والمسائية حيث تشمل من الحلقات الفقه والتصوف والحديث النبوى.

وللمعهد ثلاث مراحل: الإبتدائية خمس سنوات والمتوسطة ثلاث سنوات والثانوية سنتان واليك البيان التام لكل فصل من هذه المراحل.

السنة الاولى

المادة	الكتاب	المقرر
القرآن الكريم	حفظا وتجويدا	من سورة العلق الى الفاتحة
التوحيد	مقتطفات المعهد	جميع الكتاب
الفقه تفسير	الرسالة الجامعة	جميع الكتاب
الفقه حفظا	المبادئ الفقهية	الجزء الأول
السيرة النبوية	تأليف امعهد	من الولادة الى الوفاة اختصار
علم الأخلاق	تأليف امعهد	آداب الولدين
اللغة العربية	تأليف امعهد	معرفة الضمائر
علم الخط	مؤلفات الكتاب	معرفة قواعد الخط

السنة الثانية الإبتدائية		
من سورة الفجر الى الفاتحة	حفظاً وترتيباً	القرآن الكريم
جميع الكتاب	عقيدة الصوام	التوحيد
جميع الكتاب	سفينة النجا	الفقه
جميع الكتاب	من مؤلفات المعهد	أذكار الصلاة
٦٠ حديثاً حفظاً	مجموع أحاديث النبوي	الحديث النبوي
الجزء الأول	طريقة جديدة	اللغة العربية
الجزء الأول - الهجرة الحبشية	خلاصة نور اليقين	السيرة النبوية
معرفة الأرقام ونطقها	مؤلفات المعهد	الحساب
أربعون مثالا	مقتطفات الامثلة العربية	الخط
تلقينا	كتب قصص الأنبياء	قصص النبيين
السنة الثالثة الإبتدائية		
من سورة النباء الى العاشية	حفظاً وترتيباً	القرآن الكريم
جميع الكتاب	الباجوري	التوحيد
جميع الكتاب	مقدمة الحضرمية	الفقه
جميع الكتاب	الجزء الثاني	المبادئ الفقهية
البقية من الجزء الأول	خلاصة نور اليقين	السيرة النبوية
٦٠ حديثاً حفظاً	من مجموع المعهد	الحديث النبوي
معرفة الضمائر	تأليف المعهد	اللغة العربية
تحقيقهما جيداً	الجملة - الطرح	الحساب
اكمال قواعد الكتابة	مقتطفات الأمثلة	الخط
تلقينا شفويًا	كتب قصص الأنبياء	قصص النبيين

السنة الرابعة الإبتدائية		
من سورة نوح الى الدهر	حفظا وترتيلا	القرآن الكريم
جميع الكتاب	عقيدة الإسلام	التوحيد
جميع الكتاب	متن الغاية والتقريب	الفقه
جميع الكتاب	الجزء الثالث	المبادئ الفقهية
الجزء الثاني الى السنة الخامسة	خلاصة نور اليقين	السيرة النبوية
٦٠ حديثا حفظا	من مجموع المعهد	الحديث النبوي
الجزء الثاني	طريقة الجديدة	اللغة العربية
تحقيق الإملا	قصص الحكم والأخلاق	الإملاء
الى باب الفاعل	الجرومية	النحو
جميع الكتاب	اخر كتاب الدرر البهية	التصوف
تحقيقهما جيدا	ضربة - قسمة	الحساب
تلقينا	كتب قصص الأنبياء	قصص النبيين
السنة الخامسة الإبتدائية		
من سورة الملك الى المعارج	حفظا وترتيلا	القرآن الكريم
جميع الكتاب	هدية لأخوان	التوحيد
جميع الكتاب	الياقوت النفيس	الفقه
جميع الكتاب	الجزء الرابع	المبادئ الفقهية
البقية من الجزء الثاني	خلاصة نور اليقين	السيرة النبوية
٦٠ ستون حديثا حفظا	من مجموع المعهد	الحديث النبوي
الجزء الأول	مبادئ دروس للغة العربية	اللغة العربية
تحقيق قواعد الكتابة	النصوص المختارة	الإملاء
البقية للسنة الثالثة	الأجرومية	النحو
جميع الكتاب	تعليم المتعلم	التصوف
تحقيقها	شركة الربح والخسران	الحساب
الى احكام الإدغام	هداية الإتياء	التجويد
تلقينا	كتب قصص الأنبياء	قصص النبيين



## Appendix J: A Swahili Translation of *Madrasatul answaar Syllabus*

### MANHAJI YA MADRASATUL – ANSWAAR MUMIAS

Shukrani zote njema zinamstahiki Mwenyezi Mungu Mlezi wa ulimwengu mzima. Na rehma na amani zimuendee kiongozi wa Mitume wote na watu wake na maswahaba wake wote. (Ama baada ya hayo);

Kwa hakika Mahdi Thaqaafatul-Islamiyyi, inapatikana Masjid Jaami'a Mumias Kenya, Afrika Mashariki. Inafanya vizuri zaidi kuliko madrasa zingine za Ki-Islam kwa kufundisha na kuelimisha kwa robo ya masomo yake. Na njia za kufundisha zinakamilishwa vilivyo kama ipasavyo.

Basi, tunayatanguliza kwa walimu watukufu haya masomo yaliyotungwa kwa ufupi. Na idara inaendesha haraka manhaji (syllabus) yake kusomesha na mielekeo yake ndani ya madrasa na kumulea mwanafunzi malezi ya Ki-Islam ya watu wema waliopita.

### NAMNA YA KUFUNDISHA

Katika Mahdi kuna njia mbili za kufundisha;

**Njia ya kuanza** – Vipindi vya kusomesha kwa vikundi

**Njia ya pili** – Vipindi vya kusomesha ndani ya darasa.

Katika masomo ya vikundi kwa Mahdi, inaendeshwa kwa vipindi vitatu kwa siku.

Kipindi cha kwanza, ASUBUHI, cha pili baada ya ALASIR na cha tatu jioni baada ya MAGHRIBI. Vikundi hivi vinasomesha ndani yake FIQH, TASAWWAF na HADITH NABAWIYI (s.a.w).

Katika Mahdi, kuna marhala (levels) tatu;

- i) Masomo ya msingi (Primary level) inachukua miaka mitano
- ii) Masomo ya kati (Intermediate level) inachukua miaka mitatu
- iii) Masomo ya upili (Secondary level) inachukua miaka miwili.

Na ni wajibu wako kubainisha kutimu kwa kila chumba katika marhala yote (All levels).

**MWAKA WA KWANZA KWA SHULE YA MSINGI (PRIMARY)**

	MASOMO	KITABU	MUQARAR
i)	QUR'ANUL KARIIM	Kuhifadhi na Taj-wiid	Fat-ha mpaka Alaq
ii)	TAWHIID	Muqtadhwifaatul Mahdi	Kitabu chote
iii)	FIQHI TAFSIIR	Risaalatul Jaami'a	Kitabu chote
iv)	FIQHI HIFDHI	Mabaadi-ul-Fiqhi	Juzuu ya kwanza
v)	ASAIRATU NABAWIY	Kimetungua na Mahdi	Kuzaliwa (s.a.w) mpaka kufa kwa mukhtasari
vi)	AKHLAQ (TABIA)	Kimetungua na Mahdi	Adabu za wazazi wawili
vii)	LUGHA YA KIARABU	Kimetungua na Mahdi	Kujua viishiria
viii)	KHATHWI (WRITING)	Mu-alafaatul Ilmul Kitaabat	Kujua namna ya kuandika vizuri

**MWAKA WA PILI KWA SHULE YA MSINGI (PRIMARY)**

	MASOMO	KITABU	MUQARAR
i)	QUR'AN TUKUFU	Kuhifadhi na kuisoma vizuri	Alfat-ha mpaka Alfajir
ii)	TAWHID	'Aqiidatul awwaam	Kitabu chote
iii)	FIQIHI	Safiinatunnajah	Kitabu chote
iv)	ATHKAAR SWALAH	Kimetungwa na Mahd	Kitabu chote
v)	ALHADIITH NABAWIYYA	Majmuu ahadiith nabaisiyyi	Kuhifadhi hadithi sitini (60)
vi)	LUGHA YA KIARABU	Thwariqatu jadiid	Juzuu ya kwanza
vii)	ASAIRATU NABAWIYYA	Khulaswatu Nuurul yaqiin	Juzu ya kwanza
viii)	HESABU	Kimetungwa na Mahd	Kujua nambari kwa kiarabu
ix)	KHATHWI (KUANDIKA)	Muqtafaatul-amthila-tu arabiyya	Mifano arubaini
x)	VISA VYA MITUME	Vitabu vya Visa vya Mitume	Kuivitamka

**MWAKA WA TATU KWA SHULE YA MSINGI (PRIMARY)**

	MASOMO	KITABU	MUQARAR
1	QUR'ANUL KARIIM	Kuhifadh na kuisoma	Ghaashia mpaka Nnaba'i
2	TAWHIID	Albaajuuriyyu	Kitabu chote
3	ALFIQIHI	Muqadimatul hadharamiyah	Kitabu chote
4	ALMABAADI - UFIQIHI	Juzu ya pili	Kitabu chote
5	SAIRATU NABAWIYYAH	Khulaswatu Nuurlyaqiin	Juzu 1- sehemu iliyobakia
6	HADITHI NABAWIYYI	Majmuu- 'ulmahdi	Kuhifadhi hadith sitini (60)
7	LUGHA YA KIARABU	Kilichotungwa na Mahdi	Kujua viishiria
8	HESABU	Kujumuisha na kutoa (+,-)	Kuzijua vizuri
9	KHATHWI (KUANDIKA)	Muqtathwifaatul - amthila	Kukamilisha kanuni za kuandika
10	VISA VYA MITUME	Vitabu vya Visa nya Mitume	Kuvijua vizuri nakutamka kishafa

**MWAKA WA NNE KWA SHULE YA MSINGI (PRIMARY)**

1	QUR'ANUL KARIIM	Kuhifadhi na kuisoma	Dahri - nuuhu
2	TAWHIID	Aqiidatul - Islam	Kitabu chochote
3	FIQIHI	Matnul ghaayatu wa taqriib	Kitabu chochote
4	MABAADI - UL FIQIHI	Juzu ya tatu	Kitabu chochote
5	SAIRATU NABAWIYYAH	Kulaswatu nuurulyaqiin	Juzu 2 - mwaka wa tano
6	HADITHI NABAWIYYI	Majmu'ul Mahdi	Kuhifadhi hadithi (60)
7	LUGHA YA KIARABU	Thwariiqatu jadiid	Juzu ya pili
8	IMLAA	Qaswasulhukmu wal akhlaaq	Kuhakikisha umeandika
9	NAHWI	Jurumia	Mpaka mlango wa kutenda
10	QASWAS (VISA VYA - MITUME)	Durarul bahiyyah	Kitabu chote
11	HESABU	Times/divid (x - -)	Kuzijua vizuri
12	QASWAS (VISA VYA -MITUME)	Vitabu vya Visa vya Manabi	Talqiina

MWAKA WA TANO KWA SHULE YA MSINGI (PRIMARY)

	MASOMO	KITABU	MUQARAR
1	QUR'ANUL KARIIM	Kuhifadhi na kuisoma	Ma'aarij - mulku
2	TAWHID	Hidayatul- akhwaan	Kitabu chochote
3	FIQHI	Yaaquutu-nnafiis	Kitabu chochote
4	MABAADI - ULFIQHI	Juzu ya nne	Kitabu chochote
5	SAIRA NABAWIYYAH	Khulaaswatu Nuurul yaqiin	Sehemu iliyobakia kwa juzuu ya pili
6	HADITHI NABAWIYYAH	Majmuu -'ulnahdi	Kuhifadhi hadidhi (60)
7	LUGHA YA KIARABU	Mabaadi'u durusu Lughatul-arabiyyah	Juzu ya kwanza
8	IMLAA	Annusuusul mukhtaara	Kuhakikisha kuandika kwa kanuni
9	NAHWI	Jurumia	Sehemu iliyo bakia kwa mwaka wa tatu
10	HESABU	Shirkatu ribhu walkhusraan	Kuzijuz vizuri kihakika
11	TAJWIID	Hidaayatulmustafiid	Mwanzo ahkaamul- idghaam
12	VISA VYA MITUME	Vitabu vya visa	Kuvitanuka (kuvieleza)
13	ATASAWWAFU	Ta'aliimulmuta'al-lam	Kitabu chote