



EAST

FINAL EXAMINATIONS

SCHOOL OF EDUCATION AND SOCIAL SCIENCES

KITENGELA CAMPUS

FIRST SEMESTER: SEPTEMBER-DECEMBER 2025/2026 ACADEMIC YEAR

EXAMINATION FOR: DEGREE OF BACHELOR OF ARTS (EDUCATION)

ISI: 2213 INTRODUCTION TO THE STUDY OF ISLAM EXAM 2

STREAM

TIME: 2:00-4:00 PM (2 HOURS)

EXAMINATION SESSION: DECEMBER

YEAR: 2025

DAY: TUESDAY

DATE: 16/12/2025

INSTRUCTIONS:

1. Attempt ALL the questions in **Section A**
2. Attempt any **Two** questions in **Section B**
3. The entire exam is worth forty (40) marks.
4. Write ONLY on the space provided on the answer sheet or as otherwise instructed.
5. Where necessary Show your working clearly.
6. Do NOT attempt to access any library, online (audio, video, digital or electronic) or paper-based (written), sources for your answers unless this is clearly advised in the Question.

SECTION A (20 MARKS) – ANSWER ALL QUESTIONS

Question One

- a) Enumerate any five major areas of similarity and difference among Islam, Judaism, and Christianity. (5 marks)
- b) With examples, explain how Islam perceives Jesus Christ and the Christian doctrine of the Trinity. (5 marks)
- c) Identify and briefly describe four basic vocabulary terms necessary for effective Christian–Muslim communication. (4 marks)

- d) Analyze two major obstacles that hinder Muslims from accurately understanding the Christian gospel message. (6 marks)

SECTION B (20 MARKS) – CHOOSE TWO QUESTIONS

Question Two

- a) Examine the relationship between Islam, Judaism, and Christianity with reference to their common Abrahamic roots. (5 marks)
- b) Illustrate how understanding these relationships can promote peaceful coexistence in multi-faith societies. (5 marks)

Question Three

- a) Critique a common Christian misunderstanding of Islam that affects evangelistic communication. (5 marks)
- b) Suggest effective strategies for improving Christian witness to Muslims through love and cultural sensitivity. (5 marks)

Question Four

- a) Summarize five obstacles that prevent Muslims from grasping the true meaning of the Christian gospel message. (5 marks)
- b) Assess how Christians can overcome these obstacles through practical, love-motivated ministry. (5 marks)

Question Five

- a) Develop a practical plan for witnessing to Muslims that integrates love, cultural understanding, and the power of the Holy Spirit. (5 marks)
- b) Predict how knowledge acquired from this course can advance the **KAG EAST University Mission** of holistic Christian education and community transformation. (5 marks)

ANSWERS

Question One

a) Enumerate any five major areas of similarity and difference among Islam, Judaism, and Christianity.

(5 marks)

Similarities:

1. **Monotheism** – All three affirm belief in one supreme God.
2. **Abrahamic Heritage** – Each traces spiritual ancestry to Abraham.
3. **Sacred Scripture** – Each recognizes divine revelation through written texts (Torah, Bible, Qur'an).
4. **Ethical Emphasis** – All teach moral obedience, prayer, and almsgiving.
5. **Prophetic Tradition** – Prophets serve as messengers of God's will.

Differences:

1. **View of Jesus** – Christianity views Him as divine; Islam sees Him as a prophet; Judaism rejects Him as Messiah.
 2. **Concept of Salvation** – Christianity teaches salvation through grace; Islam emphasizes deeds; Judaism focuses on covenant obedience.
 3. **Authority of Scripture** – The Bible is final for Christians; Muslims hold the Qur'an as the ultimate revelation.
 4. **Doctrine of God** – Christians believe in the Trinity; Islam and Judaism affirm strict monotheism.
 5. **Means of Atonement** – Christians emphasize Christ's atoning death; Islam denies crucifixion; Judaism stresses repentance and sacrifice.
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b) With examples, explain how Islam perceives Jesus Christ and the Christian doctrine of the Trinity.

(5 marks)

- **Jesus ('Isa in Arabic)** is honored as one of the greatest prophets, born miraculously of the Virgin Mary (*Maryam*).
- Islam **denies His divinity** and rejects the crucifixion, teaching instead that He was taken up to heaven.
- The **Qur'an (Surah 4:171)** warns against calling Jesus "the Son of God," emphasizing that God has no partners or offspring.
- The **Trinity** is misunderstood as tritheism (three gods) rather than one God in three persons.
- Thus, Islam views the Trinity as a violation of *tawhid* (the oneness of God).

c) Identify and briefly describe four basic vocabulary terms necessary for effective Christian–Muslim communication.

(4 marks)

1. **Allah** – Arabic for “God”; used by both Arab Christians and Muslims to refer to the Creator.
2. **Prophet (Nabi/Rasul)** – A messenger chosen by God to deliver revelation.
3. **Revelation (Wahy)** – The process by which God communicates His will to humanity.
4. **Ummah** – The global Muslim community bound together by faith.
(Other possible terms: Jihad, Sharia, Tawhid, Injil, etc.)

d) Analyze two major obstacles that hinder Muslims from accurately understanding the Christian gospel message.

(6 marks)

1. **Theological Misunderstandings** – Muslims often misinterpret the Trinity as polytheism and the incarnation as blasphemy.
2. **Historical and Cultural Barriers** – Past crusades, colonialism, and Western cultural associations with Christianity create mistrust.
3. **Language and Conceptual Gaps** – Terms like “Son of God” or “salvation by grace” do not translate well into Islamic thought categories.
4. **Behavioral Contradictions** – Un-Christlike attitudes from Christians can reinforce negative stereotypes.

SECTION B

Question Two

a) Examine the relationship between Islam, Judaism, and Christianity with reference to their common Abrahamic roots.

(5 marks)

- All three faiths identify **Abraham** as the patriarch of faith.
- Judaism sees Abraham as the father of Isaac and Jacob; Christianity views him as the model of faith (Romans 4); Islam traces lineage through Ishmael.
- They share belief in **one Creator**, divine revelation, and moral accountability.
- Each developed distinctive scriptures and covenantal identities while maintaining shared ethical foundations.

b) Illustrate how understanding these relationships can promote peaceful coexistence in multi-faith societies.

(5 marks)

- Encourages **mutual respect** and reduces prejudice.
 - Fosters **dialogue rather than confrontation** in evangelism.
 - Enables **cooperation** in addressing social issues such as poverty and injustice.
 - Builds **bridges of peace** through shared values of compassion and justice.
 - Promotes the biblical ideal of being **peacemakers** (Matthew 5:9).
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Question Three

a) Critique a common Christian misunderstanding of Islam that affects evangelistic communication.

(5 marks)

- Many Christians wrongly view Islam as purely violent or as a works-based religion devoid of spirituality.
- Such stereotypes prevent genuine dialogue and reinforce hostility.
- Another misunderstanding is assuming Muslims intentionally reject truth rather than being sincerely devoted to God as they understand Him.
- Correcting these misconceptions requires informed study and humble engagement.

b) Suggest effective strategies for improving Christian witness to Muslims through love and cultural sensitivity.

(5 marks)

1. **Develop relationships** built on trust, hospitality, and genuine friendship.
 2. **Use common ground** (e.g., respect for prophets, Scripture, and prayer) as entry points.
 3. **Communicate respectfully** using culturally appropriate language.
 4. **Demonstrate the gospel through service and compassion** rather than argument.
 5. **Depend on the Holy Spirit** for wisdom, timing, and conviction.
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Question Four

a) Summarize five obstacles that prevent Muslims from grasping the true meaning of the Christian gospel message.

(5 marks)

1. Misinterpretation of the Trinity as three gods.
2. Denial of Jesus' crucifixion and resurrection.
3. Distrust of the Bible's authenticity.

4. Cultural bias associating Christianity with Western imperialism.
5. Lack of exposure to genuine Christian love and witness.

b) Assess how Christians can overcome these obstacles through practical, love-motivated ministry.

(5 marks)

1. **Model Christlike humility and compassion.**
 2. **Clarify doctrine** using biblical and contextual language.
 3. **Engage in social action** that meets real community needs.
 4. **Encourage dialogue** rather than debate.
 5. **Pray and rely on the Holy Spirit** to open understanding.
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Question Five

a) Develop a practical plan for witnessing to Muslims that integrates love, cultural understanding, and the power of the Holy Spirit.

(5 marks)

- **Step 1:** Build authentic relationships grounded in respect and hospitality.
- **Step 2:** Learn Islamic beliefs and culture to avoid offense.
- **Step 3:** Use Scripture wisely, emphasizing God's love and mercy.
- **Step 4:** Demonstrate faith through deeds of kindness and service.
- **Step 5:** Pray for divine opportunities and depend on the Holy Spirit for discernment and boldness.

b) Predict how knowledge acquired from this course can advance the KAG EAST University Mission of holistic Christian education and community transformation.

(5 marks)

- Promotes **interfaith harmony** in communities.
- Equips students to be **effective witnesses** in pluralistic contexts.
- Enhances **cultural and theological literacy** for ministry.
- Contributes to **peacebuilding and social justice** in Africa.
- Fulfills the University's mission of **transforming society through Spirit-empowered leadership and scholarship.**