

THE KENYA NATIONAL EXAMINATIONS COUNCIL
Kenya Certificate of Secondary Education
314/1
ISLAMIC RELIGIOUS EDUCATION
Paper 1
2006 - 2014
2 ½ hours

KCSE 2006 PAPER 1

1. a) Give reasons why the Quran is the Last and Final Word of God. (12mks)
 b) Why is it important to memorize the Quran? (8mks)
2. a) State the teaching of *Suratul Hujurat*. (14mks)
 b) Give **six** guidelines on how to worship Allah. (6mks)
3. a) Discuss the importance of *Hadith*. (8mks)
 b) What is the subject matter of *Hadith Qudsi*? (8mks)
 c) Explain any **four** methods by which *Hadith* was transmitted during the life of Prophet Muhammad. (P.B.U.H)
4. a) Discuss the significance of *Tawheed*. (10mks)
 b) Identify **five** forms of *Shirk al-Akbar*. (5mks)
 c) List **five** qualities of an Imam. (5mks)
5. a) What is *Sijdatu Tilawa*? (6mks)
 b) Identify types of prayers for special occasions. (5mks)
 c) Discuss the importance of *Sadaqa* in Islam. (9mks)
6. a) What are the differences between sin and crime according to Islam?(10mks)
 b) State the categories of legal acts according to *Sharia*. (5mks)
 c) Give examples of *Huduud*. (5mks)

1 a) Reasons why the Quran is the Last and Final Word of God.

- i. Quran was given to the last Prophet, no other Prophet will come after Muhammad (s.a.w) and thus his revelation was considered the final revelation.
- ii. The Quran is a miracle, it is beyond human power, and this is because no human being can reproduce a copy similar to it.
- iii. The Quran is addressed to the whole mankind whereas the previous revelations were addressed to a particular people, for instance, Taurat was meant for the Jews only.
- iv. The message of the Quran is eternal, since it is applicable anywhere around the world and at all times its judgment is perfect putting in consideration the question of equity.
- v. It guards the previous revelations and restores eternal truth thus guiding humanity to the straight path.
- vi. The teaching of the Quran is all encompassing, dealing with all aspects of life e.g. moral. Legal, political, social, economical and international relations.
- vii. It teaches about the histories of the past nations and their Prophets, an indication that it is addressing the last Ummah no nation will come after it.
- viii. The other revealed books were revealed before the Quran, this is because the teachings of the other revelations are included in the Quran thus the final revelation.
- ix. The earlier revelation has given a prophecy of Prophet Muhammad (s.a.w) that he will come to complete the chain of Prophethood.
- x. Other Prophets were sent to their own nations to give guidance but the message of Prophet Muhammad (P.B.U.H) was for all humanity.
- xi. The Quran is a complete book of guidance as it is a complete way of life.
- xii. Prophet Muhammad to whom the Quran was revealed is the Seal of the prophets, the final decisive Prophet after whom no more will come. He is Allah's decisive messenger to whom the revelation of Quran was vouchsafed.

b) Why it is important to memorize the Quran.

- i. Whoever memorizes Qur'an and acts upon it; Allah will reward him and honor him greatly for that, so that he will rise in status in Paradise to a level commensurate with what he memorized of the Book of Allah.
Ibn 'Amr reported that the Prophet (S.A.W) said:
"It will be said to the companion of the Qur'an after he has entered Paradise, 'Recite, and rise!' For every verse he recites he will rise one level (in Paradise), until he recites the last verse with him (i.e., in his memory)." (Abu Dawood)
- ii. The Parents of the Memorizer of the Qur'an will receive the highest Honor of wearing a crown on the Day of Judgment.
It was narrated that Buraydah said: **"The Prophet (s.a.w) said: 'Whoever reads the Qur'an, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will say, "Why have we been given this to wear?" It will be said, "Because your child learned the Qur'an."**

- iii. For every letter the Memorizer of the Qur'an recites is rewarded ten times or more. The Prophet (s.a.w) said: **"Whoever recites one Word from the Book of Allah will be rewarded for a good deed and ten more like it; and I don't say that Alif Lam Mim is a letter but Alif is a letter and Lam is a letter and Mim is a letter"** (Tirmidhi & Al-Darami)
- iv. The Qur'an will intercede for the Memorizer of the Qur'an:
It was narrated that Abu Umaamah al-Baahili said: "I heard the Prophet (s.a.w) say: **'Recite the Qur'an, for it will come on the Day of Resurrection to intercede for its companions. Recite the two bright ones, al-Baqarah and Surat Aal 'Imraan, for they will come on the Day of Resurrection like two clouds or two shades or two flocks of birds in ranks, pleading for those who recite them. Recite Surat al-Baqarah for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.'**" (Muslim and Al-Bukhaari).
- v. The memorizer of the Qur'an will be granted Jannah so long as he followed the lawful and kept away from the prohibited.
Hadrat Ali (RA) reports that the Prophet (s.a.w) said:
"Anyone who knows the Quran by heart and follows the lawful and the prohibited according to it, he will be sent to Heaven by Allah ." (Tirmidhi).
- vi. There is double reward for those who try hard to memorise the Qur'an
Aisha that the Prophet (s.a.w) said: **The likeness of the one who reads Quran and memorizes it is that he is with the righteous honorable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have (at least) a double reward.** (Al-Bukhaari)
- vii. It is among the methods of preserving the message of the Quran hence enabling its perpetuation to the next generation.
- viii. Memorization of the Quran is an act of ibadah, hence one is rewarded by Allah(s.w)
- ix. Those who memorize the Quran are held in high esteem in the Ummah.
- x. It helps in remembering and understanding the content of the Quran.
- xi. To maintain accuracy of the message of the Quran.
- xii. Those who have memorized the Quran are highly sought after and valued by the Islamic learning institutions and universities and the world of scholarship.
- xiii. Necessary for perfection of prayer.

2a) Teachings of Suratul Hujurat

- i. This Surah begins by bringing up a point in regards to having discipline and order, while in the presence of Allah and His Messenger. The meaning of this discipline and order is that the Muslims must learn the commandments and legislations of the religion from Allah and must not let their own inner desires and whims lead them to formulating laws and regulations.
- ii. The people who have true faith are instructed and commanded how they should speak to their leaders. They should be humble and show respect whenever speaking to their leaders not to raise their voices.
- iii. The people who have true faith are also commanded that when they are given news or testimony about another person from one who commits sins in the open, is known for his wicked ways or is not scared of his transgressions (against the laws of Allah, Glorified and Exalted is He), that they must not accept such a testimony from him and must stay away from all forms of rumors and gossip.
- iv. The general thoughts and opinions of the people have absolutely no value when compared to the orders and directives of the infallible Prophet (blessings of Allah be upon him and his progeny).
- v. It is incumbent upon every Muslim that he strives for peace, and to attain this goal he must stand up against the oppressors so that he would be able to uphold the truth and maintain the rights of the oppressed.
- vi. All Muslims are brothers (and sisters) of and equal to one another and it is incumbent that they all endeavor to ensure that peace and happiness are established amongst themselves.
- vii. A Muslim does not have the right to make fun of another Muslim.
- viii. It is forbidden to find or pick faults in other people according to the teachings of Islam.
- ix. A true believer does not have the right to call his brother in faith by a nickname or bad name.
- x. It is forbidden (*haram*) to think bad thoughts about a believing brother (or sister).
- xi. It is expressly forbidden to spy on or pry into the secrets and private life and affairs of other people.
- xii. It is a major sin to speak bad things behind the back of another Muslim.
- xiii. In this Surah, the issue of racial superiority has also been brought to an end and the only criteria for judging who is better (than another person) is one's merit, piety and abstinence from those things which Allah (Glorified and Exalted is He) has forbidden and by keeping away from all sins.

b) Guidelines on the Worship of Allah.

- i. Worship is dependent upon revelation. This means that there is no room for personal views in it. Rather, the only one who has the right to legislate what is and isn't worship is Allah, as He said quoting His Prophet: **"I only follow what has been revealed to me."**
[Surah Al-Ahqaaf: 9]
- ii. Worship must be done sincerely for Allah's sake and it must be free from any traces of Shirk (polytheism), as Allah, the Most High, says: **"So whoever hopes to meet his Lord then let him perform righteous deeds and not mix any partners into the worship of his Lord."** [Al-Kahf: 110]

- iii. The person we follow with regard to worship and the one who clarifies it to us is none other than the Messenger of Allah (s.a.w), as Allah says: **“You indeed have in the Messenger of Allah a good example.” [Surah Al-Ahzaab: 21]**
- iv. Worship is confined to specific time-frames and limitations, which one is not permitted to challenge or transgress, like the prayer for example. Allah says: **“Verily, the prayer is enjoined upon the believers at fixed times.” (An-Nisaa: 1)**
- v. Worship must be founded upon love for Allah, as well as submission to Him and fear and hope in Him. Allah says: **“Those who they call upon (in worship), they seek a way to their Lord, as to which of them is nearest to Him. And they hope for His Mercy and fear His Punishment.” [Surah Al-Israa: 57]**
- vi. The obligation of performing worship does not get removed from a sane-minded individual that is responsible for his actions from the time he attains puberty to the time he dies. And He says: **“And worship your Lord until certainty (i.e. death) reaches you.” [Surah Al-Hijr: 99]**
- vii. Oneness of the Worship of Allah. To believe that none has the right to be worshipped but Allah.

3. a) The importance of Hadith

- i. Hadith is part of Prophet Muhammad (s.a.w) Sunnah and Muslims are commanded by God to follow this Sunnah, together with Quran, as sources for Islam religion teachings and rules.
- ii. Prophet Muhammad is a true model for human to be followed in all his saying, doings, and practices.
- iii. Prophet sayings (hadith) give the details, as explained to the prophet by God, of many ritual worships.
- iv. Prophet sayings (hadith) are sources of many Islam morals, since they help Muslims in determining the prophet way to behave.
- v. Prophet sayings (hadith) detail and explain what is briefed in Quran.
- vi. Help Muslims to be closer to Allah by doing what He wills and abstaining from what He forbids.
- vii. Give direction on the performance of Sunnah acts.
- viii. They are a source of knowledge for Muslims.
- ix. Helps Muslims to know the details regarding the Prophet’s life and teachings.
- x. They affirm the position held by the Prophet in Islam.
- xi. Confirm the Prophet’s teachings on various religious issues.

b) Subject Matters of Hadith Qudsi

- i. Affirmation of the doctrine of the unity of Allah and guarding against polytheism.
- ii. The majesty of the Creator and His uniqueness.

- iii. Proper discharge of religious observances.
- iv. Attainment of proper standards of morality.
- v. Kindness to parents, relatives, humanity, animals and plants.
- vi. Good behavior towards other people.
- vii. Self-dedication to the Cause of Allah.
- viii. Preparation for the Day of Judgment.

c) Methods of Transmission of Hadith during Prophet Muhammad's time.

- i. The Holy Prophet himself used to give instructions with regard to the transmission of what he taught. Thus when a deputation of the Rabi'a came to wait upon him in the early days of Medina, the Prophet concluded his instructions to them with the words: **"Remember this and report it to those whom you have left behind"**
- ii. Again, there is ample historical evidence that whenever a people embraced Islam, the Holy Prophet used to send to them one or more of his missionaries who not only taught them the Holy Quran but also explained to them how the injunctions of the Holy Book were carried out in practice.
- iii. It is also on record that people came to the Holy Prophet and demanded teachers who could teach them the Quran and the *Sunnah*: **"Send us men to teach us the Quran and the *Sunnah*"**
- iv. The companions of the Holy Prophet were fully aware that his actions and practices were to be followed in case an express direction was not met with in the Holy Quran.
- v. When Mu'adh ibn Jabal was appointed governor of Yemen by the Holy Prophet, and was asked as to how he would judge cases, his reply was "by the Book of God." Asked again if he did not find a direction in the Book of God, he replied, "by the *Sunnah* of the Apostle of God." The *Sunnah* was therefore recognized as affording guidance in religious matters in the life-time of the Holy Prophet.
- vi. Through the verbal teachings by the Prophet and the Sahaba.
- vii. Through practical demonstration by the Prophet.
- viii. Through recitation by those who had memorized them.
- ix. Through written medium.
- x. Through lectures in Mosques.
- xi. Through centres of learning (Sufahaa) AhlulSufaa.
- xii. Through recitations during gathering and festivals.

4. a) The significance of Tawheed.

- i. It is the pillar upon which Islam is built. The Prophet said **"Islam is built upon five : the Tawheed of Allah.....(Muslim no. 19)**
- ii. The greatest need for mankind, since there is no life for the hearts or delight or tranquility except through knowing their Lord, the one to be worshipped, the creator.
- iii. It was the key and essence of the call of the messengers **"Verily we have sent to every nation a messenger saying worship Allah and avoid the worship of false gods" (Q:16:36)**
- iv. Because Allah has created us to worship Him, **" I have not created the jinn and mankind but to worship me"** then how can we worship Allah, if we don't know who He is? It is only through knowledge of His names and attributes we can learn about Allah.

- v. Firmness upon the Deen, excellence in this world and salvation in the Hereafter is built upon this. a) because when you know Allah, His names, attributes and Actions this necessitates loving Him, fearing Him, placing reliance upon Him etc. b) when you know what Allah loves and is pleased with or angered and displeased with, you will rush to fulfill what He loves and avoid what He hates.
- vi. Its great emphasis in the Quran The Quran begins with Tawheed (al Fatihah) and ends with Tawheed (al Ikhlas) likewise the greatest ayaat in the Quran describes Tawheed (of knowledge)
- vii. The prophet began his day with Tawheed by reciting Surat al kafiroom and Ikhlas in the Sunnah of fajr and end with reciting these two Surahs in the witr prayer. (related by Muslim)
- viii. The prophet mentioned it during his last illness (shows its importance) when he said **"the curse of Allah be upon the Jews and the Christians for they took the graves of their prophets as places of worship."** (Bukhari)
- ix. It's the first thing the prophet invited to and preached to for thirteen years. **"Say, none has the right to be worshipped and thus be successful."** (ahmad)
And he ordered his companions to preach Tawheed when sending them to various communities. He sent Mu'adh ibn Jabal to Yemen saying **" indeed you are going to the people of the book so let the first thing that you invite them to be the Tawheed of Allah"** (Bukhari)
- x. You have to compromise the three aspects together and not just believe in one, merely with the meaning "the one who has the power to create and originate" as the Arab mushriks used to agree that Allah alone is the creator of everything, despite this they were still mushriks. Plus this was not the true reality which Allah sent the messengers with. But rather we must believe in his Ruboobiyah, uloohiyah Asma was Sifaat together.
- xi. When you believe in the three aspects of Tawheed. i.e. Ruboobiyah- you will negate any source of harm, blessing, power from any other than Allah. Uloohiyah- this will stop you from committing shirk. Asma was Sifaat - to have the correct knowledge of this will prevent you from distorting any of Allah's Names and Attributes, or explaining them, or denying them or asking how they are.
- xii. If a person dies upon this he will enter Paradise. When the Jewish boy accepted Islam, the Prophet (s.a.w) said, **"All praise is for Allah who saved this boy from the fire."**
Although this person had no good deeds. (Bukhari)
- xiii. Tawheed is a condition for an action to be accepted, because for a deed to be accepted it requires 2 conditions. a) The intention is purely for Allah (Tawheed al ibadah) b) It must be in accordance with the Shariah of Muhammad
- xiv. It strengthens ones heart and makes one firmer and well rooted. Then as a result ones deeds will multiply and likewise his worship of Allah will be greater.
- xv. It makes it easier to fulfill the commands of Allah and leave the prohibitions as Aisha said: **"had the first revelation been do not drink and fornicate or commit adultery etc they would have said we shall not give up adultery and fornication etc."** (Bukhari)
- xvi. For it was only after Tawheed was understood by the companions and had settled in their hearts that Allah began to order them with various commands.

b) Forms of Shirk

- i. To be excessive in one's worship, respect and 'glorification' of prophets, pious leaders, sheikhs or imams.
- ii. When one prays or supplicates to something other than Allah (s.w.)
- iii. When one takes a lawgiver or lawmaker other than Allah
- iv. To adorn something that is believed to be a form of 'protection from misfortune'
- v. To swear with names other than Allah

- vi. To practice, involve or believe in any form of sihir (sorcery) including charms, incantations, astrology etc.
- vii. To believe in evil omens
- viii. To be excessive in one's reverence, respect and 'glorification' of prophets, pious leaders, sheikhs or imams

c) Quality of an Imam

- i. Piety(God fearing)
- ii. tolerance
- iii. Learned and knowledgeable/wisdom from Quran and Sunnah.
- iv. Patience
- v. Leadership qualities
- vi. Communication skills.
- vii. Public relations/ friendly/ warm
- viii. Trustworthiness/ honesty /integrity
- ix. Ability to make good judgment and decision.

5. a) SijdatuTilawa

Sajdah tilawat is the Sajdah that one has to perform as an obligatory duty when one reads, recites, or hears, in the prayer or outside, some specific verses containing those words. The Holy Prophet (s.a.w) has observed, **"When a person prostrates himself after reading a verse requiring the performance of Sajdah, the shaitan starts crying and wailing in a corner, saying: 'Alas! The children of Adam were enjoined to perform Sajdah and they carried it out, and become entitled to enter Paradise, but I refused to do so and was condemned to Hell.'"** (Muslim and Ibn Majah)

b) Types of Prayers for Special Occasions.

- i. Swalat ul Safar
- ii. Swalat ul Taqdim
- iii. Swalat ul Qasr
- iv. Kusuf wal khusuf (Prayers during eclipse of the sun and the moon)
- v. Istisqa (prayers for rain)

c) Importance of Sadaqa

- i. It is a form of Zakat which is not compulsory and which is voluntarily given.
- ii. It helps in promoting love, peace, unity and harmony in society.
- iii. Creates a sense of satisfaction in the giver and gives hope to the receiver.
- iv. Helps in poverty alleviation.
- v. It is a way of sharing resources.
- vi. Help to bridge the gap between the rich and the poor / the haves and have-nots.
- vii. It is a form of ibadah rewarded by paradise.
- viii. Helps in over-coming misery and thus puts a smile on others' faces.

6. a) Differences Between Sin Crime

- i. Sin is rejecting/ breaking the Laws of Allah but crime is breaking the law of the land/nation /state/ community.
- ii. Sin in the eyes of Allah can be forgiven but the state authority may not pardon crime.
- iii. Sin is punished by Allah or other directed by Allah but crime is punished according to law of the state.
- iv. Sin is judged by Allah but crime is judge by the court of law.
- v. Sin cannot be hidden from Allah but crime can be concealed from the state.
- vi. Sinners will definitely be punished in the hereafter but criminals get their punishment in the world.
- vii. Parts of the body testify against sin but this does not happen in crime.
- viii. Most crimes are sinful acts but they are not punishable by the state as stipulated in the Shariah.
- ix. Sins are universal but crimes are individual.
- x. Judgment in crimes can be compromised but in sin it cannot.
- xi. Punishment in crime does not apply to all but few.

b) Categories of Legal Acts

- i. Fardh and Wajib
- ii. Sunnah
- iii. Sahih and batil
- iv. Halal
- v. Makruh
- vi. Mubah

c) Examples of Huduud

- i. Shurbal Khamr – 80 lashes
- ii. Theft – Amputation.
- iii. Zina - 100 lashes, stoning to death.
- iv. Murder - Death.
- v. Highway robbery – Death
- vi. Slander – Flogging_80 lashes
- vii. Riddah– Death

1. (a) Discuss the significance of the preservation of the Quran.(10marks)
(b) Give five benefits of translating the Quran into Kiswahili.(5marks)
(c) What are limitations of translating the Quran into other languages?(5marks)
2. (a) With reference to Surah An-Nur, describe the prescribed punishments for Zina and for Qadhf (slander).(8marks)
(b) State the teachings of the last two verses of Surah Al-Baqarah (Q 2:285-286).(12marks)
- 3.(a) The Prophet (s.a.w) said, "Everyone of you is a guardian and is responsible for his charges..."
In the light of this hadith, explain Islam's position on the care for animals and plants.(14marks)
(b) Discuss the importance of Hadith in the life of a Muslim.(6marks)
- 4.(a) Explain the significance of Tawheed in the life of a Muslim.(14marks)
(b) Describe the three types of Shirk.(6marks)
- 5.(a) Give the qualities of a Mujtahid.(8marks)
(b) Outline factors that would hinder the application of Islamic Law in Kenya.(12marks)
- 6.(a) State acts that are forbidden to a Muslim who is in a state of Ihram.(10marks)
(b) Give reasons why Muslims slaughter animals during Idd-ul-Adha.

KCSE PAPER 1 2007 MARKING SCHEME

1. a) Significance of the Preservation of the Quran.

- i. The preserved Qur'an provides a uniform reading/recitation of the Arabic text for both Arab and non-Arab speaking Muslims.
- ii. It helps to perpetuate the message of Allah to the future generation.
- iii. It provides indisputable source of law in Islamic Sharia.
- iv. It can easily be referred to when the need arises. It is an easy source of reference for research and scholarship.
- v. Preservation helps in protecting the message from infiltration.
- vi. There is a reward for those who help in the preservation of the Qur'an as well as those who recite it.
- vii. It is a symbol for Islam as it represents the book of the Muslims.
- viii. Preserved Qur'an is a unifying factor for all Muslims in all places and generations.
- ix. Preservation of the Quran motivates Muslims to learn Arabic so that they can read the Qur'an in its authentic form.
- x. It also encourages the Muslims to study other sciences related to the Qur'an and hence search for knowledge.
- xi. It has helped in the preservation of Arabic literature.

b) Benefits of Translating the Qur'an into Kiswahili

- i. It is an affirmation of the universal nature of Islam.
- ii. It enables non-Muslims to read the message of Islam hence revealing to them the truth about Islam.
- iii. Points out to non-Arabic speaking Muslims about Allah's commands thus enabling to practice Islam.
- iv. It creates awareness among all people about the good qualities of Islam.
- v. It helps in the spread of Islam in East Africa as people will be able to comprehend the teachings of the Holy Quran.
- vi. The translation incorporates transliteration which helps in the correct pronunciation of the verses.
- vii. The translated Qur'an can be used as a resource in schools, colleges and universities.
- viii. People will be able to solve any problem or issue which they come across with ease without much problems.
- ix. Another benefit is that when it is read with translation, it makes us able to understand life better and just by reading Quran, we can accept and reject certain practices of society.
- x. Through translation one will be able to understand the Quran better thus guiding him to the straight path.

c) Limitation of Translating the Qur'an

- i. Since the Qur'an was revealed in Arabic, a translation would not be the actual Word of Allah.
- ii. The uniqueness of the Qur'an would be lost in the translation.
- iii. The authenticity of the Qur'an would be interfered with/ translation would never express the true meaning of the Qur'an.
- iv. It will give room to non Muslims to translate the Qur'an.
- v. Translation can water down the message of the Qur'an.
- vi. Some Arabic words and expressions will not get their equivalent in other languages.
- vii. The translated Qur'an cannot be recited during prayer.
- viii. It creates laziness in reading the Qur'an in Arabic.

2. a) Punishments for Zinaa and Qadhf according Surah An – Nur Zinaa

- i. Punishment to be done openly
- ii. No sympathy
- iii. Prescribed punishment for fornication: The man and woman who are guilty of fornication should be flogged with hundred stripes.
- iv. For adultery: The man and woman who are guilty of adultery should be stoned to death.

Slander

- v. Those who are guilty of slander should be flogged with eighty stripes.
- vi. The testimony of those who have been found to have slandered should be rejected in future.
- vii. In case of slander by a spouse then termination is allowed with witness.

b) Teachings of the last two verses of suratul Baqarah

- i. Muslims should believe in what has been sent to them from Allah.
- ii. Muslims should believe in Allah, His Angels, His Books and His Messengers.
- iii. Muslims should not make distinctions between the Prophets of Allah.
- iv. A Muslim duty is to hear and do.
- v. Allah does not burden a person beyond his scope with more than a person can bear.
- vi. A person gets reward for the good he has done.
- vii. A person is punished for the evil he has done.
- viii. Muslims should pray for mercy and forgiveness from Allah.
- ix. Muslim should pray to Allah not to punish them when they forget fall or into error.
- x. Allah is Muslims' patron, supporter and protector (Maula)
- xi. Muslims should pray for victory over non-Muslims.

3. a) Islam's position on care for Animals and Plants

- i. It is a divine responsibility and duty for human beings to take care of the rest of creation including plants and animals. This responsibility is emphasized in the Qur'an and Hadith.
- ii. There are rewards promised for those who are caring for and show kindness in animals.
- iii. The Qur'an explains clearly that nature and environment are signs of the existence of Allah.
- iv. Plants constitute basic source of sustenance for human beings and animals.
- v. Plants moderate the climate and produce oxygen hence Muslims should take good care of plants.

- vi. The Qur'an talks of the aesthetic functions of animal and plants.
- vii. Animals and plants also worship Allah declaring his praise and to him.
- viii. While hunting and fishing are permitted in Islam, the prophet prohibited those who take away life for sport.
- ix. The prophet forbade people from lighting fires on anthills.
- x. The Prophet ordered a man who took a nestling of a bird to return it to its place. Muslims should conserve and protect the environment they live in.
- xi. The prophet forbade people from needlessly and carelessly cutting trees. Muslims should preserve and conserve trees and forests.
- xii. The prophet forbade the killing of bees and any captured livestock and this shows that we should have mercy on animals.

b) Importance of Hadith in the life of a Muslim.

- i. Hadith explains the Qur'an in detail, thus it is a supplement to it.
- ii. It is a source of Shariah only next to the Quran.
- iii. Helps a Muslim to know the proper way of behaving.
- iv. Helps a Muslim to be closer to Allah by carrying out his commands.
- v. Guides Muslims in their relationship with other Muslims, non-Muslims and the rest of Allah's creation.
- vi. Guides a Muslims in performance of Sunnah acts.
- vii. It is a source of knowledge for Muslims.
- viii. Helps Muslims in their knowledge of the details of Prophet Muhammad's (s.a.w) life
- ix. It defines the position held by the Prophet (s.a.w) in Islam.
- x. Helps Muslim understand the opinion held by the Prophet and his stand on various issues.
- xi. A Muslim can study Hadith for academic excellence.
- xii. There is a promise of reward for the study and implementation of hadith.

4. a) The significance of Tawheed in the life of a Muslim

- i. It is the basis of the Islamic faith i.e. it forms the foundation of the Muslim faith.
- ii. Tawheed also leads to the unity and brotherhood among Muslims.
- iii. Liberates a Muslims from the worship of false gods.
- iv. It establishes a direct link between Allah and the individual Muslim.
- v. Leads to the fear of Allah thus one lives within the limits set by him.
- vi. One realizes that Allah is aware of his/her actions.
- vii. Leads to the fear of Allah thus one lives within the limits set by him.
- viii. One realizes that Allah is aware of his/her actions.
- ix. Belief in Tawheed increases a persons taqwa (piety and righteousness)
- x. A person is able to accept Allah's orders without questions.
- xi. It distinguishes between a Muslim and non-Muslim.

b) Types of Shirk

- i. Ash-shirk-al-Akbar (major shirk). This is invoking, making supplications or praying to other gods besides Allah. It also implies having intentions to worship other gods besides Allah and obeying authority against the command of Allah.

- ii. Ash-Shirk-al-Asghar (minor shirk). This type implies showing love which is due to Allah alone to other than him.
- iii. Ash-Shirk-al-Khafi (inconspicuous shirk). This implies not being satisfied with what Allah has decreed / ordained for a person.

5. a) Qualities of a Mujtahid

- i. Must be conversant with the knowledge of the Qur'an in all its aspects.
- ii. Must have a mastery of Arabic.
- iii. Have a mastery of the Sunnah of the Prophet (SAW) with its isnad and matn.
- iv. Have complete knowledge of the development of Islamic Shariah.
- v. Must have a mastery of Usul al-Fiqh.
- vi. Must be pious/piety and righteousness.
- vii. Uprightness/ integrity/modesty

b) Factors that would hinder application of Islamic law in Kenya.

- i. Majority of Kenyans are non-Muslims and view Sharia as a threat to them.
- ii. Lack of enough learned personnel in Islamic Law to implement and execute it.
- iii. Some Muslims tend to compromise on matters related to Shariah might not support it in order to conform to its establishment.
- iv. Kadhis courts in the country are too few to deal with issues of the Muslims.
- v. Shariah would have to be included in the constitution and this would be opposed by the rest of the Kenyans.
- vi. Some Muslims prefer secular law as it can be manipulated as opposed to the Islamic Sharia which does not favour anybody.
- vii. The powers of the Office of the Chief Kadhi are limited to deal with personal and family related matters and do not extend to criminal and civil issues.

6. a) Acts forbidden to a Muslim in a State of Ihram

- i. Wearing of sewn clothes or headgear for men
- ii. Wearing of veil i.e. to cover the face for women
- iii. Clipping and cutting the nails.
- iv. Anointing the hair.
- v. Trimming and shaving the hair.
- vi. Applying of perfume or anything that has fragrance.
- vii. Combing the hair.
- viii. Quarreling and using of vulgar language.
- ix. Hunting or killing wild animals (except snakes and scorpions and the like)
- x. Undergoing marriage ceremony.
- xi. Having sexual pleasures
- xii. Cutting grass or felling trees.

b) Why Muslims slaughter animals during Idd-ul-Adha.

- i. To commemorate the act of Prophet Ibrahim (A.S) when he showed his willingness to sacrifice his son Ismail after he was commanded by Allah (s.w).
- ii. It is a command from Allah for the Muslims to slaughter animals during Iddul-adh'ha.

- iii. It is one way of feeding the poor when the meat is shared out to them, thus an act of charity.
- iv. It is one of the conditions of Hajj (Tamattu and Qiraan)
- v. It is Kaffara for those who break the rules of Ihram.
- vi. For those who fail to spend the night at Muzdalifa during Hajj.
- vii. It is a Sunnah of the Prophet (SAW).He slaughtered practically.
- viii. For those who fail to stone the Jamaraat it is obligatory to slaughter.
- ix. Idd-ul-Adha is one of the festivals celebrated by Muslims and slaughtering is one of its rituals.
- x. A person who slaughters is highly rewarded for it is an act of worship.

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ISLAMIC RELIGIOUS EDUCATION

Paper 1

Oct. /Nov. 2008

2 ½ hours

1. a) Give reasons for narrating stories of the Prophets in the Holy Qur'an. (10mks)
 b) Explain the importance of the Qur'an to a Muslim. (10mks)
2. a) Identify the themes emphasized in the Makkan *Surahs*. (8mks)
 b) Discuss the importance of *Surah Fatiha*. (12mks)
3. a) Give the conditions that *Hadith* should fulfill before it is accepted as Sound *Hadith*. (10mks)
 b) State the methods used by the Prophet (S.A.W) to teach his *Sunnah* and *Hadith*. (10mks)
4. a) Give the terms used in the Qur'an for the Day of Resurrection. (6mks)
 b) Explain conditions under which life may be taken as punishment according to Islamic Law. (8mks)
 c) What are the conditions for Tawba? (6mks)
5. a) Give the features of *Juma* Prayer. (8mks)
 b) Explain the significance of *Juma* prayer. (12mks)
6. a) Define the term *Ijtihad*. (5mks)
 b) Apart from the Qur'an discuss the other sources of Sharia. (15mks)

1. a) Reasons for narrating the stories of the Prophets in the Holy Qur'an.

There are many wisdoms and reasons why the stories of prophets mentioned in the Quran. The most significant of them are as follows:

- i. The stories of prophets prove that the Quran is the word of Allah and the Messenger of Allah (S.A.W) is the last prophet, this is because, the fact that an illiterate person informs people about the events in the past as if he has seen them proves that he is the Messenger of Allah and that his knowledge is based on the divine revelation.
- ii. They were narrated in order to teach believers something and make them draw lessons from various events. For instance, the verses that were sent down about Nabii Ibrahim (a.s) in Makkah are usually about his struggle of oneness and belief against his nation.
- iii. One of the important reasons why the stories of the prophets are mentioned in the Quran is to console and strengthen all of the believers, primarily the Messenger of Allah (S.A.W) and to threaten the unbelievers with torture.
- iv. Another reason why the stories of the prophets are mentioned in the Quran is to prove the institution of Prophethood that the institution of Prophethood exists in the history of mankind. He who cannot deny the institution of Prophethood cannot deny Prophet Muhammad (s.a.w).
- v. The belief of the believing people are strengthened against the attacks and denials of the people of deviation by mentioning the stories of the prophets in the Quran, since they show that the way that Muslims are following is not an ideology and belief that is put forward for the first time but a continuation of the struggle between belief and unbelief that has been going on throughout history
- vi. The stories of the Prophets serve as explanation of the general principles of the message of Islam.
- vii. The Prophets inculcate in the minds of the people the doctrine of the Unity of Allah. All the Prophets preached Tawheed an example is evident during Nabii Ibrahim (a.s) when he called his people to worship one God.
- viii. They give lessons on communities and people who lived before the Prophet (SAW), their stories give information on the people who lived before the Prophet (SAW), some of these stories serve as a warning to evil doers and give glad tidings to those who do good.
- ix. They indicate and serve as a proof of the continuity of the message which was revealed to earlier Prophets and completely to Prophet Mohammad, the seal of the prophets and the final Prophet.
- x. To prove the Universality of the Prophethood of Muhammad/was sent for all humankind whereas the earlier Prophets were each sent to his own nation (people) for their guidance.

b) The Importance of the Qur'an to a Muslim

- i. Quran is the most truthful speech, the most eloquent advice to Muslims which they need to listen to it carefully in order to preserve the words of Allah (s.w).
- ii. The Holy Qur'an guides us to all aspects of life i.e. socially, morally, politically and spiritually, thus enabling people to live in peace and harmony.

- iii. Our supplications get answered if we were to pray after reading the Holy Qur'an, thus it also helps in strengthening our faith.
- iv. Students get wise when they start reading the Qur'an in their childhood, thus Holy Book is the best intellectual treasure a student can have.
- v. The Quran reminds the Christians and Jews about the right path of their religions and the correct commands and guides in their holy books. It thus explains the deviations in their holy books, and therefore invites them to the new message which subsumes all what is true in their Scriptures.
- vi. It also calls Muslims to think deliberately in God creations that are the right way to believe in God. In this regards, Quran contained a wide variety of scientific statements that become only proven by state of art of technology, science, and information. These scientific statements are considered as miracles of Quran that prove Quran is a God revelation and not human wrote text.
- vii. Quran recitation inculcates love and fear of Allah. This is because some verses of the Quran contain soothing effect while others contains harsh tone to the disbelievers and the evil doers.
- viii. Inculcates love and respect for the Prophet (SAW) to whom the Qur'an was revealed.
- ix. It also contains narratives of peoples and nations of the past and prophets.
- x. Helps to improve Arabic and services as an incentive for the study of Arabi

2. a) Themes Emphasized in Makkan Surahs

- i. Tawheed (Unity of Allah)
- ii. Worship of Allah.
- iii. Day of Judgment.
- iv. Allah's Mercy to humankind.
- v. Man's ingratitude to Allah.
- vi. The Power of Allah.
- vii. Hell
- viii. Paradise
- ix. Righteous conduct.
- x. Condemnation of idol worship.

b) Importance of Surah Fatiha

- i. It is the first chapter of the Qur'an /opening Chapter.
- ii. It is referred to as the key to the Qur'an.
- iii. It teaches about the attributes of Allah.
- iv. It is a supplication (Dua)
- v. It is a pillar of prayer. Must be recited in the five daily prayers.
- vi. It praises Allah and shows His Majesty.
- vii. It is also referred to as the greatest surah in the Qur'an by the Prophet (SAW)
- viii. It is referred to as As-Sab Al-Mathani, the seven repeatedly recited verses.

3. a) Conditions that a Hadith should fulfill before it is accepted as Sound.

- i. The hadith must quote what was said or done by the Prophet.(SAW)
- ii. It must be traceable to the prophet.
- iii. It must be in Arabic.

- iv. It must have an unbroken chain of transmitters.
- v. It must not contain accusations against the Prophet or his Swahabas (companions)
- vi. It must be logical and appealing to reason.
- vii. The narrator must be a pious Muslim.
- viii. It must not contradict other hadiths on the same subject.
- ix. Hadith should not contradict the teachings of the Qur'an.
- x. Each of the narrators of hadith must have been well known for his education/scholarship.
- xi. The narrators of the hadith must be people of integrity/unquestionable behavior/trustworthy.
- xii. The narrator should not have benefitted from the hadith.

b) Methods used by the Prophet to Teach His Sunnah and Hadith

- i. Through answering questions directed to him.
- ii. Through solving problems.
- iii. By practical demonstrations/his actions e.g. performing wudhu, prayers.
- iv. People coming from outlying areas were accommodated and educated on hadith and Sunnah
- v. Trained his wives and companions to answer questions on his behalf.
- vi. Through public addresses/giving discourses.
- vii. After teaching his companions, the Prophet used to listen to what they had learnt from him.
- viii. Through the actions of his companions which he approved.
- ix. Sent his companions to outlying areas to go and teach.
- x. Encouraged those whom he taught to teach others. 'Convey my message even if it be one single ayah'.

4. a) Terms used in the Qur'an for the Day of judgment.

- i. Yaum al-Qiyamah (Day of standing up)
- ii. Yaum al – Fasl (Day of separation / sorting out)
- iii. Yaum al –hisab (Day of reckoning)
- iv. Yaum al Baath (Day of awakening)
- v. Yaum al Diin (Day of judgment)
- vi. Yaum al Muhit (the Encompassing Day)
- vii. As – Sa'ah (the hour)

b) Conditions under which Life May be Taken as a Punishment

- i. Qisas (law of equity) applied for a murderer who kills someone intentionally.
- ii. Punishment of death to the traitor/ those who try to overthrow an elected Islamic government/ punishment for those who are guilty of treason.
- iii. In war of defence (Jihad) against the enemies of Islam.
- iv. A married man or woman who if given had as punishment for adultery.
- v. Those who commit highway robbery.
- vi. Apostasy rejecting religious beliefs.

c. Conditions for Tawba

- i. A person must stop the act of sinning immediately.
- ii. A person must show genuine regret for the wrong committed.

- iii. A person must sincerely/ genuinely intend not to repeat the sin/ resolve not to sin again.
- iv. A person must amend his/her ways and become righteous.
- v. Must repent immediately and not wait to repent when one is dying.
- vi. Must ask for forgiveness from Allah.

5. a) Features of Juma Prayer

- i. The time for prayers falls at the same as that of the noon prayer (dhuhr) and it replaces it.
- ii. The prayer has to be performed in congregation led by an Imam.
- iii. If a person misses the Juma prayer, he cannot make up for it; instead he has to offer noon prayer.
- iv. Two separate Adhans are made. One for reminding the people to come for prayer and the second to mark the beginning of the sermon.
- v. The Khutba (sermon) is delivered by Imam.
- vi. The sermon is delivered in two parts with the Imam sitting in between.
- vii. The units of Sunnah prayer must be offered on entering the mosque.
- viii. No dhuhr prayer is performed after the Friday sermon and prayer.
- ix. The prayer consists of two rakaas.
- x. The Imam recites the prayer 'loudly' unlike in dhuhr prayer.
- xi. It should be performed on a Friday.

b) The significance of Juma prayer.

- i. It is an occasion earmarked by God for the Muslims to express their collective devotion to him.
- ii. Muslim come together to renew their religious bonds and social solidarity.
- iii. It shows the devotion of Muslims to their God as they leave all what they were doing to the call of God.
- iv. It is a meeting in which the spiritual, social and political accounts of the week are recounted.
- v. Helps an individual acquire rewards of Juma prayer as described in the Sharia.
- vi. Trains individuals to be obedient to the leaders, as they follow the commands of the Imam. Nobody is allowed to talk when the Khutba is going on.
- vii. Juma prayer helps people from being over-powered by Satan as the congregation acts as a veil against Satan.
- viii. The day of Jumuah includes an hour during which all supplications of a Muslim are answered.
- ix. "Any man who performs Ghusl on Friday, perfumes himself if he has perfume, wears the best of his clothes, then goes to the mosque and offers as many prayers as he wishes while not harming anybody, then listens quietly while the Imam speaks until he offers the prayer, **will have all his sins between that Friday and the next forgiven.**" (Al-Bukhaari)
- x. It was narrated from Aws ibn Aws al-Thaqafi that the Messenger of Allah (ﷺ) said: Whoever does Ghusl on Friday and causes (his wife) to do Ghusl, and sets out early,

and comes close to the imam and listens and keeps quiet, **for every step he takes he will have the reward of fasting and praying qiyaam for one year.**” (Al-Tirmidhi)

6. a) Ijtihad

- i. Ijtihad is derived from the word Juhd which means exerting oneself to the utmost or to the best ability.
- ii. It literally means an effort or an exercise to arrive at one's judgment.
- iii. In its widest sense, it means the use of human reason in the elaboration and explanation of Sharia Law.
- iv. It includes the interpretation of the text of the Qur'an, the assessment of the authenticity of Hadith.
- v. It also includes the issue of consensus (Ijmah and Qiyas) at arriving at a judgment.

b) Other Sources of Shariah

i) Hadith / Sunnah

Hadith /Sunnah is the second source of Sharia to the Qur'an. The Prophet would sometimes explain the intent of the Quranic text by making a statement, at other times by an act. For example the Quran commands believers to establish regular prayers without description of the time they have performed. So the Prophet prayed among his followers. Revelation on matters of inheritance is in the Qur'an, but it was the Prophet who gave an elaborate explanation of how the property should be shared out.

ii) Al- Ijmah

It is an agreement of opinion by the learned jurists' to come up with a certain solution to a problem.

It expresses the unanimous consensus by the learned jurist on a matter affecting/relating to Sharia.

The Qur'an exhorts man to 'reflect' to 'understand' to have sense. This shows that mankind is urged to apply reason and to exercise judgment.

The Prophet himself followed /put into practice the principle of reason and judgment in religious matters when there was no express direction given in the Qur'an. Example is when he chose the methods of calling people to prayer (Adhan) and when he sent Ibn Jabal to Yemen.

iii) Analogical Deduction

Qiyas means measuring by comparison.

It is also a legal principal introduced in order to arrive at logical conclusion /verdict/ judgment of a certain law on a certain issue.

If a case comes up for decision which is not expressly provided for either in the Qur'an or Sunnah, the jurists / scholars look for a similar case in the Qur'an or Sunnah and by reasoning on the basis of analogy arrive at a decision /verdict judgment e.g. punishment given to those who drink alcohol.

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ISLAMIC RELIGIOUS EDUCATION

Paper 1 2009

1. a) what are the **four** modes of Wahyi? (4mks)
 b) Describe the background to the revelation of *Surah Al-Hujurat*. (8mks)
 c) State ways in which the Quran has been protected from interpolation. (8mks)

2. a) Identify the groups of people who are **not** at a loss according to *Surah Al- Asr*. (4mks)
 b) Give **five** facts that prove that the Quran is from Allah. (10mks)
 c) State the lessons that Muslims can learn from *Surah Al-Fiil*. (6mks)

3. a) Discuss ways in which *Hadith* help Muslims regulate their behavior. (8mks)
 b) Describe the criteria that can be used to detect a fabricated *Hadith*. (12mks)

4. a) State conditions that a Muslim should fulfill before going for *Hajj*. (10mks)
 b) Mention the acts that nullify *Saum*. (10mks)

5. a) Explain **five** ways in which *Zakat* helps to promote national development. (10mks)
 b) Give **five** differences between *Sharia* and secular law. (10mks)

6. a) Explain the significance of belief in the Oneness of Allah. (14mks)
 b) Identify any **six** characteristics of the Revealed books. (6mks)

KCSE PAPER 1 2009 MARKING SCHEME

1. a) the four Modes of Wahyi.

- i. Revelation through the Angel (Jibril)
- ii. Revelation through inspiration.
- iii. Revelation through dreams.
- iv. Revelation as spoken words behind a veil.

b) Background to the Revelation of Surah Al-Hujurat.

- i. The word Hujurat means the inner apartment which is mentioned in the fourth verse of this surah, it is used here to refer to the one-roomed house of the Prophet's wives.
- ii. It is the 49th chapter of the Quran; it consists of 18 verses, 343 words and 1476 letters.
- iii. The surah is 106th in order of revelation and it is the 21st surah in order of being revealed in madina.
- iv. It is from those Surahs whose name is tawqifiyyah i.e. it has some text upon which it is based.
- v. It was revealed after the conquest of Makkah in the 8th year after hijrah.
- vi. It was revealed when the desert tribes began sending emissaries to make oaths of allegiance to the Prophet (s.a.w) and accept Islam on behalf of their tribes. (The year of deputations).
- vii. The main intent of the revelation was to reprimand and lay down general code of behavior and a set of moral ideals for Muslims as well as all mankind.

c) Ways in which the Quran has been protected from interpolation.

- i. Allah has promised to preserve the Quran. "Verily, it is we who have sent down the Dhikr (i.e. the Quran) and surely we will guard it (from corruption) (Quran 15:9)
- ii. The Quran was standardized during the reign of Caliph Uthman and has remained in the same Arabic dialect throughout the ages in the world.
- iii. The Quran is always recited in prayers in its original form, thus it becomes very difficult for one to interfere with it since People will easily notice the mistake.
- iv. The Quran is a source of Sharia, thus its teachings are applied daily in our lives.
- v. It has been memorized by many people in its original form.
- vi. The translation of the Quran is not done without the Arabic version beside it.
- vii. It has been written in separate volumes (Juzuu)
- viii. The Quran must be quoted in its original form. Paraphrasing is not allowed.
- ix. Allah has promised stiff punishment in the hereafter for those people who interpolate the Quran.
- x. The Quran has been recorded in magnetic / electronic media.
- xi. There are rules and regulations regarding the handling, reading and reciting the Quran i.e. with proper articulation and pronunciation.
- xii. Madrasa schools teach the Quran and Arabic.
- xiii. Recitation of the Quran is held all over the world.
- xiv. Recited at the beginning of every Muslim function.
- xv. Memorization Quran is encouraged through competition all over the Muslim world.

- xvi. Some Surahs with special significance are written separately and encouraged to be read.
- xvii. The whole volume is recited in the month of Ramadhan in Taraweeh prayers.

2. a) Group of people who are not at a loss according to Surah Al-Asr.

- i. Those who have real faith.
- ii. Those who do righteous deeds.
- iii. Those who advise others to speak the truth.
- iv. Those who abstain from all kinds of sins and from doing evil.
- v. Those who practice sabr (patience)

b) Facts which prove that the Quran is from Allah

- i. The Quran challenges disbelievers to produce anything like it.
- ii. The Prophet (s.a.w) was not literate / good orator and would not have produced the Quran.
- iii. The Quran has miracles that prove that it could not be the work of man.
- iv. During the time of the revelation of the Quran, poetry was at its climax, but none could manage the style of the Quran/ match the style of the Quran.
- v. It foretells events that are to come / foretells future events which always become true.
- vi. The Quran reprimands the Prophet and he did not hide this verse contrary to the norms of a human.

c) Lessons from Surah Al-Fiil

- i. The Kaaba is under the protection of Allah no one can destroy it except for his will.
- ii. Muslims should put their trust in Allah and have faith in Him alone when faced with challenges.
- iii. The surah is a warning to those who are intoxicated with power to know that their days are numbered just as king Abraha.
- iv. Allah can use his creatures however small to destroy the enemy and all sort of evil.
- v. Allah is All-Powerful no one can defeat Him.
- vi. No one can go against Allah's will He always does what He wants without opposition.

3. a) Ways in which Hadith help Muslims regulate their behavior.

- i. Muslims are supposed to get their ways of behavior from the Prophet (s.a.w)
- ii. The Prophet taught by word and deed on how Muslims should behave.
- iii. The Prophet's whole life was exemplary for Muslims to emulate.
- iv. Hadith give guidance on how to behave in daily life and under different situations and circumstances.
- v. Hadith give guidance on how people in society should relate e.g. members of the family, neighbors, relatives, Muslims and non-Muslims, rich and poor etc.
- vi. Give guidance on how Muslims should treat those who need help e.g. widows, orphans, travelers
- vii. Spell out the etiquettes to be observed by Muslims e.g. manners of eating, sleeping, toileting greetings.

- viii. Spell out how Muslims should relate to their leaders.
- ix. Spell out the values and virtues that Muslims should keep e.g. humility, respect, honesty, cleanliness, patience, tolerance, simplicity.
- x. Illustrate moral ideals e.g. relationship between men and women.
- xi. When Muslims are faced with a moral decision or dilemma they turn to Hadith for guidance.
- xii. Spell out how Muslims should relate to their creator.

b) Criteria that can be used to detect a fabricated Hadith.

- i. It must quote what was said or done by the Prophet (s.a.w)
- ii. It must be traceable to the prophet (s.a.w)
- iii. It must be in Arabic.
- iv. It must have unbroken chain of transmitters.
- v. It must not contain accusation on the Prophet or his Swahabas.
- vi. It must be logical and appealing to reason.
- vii. The narrator must be a pious Muslim.
- viii. It must not contradict other hadith on the same subject.
- ix. It must not contradict the teaching of the Quran.
- x. Narrator's trustworthiness to transmit what he had heard must not be in doing.
- xi. Traditions should not contain detailed prophecies of future events with date.
- xii. It should not favor a particular madhhab i.e. school of law.
- xiii. Should not give a higher reward for a lesser deed and opposite.

4. a) Conditions to be fulfilled before going for Hajj.

- i. One should ensure that the expenses to be spent on Hajj are from lawful source.
- ii. Must ensure that he/she has cleared all debts/ must be free from debts.
- iii. Must make sure that he/ she leave behind enough money for the family expenses.
- iv. Should ensure that he/she has enough resources / means/ money to undertake Hajj.
- v. A woman should be accompanied by a Mahrim.
- vi. One should be sane /of sound mind.
- vii. One must be a free person.
- viii. Should bid farewell to relatives and friends.
- ix. Ensure that the way /route to Makkah /Hajj is safe.
- x. Should have the knowledge of the performance of Hajj – the rituals and regulations.
- xi. Should seek for forgiveness from those he / she has wronged

b) Acts which nullify Saum

- i. Menstruation.(heidh)
- ii. Sexual intercourse during the day while fasting.
- iii. Anything entering through the mouth or any other opening/ eating and drinking intentionally.
- iv. Ceasing to be a Muslim.
- v. Vomiting intentionally.
- vi. Losing of senses by fainting/ madness
- vii. Post-childbirth bleeding (Nifas)

- viii. Ejaculation intentionally/ masturbation.
- ix. Having intentions to break saum
- x. Acts of lying / cheating.
- xi. Acts of backbiting /gossip
- xii. Killing intentionally

5. a) How Zakat helps to promote National Development.

- i. Distribution of Zakat helps in the fight against poverty/ helps in poverty alleviation.
- ii. Zakat helps in circulation of money and currency as the recipient will be able to engage in investment activities.
- iii. Zakat helps in eliminating such crimes as stealing and theft thus creating security which is necessary and conducive to development.
- iv. Help in the maintenance of peace and harmony and good will among the citizens which creates a good atmosphere for development.
- v. It contributes to national budget as it is a form of Sadaqa / tax.
- vi. Help in creating jobs and employment opportunities.
- vii. Promotes equality, brotherhood and unity which are motivating ingredients for development.
- viii. Helps in bridging the gap between the rich and poor, the haves and the have-nots thus raising the living standards of the poor and the marginalized.
- ix. Cleanses the soul against greed and ego thus helps in the fight against corruption by giving and receiving of Zakat.

b) Differences between Sharia and Secular law

| Man-made law | Sharia or Allah's Law |
|---|---|
| <ul style="list-style-type: none"> 1. Men make laws when they feel the need. These laws start from a few and then grow in number over the years. 2. Man made laws are not permanent; they can be changed according to the time and circumstances. For example, in a particular country at a particular time, drinking alcohol may be banned; but this can change when public pressure grows. The American Government once banned alcoholic drink but removed the ban after a time because it could not be applied. 3. Man does not have knowledge of the future. Hence man made laws cannot stand the test of time. 4. Man is a created being. His laws are the creation of the created. 5. Manmade laws may be suitable for a particular nation or country. They cannot be universal. | <ul style="list-style-type: none"> 1. Islamic law is complete, perfect and includes all aspects of human life. 2. Sharia is permanent for all people all the time. It does not change with time and conditions. for, instance drinking wine and gambling are not allowed in Islam. And no one can change this; it is a law that is valid for all time and for all places. 3. Allah is all knowing and all powerful; He is the wisest and his laws are the best and complete. 4. Allah is the creator and his laws are for man, His creation. 5. Allah's laws are for all nations, all countries, and for all time. They are universal. |

6. a) Significance of Belief in the oneness of Allah.

- i. When one believes in Allah, he surrenders all his life to Him and his servant. This therefore makes him to fulfill god's commands and every law and other in society.
- ii. Belief in Allah produces in a believer a high degree of self-respect and He/ she knows that he/she depends on none other than Allah for the fulfill needs. Believes Allah alone has power to do good or harm on him / her.
- iii. Makes a believer humble and modest. He /she are never arrogant. He/she everything is controlled by Allah. He is the one who gives and the one from one what he pleases.
- iv. It makes the believer to be dutiful and upright. The believer knows that he will be asked to give an account of his/her responsibility by Allah on the Day of Judgment.
- v. Belief in Allah makes a believer contented for he knows that Allah will provide him with his/her needs if he / she is obedient and hardworking.
- vi. It makes the believer brave and courageous as he/she knows that it is Allah who safeguards and protects him/her nothing will touch him except what has been written by Allah (s.w).
- vii. Makes a believer to be patient and persevering as he/she knows that whatever problems he suffers, Allah will solve them eventually.
- viii. Makes a believer submit completely to the will of Allah, thus accepting any kind of result for he knows that it was decreed by Allah (s.w).
- ix. Liberates a believer from the worship of idols / false gods.
- x. It is the basis on which believers unite regardless of race, colour, nationality, status.
- xi. Inculcates good values/ virtues /virtues. Builds good character based on piety and righteousness/ taqwa.

b) Characteristics of the Revealed Books.

- i. All the revealed books are from Allah (s.w).
- ii. They were all revealed to the Prophets of Allah (s.w).
- iii. They all mention the origin of human beings.
- iv. They also teach about Tawheed i.e. the Unity of Allah (s.w).
- v. They talk of the existence of Angels.
- vi. They talk of the belief in the Prophet of Allah.
- vii. They talk of the existence of heaven and hell/ reward and punishment.
- viii. They teach morals /values virtues and condemn evil.
- ix. They teach on sanctity of human life / importance of human beings as the of Allah's creation.
- x. All books enjoin good (right) and forbid evil (wrong)
- xi. They call people to the worship of One God and to stop idol worship.

ISLAMIC RELIGIOUS EDUCATION

Paper 1

2010

2 ½ hours

1. a) Give **five** reasons for the revelation of the Quran. (5mks)
 b) Discuss the significance of the compilation of the Quran. (10mks)
 c) State **five** teachings of **Surah Fatihah**. (5mks)
2. a) State the etiquettes that should be observed when reading the Quran. (10mks)
 b) Explain the circumstances that led to the standardization of the Quran. (10mks)
3. a) Differentiate between the Quran and Hadith. (10mks)
 b) Mention the **six** authentic books of Hadith (Sahihul Sitta) (6mks)
 b) State **four** ways in which the Swahabas helped in the transmission of Hadith.(4mks)
4. a) Explain the **five** different types of Saum. (10mks)
 b) State **six** privileges accorded to a Muslim traveller. (6mks)
 c) Illustrate the recommended steps in the performance of Tayammum. (4mks)
5. a) Explain **five** ways in which Muslims can help promote peace in Kenya. (10mks)
 b) Discuss the significance of the freedom of religion to the Muslims in Kenya. (10mks)
6. a) Explain **five** ways in which the Prophets of Allah facilitated divine guidance. (10mks)
 b) State the different manifestations of **Shirk-al-Akbar**. (5mks)
 c) State the significance of the Day of Judgment to Muslims. (5mks)

KCSE PAPER 1 2010 MARKING SCHEME

1. a) Reasons for the Revelation of the Quran.

- i. To guide humanity on how to conduct themselves as per its prescriptions.
- ii. To show humanity the path to repentance and salvation.
- iii. It is mercy to humanity.
- iv. To confirm / affirm Allah's messages previously sent to other prophets e.g. Ibrahim, Musa, Daud, Isa etc.
- v. To bring unity among different groups of people.
- vi. To meet the spiritual needs and spiritual development of the people.
- vii. To take care of the changing needs of the people in terms of laws and regulations.
- viii. To finalize Allah's message to humanity.
- ix. To make the message of Allah universal.
- x. To witness to the Greatness of Allah
- xi. To warn the evil doers
- xii. It was revealed as a judgment of authority and to judge between right and wrong.
- xiii. To abrogate the previously revealed books.
- xiv. To simplify the message of Allah.
- xv. The time for its Revelation had come.

b) Significance of the compilation of the Quran

- i. Compilation of the text provides for a uniform reading of the book by both Arab and non-Arab Muslims. It promotes unity of mission, action and purpose.
- ii. The compiled text facilitates the keeping and perpetuation of the message to the future generation without alteration.
- iii. It helps in preserving the message as the materials used are more durable.
- iv. The process helps in protecting the message from infiltration of foreign materials i.e. preserves the purity of the Quran.
- v. It inevitably provides rewards for those who participated in the compilation.
- vi. It is a very useful source of reference for those who wish to study and research on it.
- vii. The complied text acts as a symbol of Islam.
- viii. It is easily portable and convenient. Can be carried from place to place.

c) Teachings of Surah Fatiha.

- i. Muslims should worship one God only.
- ii. Muslims should seek guidance from Allah.
- iii. Allah is the owner of the Day of Judgment.
- iv. Surah teaches Muslims knowledge of Allah and His attributes.
- v. Muslims will have a good relationship with Allah through worshipping Him.
- vi. Allah is the creator, sustainer, master of the universe.
- vii. Allah is gracious and merciful.
- viii. Allah is able to guide us on to the straight path and protect us from engaging in evil.
- ix. Allah is the only one to be praised.

2. a) Etiquettes that should be observed when reading the Quran.

- i. Keep the Quran in a clean place.
- ii. Concentrate fully and leave aside all other preoccupations.
- iii. Be ritually clean and sit on a clean place.
- iv. Face the Qibla.
- v. Observe humility and respect for the Quran.
- vi. Begin the reading with "Audhu-bi llahi mina-shaitan rajiim followed by basmallah..."
- vii. Read with a good voice.
- viii. Ask for Allah's blessing when reading a verse which contains a promise.
- ix. Ask for Allah's mercy when reading a verse that contains a threat.
- x. Repeat important verses many times.
- xi. Say Sadaqallahu-ul-adhim at the end of the recitation.
- xii. Close/ end with a dua so that Allah may accept it from you.
- xiii. Observe Sijdatu Tilawa where applicable.
- xiv. Feel as though the Quran addresses you directly.
- xv. To stop reading Quran when Adhan is recited.

b) Circumstances that led to the standardization of the Quran.

- i. The Quran was revealed in seven Arabic dialects and therefore the necessity for its standardization.
- ii. Muslims taught, read and recited the Quran in its different readings and this created a need to read and recite the Quran from the same script.
- iii. To stop some Arabs from the provinces from boasting that their dialects were superior to other.
- iv. To be able to correct mistakes made by new Muslims in their recitation of the Quran.
- v. The expansion of the Muslim territories beyond Arabia brought in non-Arabic speaking Muslims. A standardized Quran was therefore necessary to make it easy for them to read, memorize and recite the Quran.
- vi. Different copies of the Quran, some incomplete were circulating, as it became necessary to have a standardized Quran.
- vii. The death of the Prophet meant the end of Revelation. No more Revelation was expected therefore there was a need for a standardized Quran.
- viii. To minimize quarrels, differences and misunderstandings over the Quran.
- ix. To protect the purity of the Quran/protect it from manipulations.

3. a) Differences between the Quran and Hadith.

| | <i>Quran</i> | <i>Hadith</i> |
|----|---|---|
| a) | It is the Word of Allah sent down upon Prophet Muhammad (s.a.w) through Angel Jibril. | Is the report about the acts, sayings and confirmations of Prophet Muhammad |
| b) | The Quran has no categories because the meaning and wording are all from Allah. | Categorized as hadith Qudsi and Hadith Nabawi. |

| | | |
|----|--|---|
| c) | The Quran speaks in general terms and contain general principles. | Hadith being interpretation is analytical. It explains the Quran. |
| d) | Reading of the Quran is an act of Worship and the reader is rewarded. | Reading of Hadith is not rewarded but its application is rewarded. |
| e) | Quran is principally recited in daily prayers, without which the prayer is invalid. | Hadith is not recited in prayers; instead it is applied in our lives. |
| f) | Cleanliness (twahara) is a primary requisite for reciting the Quran. | Can be recited in any state but it is good for one to observe cleanliness |
| g) | Quran is authentic as it was written and recited in its original form from the time of the Prophet. | Hadith are classified according to their degree of authenticity. |
| h) | Muslims are commanded to listen to the Quran when it is being recited. | It is not a necessity to listen to hadith being recited. |
| i) | The recording of the Quran took place during the prophet's lifetime; he supervised it and listened to its order of memorization. | The writing of Hadith was not supervised by the prophet. It was recorded after his death. |
| j) | The Quran is memorized and recited in its original form/words. | The words and sentences of Hadith may vary depending on the reporters. |
| k) | Quran is the first source of Shariah | Hadith is the second source of Shariah |
| l) | When quoting the Quran it must be done exactly. (direct quotation) | One quoting the Hadith one is allowed to paraphrase. |
| | | |

b) Six authentic books of Hadith (Sahih ul Sitta)

i. Jamii Sahihul Bukhari

Compiler: Muhammad ibn Ismail ibn Ibrahim al-Bukhari (194H – 256H)

ii. Sahihul Muslim

Compiler: Abu al-Hussein Muslim ibn al-Hajjaj al-Muslim al-Naysaburi (206H – 261H)

iii. Sunan Abu Dawood

Compiler: Abu Daud Suleiman ibn Al-Ashaath as sijistani (202 A.H-275A.H)

iv. Jami al-Tirmidhi

Compiler: Muhammad ibn 'Isa al-Tirmidhi (209H – 279H)

V Sunan al-Nissaee

Compiler: Abu Abd ar-Rahman Ahmad ibn Shu'ayb an-Nasai (214H – 303H)

VI Sunan ibn Majah

Compiler: Mummahad ibn Yazid ibn Majah al-Qazwini (209H – 273H)

c) Ways in which the Swahabas helped in the Transmission of Hadith.

- i. The Swahabas had excellent memories; they easily memorized what the prophet (s.a.w) did, said and passed it on and taught others.

- ii. Some of the Swahabas could read and write, they put in writing what the Prophet (s.a.w) said, did and taught and this was read to their students and to other people.
- iii. Some of the Swahabas were sent out as teachers (missionaries) to distant lands to teach and spread Islam and Hadith were part of what they taught and spread.
- iv. The Swahabas moved to other places as travellers, traders, migrants with their knowledge of Hadith and taught it to those they came across and lived or settled among.
- v. The Swahabas established learning centres/ institutions where they taught Hadith.
- vi. The Swahabas love for the Prophet (s.a.w) and their desire to practice his exemplary life made them to strive to live perfect lives with minimum worldly pleasures and others learnt from them. (actions speak louder than words)
- vii. The application of their knowledge of Hadith to situations. When faced with challenges/ problems/ issues/decisions making, the Swahabas used relevant Hadith to solve them.

4. a) types of saum

- i. Fardh: An obligatory fast observed during Ramadhan, the ninth month of the Muslim lunar year.
- ii. Qadhaa: A fast observed at another time in order to pay a fast that had been missed for some valid reason during Ramadhan.
- iii. Kaffara : A fast observed for the redemption of sins committed.
- iv. Sunnah: Voluntary fasts a Muslim can observe on specific days of the year on such occasions as six days of Shawwal, ninth DhulHijja etc.
- v. Nadhir: A fast vowed to be observed under special circumstance e.g. when a Muslim vows that if Allah blesses him/her with something e.g. Passing exam, getting a job he will fast.
- vi. Nafl: These are purely voluntary fasts. A Muslim may fast any day except the forbidden days.

b) Privileges accorded to a Muslim traveller.

- i. Shortening of prayers
- ii. Combining of prayers
- iii. Rewarded for Sunnah acts observed during travelling
- iv. Exempted from Sunnah acts.
- v. Exempted from observing fast so long as the journey is within the distance permitted by Shariah.
- vi. Exempted from performing Swalat at the stated times.
- vii. A traveller is entitled to Zakat in case he/she is stranded so long as the journey is Halal.
- viii. Permitted to perform Tayammum instead of wudhu.
- ix. Permitted to eat food which is not Halal if he/she is going through hardships as a result of not getting food.
- x. To be hosted by other Muslims.
- xi. Exempted from performing Jum'aa prayers.
- xii. Exempted from performing Jamaa prayers.

c) Recommended steps in the performance of Tayammum.

- i. Make Niyah to perform Tayammum
- ii. Make two heaps of clean dust/sand
- iii. Hit the first heap with the hands and pass the dusty hands over the face once.
- iv. Hit the second heap and rub the hands up to the elbows starting with the right hand then left.

5. a) Ways in which Muslims in Kenya can help promote peace.

- i. Following the teachings of the Quran on non-aggression against others/on living harmoniously with others.
- ii. Following the Sunnah and teachings of the prophet (SAW) on Muamalat for instance a non-Muslim neighbor has a certain right as a human being.
- iii. Praying for peace and reconciliation in case of a dispute between a Muslim and a non Muslim.
- iv. Condemning evil and injustice in the society and calling for a just society, through various forums.
- v. Helping the poor and the needy in the community through giving Zakat and Sadaqa and other social responsibilities.
- vi. Obeying the lawful authority so long as it does not contradict Allah's laws and common sense.
- vii. Through teaching, preaching and advocating for peace in school, Madrassa, and mosques.
- viii. Treating people of other religions and cultures with tolerance e.g. living peacefully with them and assisting them when necessary.
- ix. Devising and applying conflict resolution mechanisms, e.g. reconciling warring parties.
- x. Writing books, pamphlets, journals on matters of peace.
- xi. Use of electronic and print media to sensitize people and promote peace and reconciliation in the nation.

b) Significance of freedom of Religion to Muslims in Kenya.

- i. Muslims are able to practice their religion freely without any victimization e.g. can worship freely, hence harmonious co-existence with others.
- ii. They are able to construct places of worship e.g. mosques and Madrassas anywhere in the country and manage these places.
- iii. Sanctity of the places of worship e.g. mosques and Madrassas is upheld i.e. followers of other religions recognize and respect these places.
- iv. Muslims are able to form organizations for the welfare of their fellow Muslims e.g. WAMY, SUPKEM etc.
- v. They are free to express their opinion, wishes and stand on matters affecting them e.g. inclusion of the Kadhis court in the new constitution.
- vi. They are free to travel out of the country for religious obligations e.g. travel to Makkah for Hajj and Umrah.
- vii. Free to celebrate religious ceremonies and festivals e.g. MiladNabi, Idd-ul-Fitr, Idd-ul-Hajj.

- viii. They are able to wear/observe Islamic code of dress at the workplace, homes and in education institutions.
- ix. They are able to publish and sell Islamic books and other education materials.
- x. They are able to use the electronic and print media to preach and teach the religion of Islam e.g. through radio Rahma, Iqra FM, etc.
- xi. Provide religious instructions and Islamic Religious Education in education institutions right from primary level to university level.
- xii. Muslims receive government support in their undertakings e.g. initiation of development projects in marginalized areas e.g. North Eastern, Coast province where majority of people are Muslims.
- xiii. Receiving equal treatment by the government/authority with people of other faiths.
- xiv. Are allowed to start Islamic Shariah Banks e.g. first Community Bank, Gulf African Bank etc.

6. a) Ways in which the Prophets of Allah facilitated Divine Guidance.

- i. Some were given revelation (books) which they passed on to the people.
- ii. They led exemplary lives for others to emulate i.e. they were role models to the people.
- iii. They Preached and taught people what was revealed to them.
- iv. Some had groups of companions whom they taught and sent out to teach others.
- v. Some established places of worship.
- vi. Condemned sin in society and called people to return to the right path.
- vii. Condemned idol worship and called people to the worship of Allah and Allah alone.
- viii. Through counseling and guidance on matters of faith.
- ix. They put up with hardships (persecutions) for the sake of Allah.
- x. By remaining faithful to Allah and committed/ devoted to their calling / mission / work.
- xi. Preached Tawheed.
- xii. Taught fear and obedience to Allah by abstaining from all that he has forbidden.

b) Different manifestations of shirk-al-Akbar

- i. Worship other being besides Allah.
- ii. Making/ selling/ buying idols.
- iii. Showing off (riyaa)
- iv. Supplication to other beings other than Allah.
- v. Visiting graves for the purpose of worship.
- vi. Equating the power of human beings to that of Allah.
- vii. Invoking other names other than the name of Allah.
- viii. Believing that people have the power to protect or harm.
- ix. Believing / consulting witchdoctors, palm readers, soothsayers.
- x. Showing love which is due to Allah alone to other than Him.
- xi. Slaughtering in any other name other than Allah's.

c) Significance of the Day of Judgment to Muslims

- i. The belief in the Day of Judgment strengthens Muslims faith in their creator Allah.
- ii. Induces Muslims to perform good deeds and avoid evil because they shall be held responsible for all their deeds.
- iii. Enables Muslims fulfill one of the article of faith.
- iv. Instills the virtues of responsibility and patience as Muslims will be careful in their deeds and have patience in any trials because they know that there is reward for them.
- v. Strengthens Muslims loyalty to their creator hence brings them close to the creator.
- vi. Creates in a Muslim the fear of Allah and the urge to avoid bad deeds.
- vii. Encourages the virtues of justice among Muslims because they know that they will also judge in the hereafter.
- viii. To make the religion have sense /meaning to human being knowing they will be accountable during the Day of Judgment.

ISLAMIC RELIGIOUS EDUCATION

Paper 1

2011

Time: 2 ½ hours

- 1 a) Explain ways through which Muslims preserve the Quran today. (10 marks)
b) Give five reasons why Quran is considered a guide to mankind. (5marks)
c) State the reasons why the Quran was revealed in portions. (5marks)
- 2 a) Discuss the role played by angel Jibril in the revelation of the Quran (7 marks)
b) State six attributes of Allah that are mentioned in Ayyatul kursi. (6marks)
c) State the teachings of suratul An-Nasr. (7marks)
- 3 a) Explain the differences between Hadith Qudsi and Hadith Nabawi (6marks)
b) The prophet (s.a.w) said, "Powerful is not the one who subdues others through physical strength, rather powerful is one who can control the self when angry." In the light of the above Hadith, state ways through which Muslims can control anger. (7marks)
c) Give the qualities of a Muhadith. (7marks)
- 4 a) Give an account of the day of resurrection. (8marks)
b) Describe the relevance of Tawheed in the life of a Muslim. (5marks)
c) What are the characteristics of the prophets of Allah? (7marks)
- 5 a) Discuss how the performance of Hajj creates unity among Muslims. (10marks)
b) State the Sunnah rites of Hajj. (5marks)
c) Give five reasons that make it compulsory for Muslims to slaughter during hajj (5marks)
- 6 a) what are the differences between zakat and Sadaqa? (10marks)
b) Give the benefits of fasting during the month of Ramadhan. (10marks).

KCSE PAPER 1 2011 MARKING SCHEME

1) a) Ways through which Muslims preserve Quran

- i) Quran has been memorized by the Muslims all over the world. It is in the hearts of the Muslims.
- ii) It is recited in the daily five prayers, this has enabled the Muslims to memorize and recall the verses of the Quran as revealed to the prophet.
- iii) The Quran is taught to the Muslim children in madrassas and other learning institutions such as integrated schools.
- iv) Some organizations in the Muslim countries such as Saudi Arabia Egypt, Yemen, and Sudan etc have printed and distributed copies of Quran freely to other parts of the world.
- v) The Quran is recorded in cassettes and other electronic devices such as, flash disk, memory cards e.t.c.
- vi) Quran is also played many times in radio stations such as Iqra FM, radio salaam, radio rahma e.t.c.
- vii) Quran competition are held annually especially during Ramadhan period.
- viii) It is also recited a revised during taraweh prayers in the month of Ramadhan.

b) Reasons why Quran is regarded as a guide to mankind

- i. Quran is the most truthful speech, the most eloquent advice to Muslims which they need to listen to it carefully in order to preserve the words of Allah (s.w).
- ii. The Holy Qur'an guides us to all aspects of life i.e. socially, morally, politically and spiritually, thus enabling people to live in peace and harmony.
- iii. Our supplications get answered if we were to pray after reading the Holy Qur'an, thus it also helps in strengthening our faith.
- iv. Students get wise when they start reading the Qur'an in their childhood, thus Holy Book is the best intellectual treasure a student can have.
- v. The Quran reminds the Christians and Jews about the right path of their religions and the correct commands and guides in their holy books. It thus explains the deviations in their holy books, and therefore invites them to the new message which subsumes all what is true in their Scriptures.
- vi. It also calls Muslims to think deliberately in God creations that are the right way to believe in God. In this regards, Quran contained a wide variety of scientific statements that become only proven by state of art of technology, science, and information. These scientific statements are considered as miracles of Quran that prove Quran is a God revelation and not human wrote text.
- vii. Quran recitation inculcates love and fear of Allah. This is because some verses of the Quran contain soothing effect while others contains harsh tone to the disbelievers and the evil doers.

c) Reasons why the Quran was revealed in portions.

- i) The Quran was revealed in portion to strengthen the heart of the o Prophet (S.A.W)by addressing him continuously and whenever the need for guidance arose.

- ii) To enable the Muslims memorize the Quran easily without any difficulties, since memorization required a lot of time.
- iii) To gradually implement the laws of Allah (s.w), since the people were engrossed in acts of jahilliya most of which were against Islam, Allah prohibited these thugs gradually.
- iv) To make the understanding of the Quran much easier until they were able to apply them properly in their lives.
- v) To allow room for spiritual development for the prophet and the Muslims at large.
- vi) It was out of consideration for the Prophet since the revelation was a difficult experience for him it was not easy for the prophet to take it in wholesome since he is a human being.
- vii) It was because different circumstances at different times and place necessitated the Quran to be revealed in bits.

2) a) Role played by angel jibril in the revelation of the Quran

- i) Angel jibril acted as a link between Prophet Muhammad and Allah, taking the message from Allah and revealing it to the Prophet.
- ii) He also taught the prophet what he was expected to know before he began his mission like when he instructed him to repeat the verses after him during their first meeting in cave Hira.
- iii) Angel jibril also acted as the Prophet's security, he protected him from his enemies most of the times.
- iv) He was a companion and a real friend of the Prophet he consoled him during difficulties and psychological stress.
- v) Angel jibril also assisted the prophet to recite the Quran twice during Ramadhan.

b) Attributes of Allah mentioned in Ayyatul kursi

- i) Allah is the only one.
- ii) All knowing
- iii) Self sustaining
- IV) Allah needs no helper
- v) The owner of the heavens and the earth
- vi) Allah Never gets tired
- vii) The eternal
- viii) He is the supreme
- ix) Allah never sleeps nor slumbers
- x) The wise and the powerful.

c) The teachings of suratul Nasr

- i) The surah shows that the truth will finally win and falsehood will never prevail.
- ii) Muslims must have patience and firmness if victory is to be achieved.
- iii) The surah teaches that when a Muslim excels in any activity he/she must thank Allah (s.w) for that particular success.
- iv) Allah also teaches us that man is not perfect and is prone to mistakes when performing ibadah (an act of worship), thus he must always ask Allah for forgiveness.
- v) Allah is the only one who grants victory to man, thus Muslims should have firm faith in Allah (s.w).
- vi) People will enter in Allah's religion in great numbers; this shows that Islam is the only religion recognized by Allah (s.w).
- vii) Allah (SW) is oft-forgiving he forgives any person who seeks his forgiveness.

3) a) differences between Hadith Qudsi and Hadith Nabawi

| Hadith Qudsi | Hadith Nabawi |
|--|--|
| 1) The meaning originates from Allah (s.w) while the Prophet (saw) uses his own words. | 1) Both the meaning and wording originate from the Prophet(saw) |
| 2) The chain of transmission ends with Allah(s.w) | 2) The chain of transmission ends with the Prophet (s.w). |
| 3) The subject matter of these Hadith is restricted or confined to specific matters. | 3) The subject matter is general. It covers all aspects of life. |
| 4) When quoting hadith Qudsi one opens by saying the prophet (saw) said that Allah (s.w) said..... | 4) When quoting hadith Nabawi one opens by saying, "the prophet (SAW) said....." |
| 5)they are few in number | 5)they are many in number |
| 6) Most of the sacred hadith are directly in first person. | 6) They are recorded both in direct speech, and in third person. |

b) The prophet (s.a.w) said, "Powerful is not the one who subdues others through physical Strength, rather powerful is one who can control the self when angry."

In the light of the above Hadith, state ways through which Muslims can control anger.

- i) When a Muslim is angered by someone he should exercise patience and restrain himself from taking harsh decision that will be harmful to himself and other people.
- ii) A Muslim is taught to seek protection from Allah against shaitan when he becomes angry on world things, since the devil always whispers to man in order to lead him astray.
- iii) It is encouraged to take ablution first when one becomes angry as this will cool him down thus enable to him to think wisely before taking any action.

iv) When one becomes angry and he is in a standing position, the sharia teaches him to sit down as this will too help him to cool down.

v) When he is in a sitting position and he becomes angry he is encouraged to lie down for sometime this will cool down his nerves and make him think straight.

c) Give the qualities of a Muhadith.

i) A Muhadith must be a pious Muslim.

ii) He must be knowledgeable in Quran and the science related to it.

iii) He must also be well acquainted with knowledge of Hadith and all the knowledge related to it.

iv) He should also have a retentive memory.

v) He must be trustworthy and truthful.

vi) Must have the ability to distinguish between a sound Hadith and a false one.

4 a) Give an account of the day of resurrection.

i) On the day of resurrection the earth will be shaken and it will yield up its burdens i.e. man will be resurrected.

ii) Nothing will survive except Allah (s.w) himself or those he may exempt from destruction.

iii) Mankind will be in scattered groups to be shown their deeds i.e. will be given their books of accounts.

iv) The earth will be an immense plain in which there are no mountains, villages and trees.

v) All mankind will arise from their graves in the same shape and with the same qualities in which they lived on earth.

vi) All mankind will be made to wait for what is to come, they will gather at the place of assembling for judgment.

vii) Allah will then appear to the people, He will be on a majestic Throne guarded by angels, and the process of judgment will then follow.

b) Describe the relevance of Tawheed in the life of a Muslim

- i. When one believes in Allah, he surrenders all his life to Him and his servant. This therefore makes him to fulfill God's commands and every law and other in society.
- ii. Belief in Allah produces in a believer a high degree of self-respect and He/ she knows that he/she depends on none other than Allah for the fulfillment of needs. Believes Allah alone has power to do good or harm on him / her.
- iii. Makes a believer humble and modest. He /she are never arrogant. He/she everything is controlled by Allah. He is the one who gives and the one from whom he pleases.
- iv. It makes the believer to be dutiful and upright. The believer knows that he will be asked to give an account of his/her responsibility by Allah on the Day of Judgment.
- v. Belief in Allah makes a believer contented for he knows that Allah will provide him with his/her needs if he / she is obedient and hardworking.

- vi. It makes the believer brave and courageous as he/she knows that it is Allah who safeguards and protects him/her nothing will touch him except what has been written by Allah (s.w).
- vii. Makes a believer to be patient and persevering as he/she knows that whatever problems he suffers, Allah will solve them eventually.
- viii. Makes a believer submit completely to the will of Allah, thus accepting any kind of result for he knows that it was decreed by Allah (s.w).
- ix. Liberates a believer from the worship of idols / false gods.
- x. It is the basis on which believers unite regardless of race, colour, nationality, status.
- xi. Inculcates good values/ virtues /virtues. Builds good character based on piety and righteousness/ taqwa.

c) What are the characteristics of the prophets of Allah?

- i) The prophets of Allah are all maasumin infallibles they do not commit sins.
- ii) They all taught people what they were sent for; they do not teach what their hearts desires.
- iii) They do not ask for wages for delivering the message, they expect rewards from their Lord.
- iv) They all underwent trials but managed to overcome them, they had full trust in their Lord.
- v) All are men; Allah out of His own wisdom did not send a woman prophet.
- vi) Prophets of Allah were all honest and truthful, they did not speak lies.
- vii) They also did not suffer from serious diseases except for some few cases like the example of Nabii Ayyub and that was a lesson to mankind.

5 a) Discuss how the performance of Hajj creates unity among Muslims

- i) It brings Muslims together and thus becomes the large annual gathering where they meet to know one another and help to solve their problems.
- ii) It brings equality to the Muslims since they all wear the same type of clothing i.e. ihram thus no distinction in terms of race and social status.
- iii) the sacrifice of slaughtering in hajj goes a long way in helping other Muslims who are poor in the vicinity of Makkah as well as in far lands this inculcate in the hearts of the Muslims a sense of belonging thus love and unity.
- iv) It is to acquaint the pilgrims with the spiritual and historical environment of the Holy Prophet so that they may derive warm inspirations and strengthen their iman.
- v) Bad habits such as backbiting and quarrelling are discouraged as good habits are encouraged this will inculcate love and unity in the lives of the people.
- vi) All pilgrims performing the rites of hajj at the same time reaffirms that Allah is one and His religion is one, this understanding will go a long way in forging unity among the Muslims.
- vii) Hajj symbolizes the oneness of mankind and its common origin from Adam and Hawa and signifies the unity of the Muslim ummah.

viii) There is mental and spiritual unity that benefits mankind greatly, this is due to the eternal peace experienced around the territories of Makkah and madina until the day of Qiyamah.

b) State the Sunnah rites of Hajj.

- i) To take optional bath before proceeding to Arafat.
- ii) To utter the glorification (labayka) "here am I"
- iii) To perform a ritual prayer of two rakaats.
- iv) To drink from the spring of zamzam.
- v) To visit the tomb of the Prophet at madina.

c) Give five reasons that make it compulsory for Muslims to slaughter during hajj

- i) When one performs hajj Tamattu, he has to slaughter an animal.
- ii) When one performs Qiraan type of hajj.
- iii) When one does not spend a night at Muzdalifa.
- iv) Failure to spend the three nights at Mina.
- v) Failure to take part in the throwing of stones at Jamaraat.
- vi) Failure to observe any of the restrictions of ihram.

6 a) what are the differences between zakat and Sadaqa?

| ZAKAT | SADAQA |
|--|--|
| 1) Zakat is a pillar of Islam | 1) Sadaqa of an act of charity. Not a pillar. |
| 2) Zakat is compulsory for all Muslims who fulfil the condition to pay it. | 2) Sadaqa is a voluntary act. |
| 3) It is given to specific people mentioned in the Quran. | 3) No specific recipients any person is liable for Sadaqa. |
| 4) Zakat is payable only on savings that have been in one's possession for one year. | 4) Can be paid on any amount that has been in one's possession for a day, month or a year. |
| 5) There is a minimum amount on which zakat is payable. | 5) There is no fixed rate for Sadaqa. |

b) Give the benefits of fasting during the month of Ramadhan

- i. During the month of Ramadhan, the believers learn to curb their desires and check them against transgression, extravagance, and the yielding to the lower desires, all of which degenerate man and bring him to the pit of self-destruction and annihilation.
- ii. Fast fosters a strong will, teaches patience and self-discipline, the ability to bear hardship and tolerate hunger and thirst. In short, it brings about a clear victory over one's illicit desires and selfish impulses.

- iii. It is a moral education, a nourishment of supreme virtues. It teaches the believer to abandon vices, to control emotions and instincts, to curb the tongue against saying what is wrong or inappropriate and the conscience against contemplating upon wrongdoing or rebellion.
- iv. It promotes the spirit of unity among members of the fasting community; it teaches them humility and humbleness and instills within them the feeling of equality before Allah (s.w)
- v. It promotes the spirit of charity and compassion towards the poor and the needy, and it reminds each believer of the needs of other believers. Muslims share with each other Allah's blessings unto them.
- vi. The believers strengthen their ties with the Almighty, since they express through fast a continuous desire to obey His Will and carry out His commandments.
- vii. The rich have to observe it as well as the poor, the women as well as the men, the influential and powerful as well as the weak and downtrodden: they all have to observe the fast thus it promotes the spirit of brotherhood and unity among the Muslims all over the world.
- viii. A person, who fasts with full faith in Allah (s.w) and expects a reward from Him, will have all his past sins forgiven, thus saum during Ramadhan is highly rewardable.
- ix. It is an obligatory act to all the Muslims in the month of Ramadhan as it was ordained to the ancient communities the main goal is to make us God fearing.
- x. It has so many medicinal benefits like the accumulated fats in the body are burnt down thus protecting us from dangerous diseases.

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1. a) Characteristics of the language of the Quran.

- i. The language of the Quran is clear and makes clear the laws and reports which it contains.
- ii. It consists of distinct chapters (muhkamaat), each distinct from the other, perfected and preserved from any flaws or contradicts.
- iii. It has clear verses (bayinaat) which are clear and obvious signs indicating Allah's unique unity, the perfection of His attributes, and the goodness of His laws.
- iv. The language of the Quran is rhythmic and harmonious e.g. Surah Nas, Lahab, Ikhlas.
- v. The language of the Quran combines both poetic and prose from e.g. Surah Nas, Lahab, Baqarah.
- vi. The verses of the Quran are in classical Arabic and in the dialect of the Quraish of Makkah.
- vii. The language is precise and to the point, does not contain extra words that do not add value.
- viii. The verses that express the fear of Allah are fiery and those that express the mercy of Allah are in soft language.
- ix. The Quran contains vocabularies that are difficult to understand and interpret which Allah uses as a challenge to Muslims e.g. Alif- lam-mim.
- x. The language of the Quran is easy to comprehend.
- xi. There is repetition of words and sentences in various surahs for affirmation e.g. Rahman, Mursalat.

b) Lessons that Muslims can learn from the last three verses of Surah Al-Baqarah. (Q2:284-286)

- i. Muslims should exercise humility because all that they own belongs to Allah; Allah is the owner of all that is in the heavens and on earth. Muslims should shun pride and showoff.
- ii. Muslims should strive in doing good and avoiding evil, and also be sincere in worshipping Allah because He Knows whatever we do whether we conceal or do it in the open. All Muslims will be held accountable for their deeds.
- iii. Muslims should seek for forgiveness from Allah because it is Allah who forgives at His own will and punishes at His own will.
- iv. Muslims should trust and rely on Allah only because He has full control of all things.
- v. Muslims should believe and follow the teachings of the Quran revelation from Allah.
- vi. Muslims should follow and imitate the prophet (s.aw) because he had the highest level of faith in the message of Allah.
- vii. A true believer should believe in the articles of faith i.e. belief in Allah, Angels, messengers, books etc.
- viii. Muslims will gain complete faith when they believe in all of Allah's messengers without any distinction. To disregard any of Allah's messengers is disbelief.
- ix. Muslims should submit fully to the will of Allah, Allah's will is superior to the will of human beings.
- x. Muslims should always supplicate to Allah and seek for his forgiveness.

- xi. Muslims should prepare for the hereafter, with full knowledge that they will finally return to their creator.
- xii. Allah is merciful because He does not burden a person beyond his capabilities.
- xiii. Believers are punished and rewarded for what they have done because Allah is just.
- xiv. Allah has favored the Muslims by giving them lenient obligations as compared to the Jews and Christians.
- xv. Allah is the giver of victory.

2. a) differences between the compilation and the standardization of the Holy Quran.

- i. Compilation of the Quran was done during the reign of Khalifa Abubakar (R.A) and standardization was done during the reign of Khalifa Uthman (R.A)
- ii. In the compilation of the Quran there was only one scribe Zaid bin Thabit but in the standardization there were four scribes, Zaid bin Thabit, Abdullah Ibn Zubeir, Said Ibn Aas and Abdurrahman Ibn Harith.
- iii. Compilation of the Quran was done at the advice of Umar ibn-al-Khattab while standardization was done at the advice of Hudhaifah ibn Al-Yamman.
- iv. Reason for compilation of the Quran was for fear of the loss of the Quran and reason for standardization was for fear of disunity of the Ummah.
- v. Compilation of the Quran involved collection of the different portion of written Quran into one single volume while standardization involves the unifications of the pronunciation of the Quran.
- vi. Compilation of the Quran resulted into one official copy while standardization resulted into six official copies distributed to the six provinces.
- vii. Compilation was done at early stage of Caliphate while standardization was done at a later stage of Caliphate.

b) Why the Quran is considered a miracle by Muslims.

- i. Allah promises to protect it from any interpolation and human interferences.
- ii. It was delivered to an unlettered prophet but it proved to be a challenge to the most learned and the scholars of all ages.
- iii. It gives scientific details discovered by the enquiries and research made by man in later centuries.
- iv. It gives an in depth analysis of the future and the hereafter something which is not found in any other book.
- v. It has no shortcomings in substance or content thus does not contradict itself though revealed in a period of 23 years.
- vi. No one can produce anything like it even one chapter, despite the presence of renowned poets in Arabia.
- vii. The Quran contains vocabularies that are difficult to understand and interpret which Allah uses as a challenge to Muslims e.g. Alif- lam-mim.
- viii. It soothes the mind, acts as a mental therapy and Shifaa (cure)
- ix. Contains enriching content and subject matter that satisfies the challenges of contemporary times.
- x. Gives detailed stories of previous prophet and their respective nations.

- xi. One does not get tired of reading it.
- xii. It is valid for all time and place.
- xiii. Unique style, neither poem nor prose.
- xiv. When one hears Quran it shows it is addressing him directly. Hears it for the first time.
- xv. Legal injunction in the Quran cannot be suppressed.

c) Benefits of translating the Quran into other languages.

- i. Non-Arab speakers can read and understand it.
- ii. People can read/ study it and write commentary on it.
- iii. Followers of other religions can take interest in studying it.
- iv. For easy comparison with other religions,
- v. Act as a source of reference.
- vi. So that people can understand it in their own languages.
- vii. Eases the work of teaching to those who cannot read Arabic.
- viii. Researchers can access it and support their work by referring to it.
- ix. Non-Muslims will develop interest in it and can even convert to Islam.
- x. One earns rewards for translating the Quran.
- xi. Creates employment to translators, publishers and printers.
- xii. A Muslim who does not understand Arabic will be able to read and understand it hence becomes a better practicing Muslim.
- xiii. Helps Muslim understand the miraculous nature of the Quran.

3. a) Criteria used by Muhadithin to determine the authenticity of Hadith.

Muhadithin ensured that:-

- i. Every hadith must be traced back to the original reporter through a continuous chain of transmitters.
- ii. Every Hadith that reports an event that took place repeatedly and in the presence of a large number of people must be corroborated by others who were in attendance at the time of that event.
- iii. A reporter of Hadith should be a well known person.
- iv. A reporter of Hadith should be a Muslim of unquestionable character/ trustworthy/ competent.
- v. The chain of narrators should end with the prophet (s.a.w).
- vi. The narrator must have a good memory.
- vii. Age of narrators had to be known so as to prove that they had clearly understood what they saw or heard.
- viii. The narrator must have been present when the reported action or saying took place to provide an authentic and complete chain of narrators.
- ix. It must be proved that each narrator met each of his teachers / transmitter and that they were of the same geographical position so as to remember and to grasp the full impact of Hadith.
- x. A reporter of Hadith should be a scholar of Hadith.
- xi. A hadith quote what was said or done by the Prophet (s.a.w)
- xii. A Hadith should not be against the house of the Prophet (s.a.w)

- xiii. A Hadith should not be inconsistent i.e. e.g. a hadith that promises large rewards for small deeds except where it was proved and in limited instances that the Prophet said so.
- xiv. A Hadith should not be illogical or contrary to reason.
- xv. A Hadith should not contradict the teachings of the Quran or favour a particular Madhhab.
- xvi. Hadith which contain detailed prophecies of future events with dates are not authentic.
- xvii. A Hadith should not be against other Hadith on the same subject which have already been accepted as authentic and reliable.

b) Ways of caring for disable members of the society.

- i. Assisting them through provision of basic necessities e.g. food, clothes, shelter, health.
- ii. Visit and socialize with them.
- iii. Consoling them when bereaved.
- iv. Counseling them when in difficulties.
- v. Praying for them.
- vi. Honoring them during special occasions e.g. Idd.
- vii. Helping them in their special needs e.g. assisting the blind persons to cross the road.
- viii. Reserving special facilities for their use e.g. parking area, telephone booths, elevators etc.
- ix. According them preference and special treatment in all areas that require queuing and physical competition to access e.g. when boarding a bus, queuing in a bank etc.
- x. Offering them scholarship in education institutions.
- xi. Establishing institutions for people with special needs e.g. schools, college for the blind, hearing impaired, physically handicapped etc.
- xii. Considering them for employment.
- xiii. Treating them with love.
- xiv. Do not discriminate them.

c) Reason why people invented false hadith.

- i. To induce other Muslims to perform good deeds.
- ii. Some people had weak memories hence unintentionally transmitted false Hadith.
- iii. To support innovation(bida'a) in religion which could not be supported by Sahih Hadith
- iv. For economic and political gains.
- v. Hypocrites wanted to discredit Islam and the Prophet (s.a.w)
- vi. To create confusion among Muslims so that they go astray.
- vii. To please the leaders of the time in order to gain some personal favours.

4 a) the differences between Jum'aa and Jamaa prayers.

- i. There is a minimum number of people that must be present for Jum'aa prayer while for Jamaa only the Imam and Maa'muma are enough
- i. Jum'aa prayer must have a Khutba while Jamaa prayer has no Khutba.
- ii. Jum'aa prayer is only performed in a central mosque or a limited number of mosques while there are no restrictions on the number of mosques for Jamaa prayers
- iii. It is Sunnah to take a bath before Jum'aa prayer. While it's not the case for Jamaa.
- iv. A Muslim who is able should not miss three consecutive Jum'aa prayers or he will be condemned by Allah while it is highly recommended to pray in Jamaa especially for a Muslim who lives near the mosque.
- v. Jum'aa prayers carry more rewards than Jamaa prayers.

- vi. Travellers are exempted from Jum'aa prayer but should perform Jamaa prayers.
- vii. Jum'aa prayers have no Qadhaa but Jamaa prayer has Qadhaa.
- viii. A Muslims woman can lead fellow women in performing Jamaa prayers but cannot lead in performance of Jum'aa prayer.
- ix. Missing a rakaat in Jum'aa prayers makes the prayer invalid while a person who misses a rakaat in Jamaa still earns the reward of Jamaa prayers.
- x. Recitation in Jum'aa prayer is done loudly while in Jamaa at times loudly at times silently.
- xi. The angles wait at the door of the mosque in Jum'aa and write the name of those who attend while this is not the case with Jamaa prayers.

b) Categories of Muslims who are exempted from Saum

- i. Children before the age of puberty.
- ii. Old/aged.
- iii. Sick/weak.
- iv. Traveller.
- v. Women in heidh.
- vi. Women in Heidh.
- vii. Insane in Nifas.
- viii. Pregnant/ breastfeeding women. Lactating mother.
- ix. People working under hard/ difficult conditions.

c) Recommended steps of performing Ghusl.

- i. Niyyat.
- ii. Washing of hands, private parts and removing impurities.
- iii. Performing wudhu.
- iv. Pouring water all over the head.
- v. Washing the whole body starting from right left.

5. a) Conditions for Tawba.

- i. Giving up the sin immediately for the sake of Allah and not for any other reason i.e. one should not stop doing wrong for fear of punishment from other people or being afraid of what people will say.
- ii. Feeling sorry and regretting for the sin committed, one should show remorse for the sin committed. One should not be happy /pleased when remembering past sins or wish to go back to it.
- iii. The sins should not be repeated again i.e. one should resolve not to go back to the sin again; one should have the intention and determination of never repeating the sin.
- iv. Compensation and seeking forgiveness from the people who have been wronged e.g. compensating the family of the person who has been killed and seeking their forgiveness.
- v. Keep away from places of sin, if being there will make one fall into sin again.
- vi. Keeping away from people who induced the committing of the sin if associating with them will lead to repetition of the sin.

- vii. Destroying haraam things/ items such as idols, intoxicants, indecent movies by breaking or burning them (which led them to commit sin).
- viii. Repentance should not be at the time of death i.e. a Muslim should not wait until he/she is on the death bed to repent; repentance should be a daily affair.
- ix. Repentance should not be done after one of the signs of the Day of Judgment becomes manifested because the Prophet (s.a.w) said that repentance should be done before the sun appears from the west.

b) Rights that a Muslim should accord him/her self.

- i. A Muslim should preserve his/ her life by not committing suicide or taking his life through any means.
- ii. Protecting oneself from external aggression by defending self through any means.
- iii. A Muslims should protect him/her self from all harmful things e.g. drugs, food stuffs diseases etc.
- iv. Feeding oneself reasonably and not starving.
- v. Getting enough rest and sleep.
- vi. Fulfilling reasonable demands of pleasure e.g. in marriage.
- vii. Saving oneself from hell fire by obeying Allah and avoiding sins.
- viii. Avoiding impossible and difficult things i.e. letting your body do only what it can/ avoid overworking your body.
- ix. Dressing, walking and behaving in a proper manner to avoid disrespectfulness to self or others.
- x. Not sharing sensitive personal secrets with others so as not be embarrassed or be disrespected.
- xi. To acquire knowledge.

a) Reasons why Qiyas is an important source of Shariah to Muslims.

- i. Through Qiyas, Muslims are able to solve issues which are not directly mentioned either in the Quran, Hadith or Ijmah.
- ii. Use of Qiyas encourages analytical and positive thinking among Muslims so as to solve issues affecting them.
- iii. Make it easy to understand and apply the Islamic Shariah / law.
- iv. Use of Qiyas leads to better understanding of Islam.
- v. Simplifies the understanding of Quran and Hadith as source of Shariah,
- vi. Assist Muslim scholars make decisions affecting Muslims and pass injunctions fatwa.
- vii. It gives a precise way of ruling on a case e.g. intoxicants.
- viii. Qiyas as source of Shariah assists Muslims in solving issues that come up at different time and places.
- ix. Qiyas is the most widely used of the four sources, in Shariah application.

b) Different manifestations of shirk-al-Akbar

- xii. Worship other being besides Allah.
- xiii. Making/ selling/ buying idols.

- xiv. Showing off (riyaa)
- xv. Supplication to other beings other than Allah.
- xvi. Visiting graves for the purpose of worship.
- xvii. Equating the power of human beings to that of Allah.
- xviii. Invoking other names other than the name of Allah.
- xix. Believing that people have the power to protect or harm.
- xx. Believing / consulting witchdoctors, palm readers, soothsayers.
- xxi. Showing love which is due to Allah alone to other than Him.
- xxii. Slaughtering in any other name other than Allah's.

c) Significance of the Day of Judgment to Muslims

- ix. The belief in the Day of Judgment strengthens Muslims faith in their creator Allah.
- x. Induces Muslims to perform good deeds and avoid evil because they shall be held responsible for all their deeds.
- xi. Enables Muslims fulfill one of the article of faith.
- xii. Instills the virtues of responsibility and patience as Muslims will be careful in their deeds and have patience in any trials because they know that there is reward for them.
- xiii. Strengthens Muslims loyalty to their creator hence brings them close to the creator.
- xiv. Creates in a Muslim the fear of Allah and the urge to avoid bad deeds.
- xv. Encourages the virtues of justice among Muslims because they know that they will also judge in the hereafter.
- xvi. To make the religion have sense /meaning to human being knowing they will be accountable during the Day of Judgment.

6. a) Ways in which shirk affect Muslim

- i. It is because of shirk that man can believe in the powers of jinn, spirits and particular human beings. Some believe that they can predict future events or cause an event to occur or not to occur. All these can give rise to various forms of evil or ignorant practices.
- ii. In praising and worshipping deities that have no power whatsoever to control his life, man forgets Allah's (S.W.) sole right to be worshipped. He ignores his Creator, Who had given him his life and thus is ungrateful and unjust to Allah (s.w.).
- iii. Because the mushrik believes in the powers of his various deities, he is always living in constant fear, whereas the only one to be feared is Allah (S.W.), as all other things are dependent upon Him.
- iv. For those who associate partners with Allah (s.w.), heaven has been made haraam for them since ALLAH does not accept their good deeds..
- v. Shirk causes the greatest downfall of human status and dignity.
- vi. A Muslims who practices/believes in shirk is suspicious and has no peace of mind.
- vii. Belief and practices in shirk can bring about enmity among Muslims hence lead to fights and quarrels.
- viii. The heart of a Muslim who practices/ believes in shirk will be devoid of love for Allah.
- ix. A Muslim who practices shirk is hated and shunned by true believers.
- x. One does not benefit from supplication done by angels and believers.

b) Angles and their duties.

- i. Jibril – revelation/ conveying Wahyi to prophets.
- ii. Mikhail – in charge of rain.
- iii. Israfil – to blow the trumpet on the day of judgment
- iv. Izrail/Malakul-Maut – removing souls.
- v. Raqib and Atid – recording deeds.
- vi. Munkar and Nakir – questioning people in the grave.
- vii. Ridhwan – in charge of Jannah.
- viii. Malik in charge of Jahanam.
- ix. Hamalat–al-arsh – throne bearers.
- x. Huffadha – guardian from danger.

c) Similarities between Prophet Musa (A.S) and Isa (A.S)

- i. Both are Ulul-Azm Prophet.
- ii. Both given holy books Taurat and Injiil.
- iii. Both were Jews sent to the Jewish people.
- iv. Both came from the same region of Palestine.
- v. Both performed miracles.
- vi. Both of them were descendants of Nabii Ibrahim (A.S)
- vii. Both are Rasul.
- viii. Both were rejected by their people at first.
- ix. Both lived under duress of kings.
- x. Both of their mother got problems because of them.

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1. a] Reasons why the Quran is regarded as the final revelation

- a. It was revealed to the last of all prophets i.e. prophet Muhammad (s.a.w)
- b. Its message is meant for the whole mankind in contrast to other revelations that were community specific.
- c. Its teachings are applicable at all times and situations hence no necessity for new revelation.
- d. Allah has promised to protect it until the Day of Judgment.
- e. The Quran contains teachings of the other earlier books.
- f. There has been no other revelation after that of the Quran for over fifteen centuries since the demise of the Prophet (s.a.w)
- g. The Prophet (s.a.w) proclaimed that the message of the Quran is final.

b) The Quran was not compiled into one book (mashaf) during the lifetime of the Prophet (s.a.w) because;

- a. As long as the Prophet (s.a.w) was alive, there was a possibility of fresh revelation of the Quran.
- b. Religious and legal issues or disputes were referred to the Prophet (s.a.w) for arbitration and guidance, thus removing the need for compilation of the Quran.
- c. There was a little time to write a book as Muslims were actively involved in defending themselves against attacks from the non-Muslims and in preaching Islam.
- d. Those who could read and write were, thus writing a mashaf was not a priority.
- e. There was no controversy with regard to the pronunciation of the Quran during the Prophets time.
- f. The fear of loss of the Quran did not arise as majority of the companions had memorized it were alive and so was the prophet (S.A.W).
- g. The last revelation occurred shortly before the death of the prophet (s.a.w), thus leaving little room for compilation.
- h. Due to the fact that some verses were abrogated in the course of the revelation and therefore flexibility needed to be maintained.
- i. The verses and chapters were not always revealed in their final order.

C.Characteristics of Makkan Surahs.

- a. The Makkan Surahs invite the people by addressing them “o people” given that majority of the audience had not embraced Islam.
- b. Makkan Surahs were mostly short and concise; they were easy to remember and meant to attract the attentions of the message of Islam.
- c. Makkan surahs are centered on fundamental doctrines of Tawheed, oneness of God, the Day of Judgment.
- d. Allah uses harsh and strong language to convey the message of the stubborn Quraish.
- e. Verses of the Quran in Makkan surah are often repetitive.
- f. Makkan Surahs are full of warnings.

- g. Stories or narratives of previous prophets and their communities are discussed in Makkan Surahs.
- h. Description of hell fire and severe punishments are common in Makkan surah.
- i. Muslims are often urged to be patient in the face of opposition against their faith.
- j. Those who accept the call are promised great rewards by Allah.
- k. Rhyme and prose is more common in Makkan surah such technique had a lasting impact on the target audience some of whom converted to Islam after hearing it.

a. Teachings of surah an-Nasr

- a. The surah indicated the approaching death of the Prophet [s.a.w]
- b. It directs the prophet [s.a.w] and the Muslims to give thanks and praise to Allah for the victory and other achievements.
- c. Man should repent and seek for forgiveness from Allah.
- d. The surah indicated the end of the mission of Prophet Muhammad [s.a.w]
- e. It predicated the victory of Islam over all other religions as a large number of people were embracing Islam following the conquest of Makkah.

b.conditions to be fulfilled by a translator of the Quran

- a. Should have a good mastery of Arabic language both grammar and a broad Arabic vocabulary.
- b. Must have a good understanding of the language he/she is translating into.
- c. must have a mastery of the science of the Quran [ulumul Quran] including legal verses, asbabab nuzuul.
- d. Should have a deep understanding of Islamic religion including such branches as hadith and fiqh.
- e. One should be sincere in translation work with the sole aim of earning the pleasure of Allah and not for material gains or to discredit Islam.
- f. one should refrain from extensive use of his/her personal opinion
- g. The translator must be a Muslim.
- h. The translator must be just of high integrity and piety.

c] Modes of wahyi

- a. through the agency of an angel
- b. Speaking from behind a veil [of light] e.g. prophet Musa at mt.sinai.
- c. Speaking directly to Allah as exemplified by Prophet Muhammad [s.a.a.w] during isra wal-miraj.
- d. through true dreams e.g. prophet Ibrahim
- e. through inspiration[ilhaam] or intuition in the form of a clear cast in the heart of the recipient
- f. revelation in the form of ringing bells
- g. instinctual guidance to animals e.g. bees

3. a] ways through which hadith evolved

Evolution means progress or development. The Hadith progressed due to the following reasons:

a) Through the prophets own initiative

The prophet (saw) used his own initiative in guiding and teaching the Swahabas for instance he used to ask them questions and then give them the right answers, or sometimes he narrated a story to pass a lesson to them.

b) As response to questions of his companions

The prophet used to answer some questions posed to him by the Swahabas or he would solve a problem from the Swahabas who sometimes might have two different views on an issue.

c) As a demand of circumstances

The holy prophet would sometimes respond to certain situation as a way of correcting and guiding his companions especially when something has occurred his presence.

d) An interpretation of the Quran

The holy prophet used to explain some Quranic injunctions like explaining to them the rules of swalat and saum.

b] Contribution of hadith to Islamic culture

- a. contributed to the development of Arabic language, especially new vocabularies of religious significance such as Sunnah, qaul, takbir e.t.c
- b. it contributed to the development of Islamic law as it forms the most authoritative source of law after the Quran
- c. Led to the emergence of uluml hadith [science of hadith] and Muhadithin as specialist of this branch of knowledge.
- d. it contributed towards the emergence of new ways of observing ceremonies and festivals such as Nikkah, aqeeqah e.t.c
- e. it influenced Muslim's code of behavior emulating the model of the prophet [s.a.w]
- f. influenced the growth of centers of learning where hadith was taught
- g. Hadith redefined concepts of aura, personal hygiene, ritual purity and dietary regulations. Most of these regulations and norms are contrary to prevailing cultures.
- h. It led to the development of press, publication and writing of books on hadith such as Sahihul Bukhari.
- i. Acceptance of the genuine sayings and practices and practices of the prophet [s.a.w] became part and parcel of the requirements of faith.

c.ways through which Muslims can care for orphans.

- a. Through the establishment of endowments and orphanages.
- b. By feeding and clothing them.
- c. by avoiding misappropriation of properties for the orphans,
- d. Investing their properties on profitable enterprise.

- e. returning property held in trust to orphans when they attain the age of puberty and discretion [bulugh]
- f. By supporting them in the quest to seek for education and providing scholarship to them.

4. a] differences between fardh and Sunnah saum

- a. There is only one obligatory fast in the month of Ramadhan while recommended fasts are many.
- b. Avoiding obligatory fast without justifiable reason is blameworthy and sinful while omitting Sunnah fast attracts neither sins nor punishment from Allah.
- c. A Muslim must compensate for missed fardh fast in form of fidya or Qadha while there is no fidya or Qadha for missed Sunnah fast.
- d. Fasting in Ramadhan lapses for 29-30 consecutive days while it is recommended to fast a day and break the other in Sunnah fast.
- e. Observance of the obligatory fast is done during the month of Ramadhan while Sunnah fasts are done during the eleven months.
- f. Fardh fast begins and ends with the sighting of the moon while Sunnah fast is not days or months specific.
- g. End of obligatory fast is marked with the celebration of Eid-ul-fitr while Sunnah fast requires no specific festival.
- h. The prescription of fardh fast is expressly mentioned in the Quran while Sunnah fasts are modelled in the practice of the prophet [s.a.w].

b] Effects of swalat in a Muslim

- a. It makes a believer to constantly remember Allah given that one has to pray five times a day.
- b. If properly observed swalat safe guards a Muslim from committing sins and evil deeds.
- c. It makes a Muslim acquire a sense of punctuality and obedience in life.
- d. it distinguishes Muslim from a non-muslim
- e. It enables a Muslim to fulfill a fundamental pillar of Islam.
- f. It helps a Muslim to maintain a high level of personal hygiene and cleanliness.
- g. When observed in congregation prayers inculcate a sense of brotherhood social solidarity and belonging among Muslims.
- h. It purifies the heart, develops the mind and cultivates conscience.
- i. It demonstrates ones loyalty and steadfastness in Allah.
- j. Swalat enhances am Muslim's spiritual and physical wellbeing.

C.obligatory acts in the performance of wudhu.

- a. Washing the face.
- b. Washing the two hands to the elbows.
- c. Wiping the head with wet hands.
- d. Washing the two legs.

5. a] functions of a kadhi

- a. He listens to cases and dispute involving Muslim parties and determines them on the basis of Shariah provision e.g. marriage, divorce and child custody.

- b. He determines cases involving crimes [hudud], taazir and administers appropriate punishment.
- c. He determines cases involving inheritance i.e. rightful heirs and their shares.
- d. He acts as a guardian for women who have no walii in marriage.
- e. He presides over waqf properties and oversees their administration.
- f. He acts as the administrator or trustee of property especially if other relatives of the deceased are qualified.
- g. Works in liaison with other judicial courts, state and state departments.
- h. The kadhi is consulted by the government on Islamic legal issues.
- i. He is regarded as an authoritative figure by Muslims as they seek for his guidance on matters related to Islam.
- j. Under certain jurisdiction, the kadhi is empowered to issue marriage and divorce certificates.

b] Contributions of Imam Abu Hanifa to the development of fiqh

- a. He established a committee of scholars from among his best students charged with the task of compiling fiqh based questions and the answers he gave under different heading such as taharah, salat e.t.c.
- b. He codified fiqh into relevant chapters for easy reference.
- c. He devised series of principles from which to derive the rules of fiqh which came to be known as Usul-al-fiqh.
- d. He accepted the sources of law as being the Quran, Sunnah, ijma and Qiyas.
- e. He developed the principle of istihsan (provision made in public interest) as a subsidiary source of Sharia.
- f. He taught many students such as Imam Muhammad and abu Yusuf as-Shayban who commented upon and expounded further on the jurisprudence of their teacher.
- g. He founded the Hanafi School of law- the first of its kind in the muslim world.
- h. He tried to make fiqh as easy and applicable as possible on day today life.
- i. He divided his fiqh into two categories, namely those dealing with canonical laws that were fixed and those dealing with non-canonical laws i.e dealing with customary practices that could change with time and place.

c.acts forbidden for a pilgrim in the state of ihram

- a. Wearing sewn clothes for men.
- b. having sexual intercourse with spouse
- c. Applying perfume and cosmetics.
- d. Uprooting vegetation and cutting of trees.
- e. Getting married or accepting a marriage proposal.
- f. Hunting animals.
- g. Anointing the hair.
- h. Trimming or shaving the hair.
- i. Cutting the nails.
- j. Using vulgar language or even fighting.

6. Significance of the belief in Qadha and Qadar in the life of Muslim.

- a. Fosters in a Muslim contentment and satisfaction that it is Allah who created him and gave him what he has.
- b. Develops deep trust and devotion to Allah among Muslims.
- c. Creates a desire in a Muslim to keep away from worldly pleasures and to concentrate on pleasing Allah.
- d. A Muslim who believes in Qadar keeps away from envy and greed.
- e. Encourages Muslims to remain steadfast on the path of truth.
- f. Develops patience in Muslims and enables them endure suffering and hardships.
- g. Muslims strive to do good and avoid evil as each will be held accountable for their own actions.
- h. Belief in Qadar develops a Muslim's faith in the divine will and encourages them to seek Allah's guidance in all their endeavors.

b.characteristics of the ulul-azm prophets

- a. They all came from distinguished families mentioned in Quran.
- b. all of them are both Nabii [prophet] and Rasul[messenger]
- c. all of them received message for their respective communities in the form of divine scriptures or books with an exception of prophet Nuh who was described as a Rasul by prophet Muhammad[s.a.w]
- d. They possessed strong will and perseverance in the course of their mission.
- e. They were given some exceptional qualities or talents or superiority in some aspects by Allah [s.w].
- f. They all possessed divine law.
- g. Allah protected them from immoral acts, physical defects and committing of deliberate mistakes.
- h. Allah made them successful in their mission through miracles.

c.functions of an imam

- a. He is the leader of Muslims in congregational prayers.
- b. He supervises Islamic rites such as marriage.
- c. He conducts sermons especially during Friday prayers.
- d. Teaches Muslims especially children on the fundamentals of religion.
- e. Arbitrates and reconciles disputing Muslims.
- f. Acts as a role model for the youth and the society as whole.
- g. Authenticates and approves official documents as per the law e.g. birth certificates, passport application, bursary forms, bank account opening requests.
- h. Fills the vacuum in the absence of political leadership.
- i. Acts as a witness in transactions and business dealings.
- j. Conducts in funerals for deceased.
- k. Engages in daawa activities and also defends Islam and Muslims when need arises.