

314/1 MS
ISLAMIC RELIGIOUS EDUCATION
Paper 1
MARKING SCHEME
MARCH 2020

THE KENYA NATIONAL EXAMINATIONS COUNCIL

Kenya Certificate of Secondary Education

ISLAMIC RELIGIOUS EDUCATION

Paper 1

**MARKING SCHEME
(CONFIDENTIAL)**

This marking scheme consists of 12 printed pages.

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314/1 MS

Turn over

a) Why mankind needed the revelation of the Quran

- (i) Mankind need^{ed} the revelation of the Quran because the previously revealed books had been corrupted.
- (ii) Some of the previously revealed scriptures no longer existed, they were completely lost.
- (iii) The Quran was needed to address the prevailing moral, social, spiritual and economic degeneration.
- (iv) To confirm the authenticity of the message of Prophet Muhammad (P.b.u.h.) and Islam.
- (v) To bring ease to humanity by improving earlier revealed legislations.
- (vi) The previous scriptures had been revealed to specific nations hence Quran was needed to bring humanity under one universal code of guidance.
- (vii) To serve as the final and complete guidance of Allah to humanity.
- (viii) To confirm Allah's messages previously sent to other prophets as a way of showing the continuity of divine revelation.
- (ix) To serve as criterion between right and wrong.
- (x) The Quran serves as a reference book for their day to day life.
- (xi) To remind people of their responsibilities and duties to Allah and warn them against disobeying the commandments of Allah (Q16:19)

(xii) Previous books were for a specific time while Quran will be relevant for ever. (8 x 1) =

(xii)
As a
fulfillment
of previous
books

8 marks

b) Lessons that Muslims learn from the last three verses of Surah

Al-Baqarah (Q2:284-286)

- (i) Muslims should exercise humility and shun pride and show off because all that they own belongs to Allah.
- (ii) Muslims will be held accountable for their deeds hence should enjoy good and forbid evil.
- (iii) Muslims should place their trust in Allah because he is able to do all things.
- (iv) Muslims should believe in Allah, His books, His messengers and His angels (essential pillars of faith).

- (v) Muslims should seek for forgiveness from Allah because He forgives at his own will and punishes at His own will.
- (vi) Muslims should believe in all of Allah's messengers without any distinction.
- (vii) Muslims should obey Allah without question because to Him is our return.
- (viii) Allah is merciful and does not burden a person beyond his capabilities.
- (ix) People are punished and rewarded according to their deeds because Allah is just.
- (x) Muslims should supplicate to Allah, seek His guidance and forgiveness.

(6 x 1) =

1.

- (i) Ways through which the Quran is preserved in present times
- (ii) Through memorization; many Muslims have committed the Quran to memory hence preserving it.
- (iii) Muslims take part in Quran recitation competitions where prizes are offered to the best reciters and this serves as a motivator.
- (iv) Through recording in print and electronic media e.g. CD's, flash disks, magazines, books, newspapers.
- (v) Through daily recitation of the Quran during swalat and in Islamic functions.
- (vi) The Quran has been reprinted many times and copies circulated all over the world.
- (vii) The whole text of the Quran is recited by Muslims during the month of Ramadhan.
- (viii) The original manuscripts of the Quran which dates back to the period of the Sahabas is preserved in Museums around the world.
- (ix) Programs on Quran recitation are broadcasted on television and radio

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(x) Quran has been written in separate volumes e.g. Surah Yasin, Fatiha for easy recitation and preservation.

(xi) The Quran has been translated into other languages, Many Muslims are able to read it and understand it hence preserving its message.

(xii) Quran is taught in Madrassas, schools, and even in universities.

(xiii) Preserved in print form in the Congregation / Holy Books (6 x 1) =

6 marks

(a) Teachings on morality from Surah An-Nur

(i) Chastity is a virtue that should be upheld by both men and women.

(verse 15-16) e.g. Sh. by feet when walking

(ii) Adultery and fornication is forbidden and those who engage in it will be punished. (verse 3)

(iii) Muslims who slander others or create false allegations will be punished. (verse 4-5)

(iv) Husbands who accuse their wives of infidelity without evidence should swear four times (verse 6-10)

(v) Muslims should not enter other people's houses without their permission. (verse 27-29)

(vi) Muslims are encouraged to get married.

(vii) Muslims should lower their gaze, should not look at forbidden things that may lead to and they should shun illegal sexual acts.

(viii) Women should not reveal their adornment except to their husbands and Mahrim. (verse 30-31)

(ix) Observing privacy in people's home is encouraged. (verses 58-59)

(x) Old women past child bearing age are allowed to set aside their outer garment within the house. (verse 60) (divice cover)

(xi) Avoid circumcising by strong means in the child.

(xii) Greeting them found in the house

(7 x 1) =

7 marks

(b) Process of compilation of the Quran

(i) During the reign of Khalifa Abubakar, there were concerns that the Quran could disappear, or be distorted due to various reasons.

(ii) At the advice of Umar-al-khattab it was decided that it will be a wise idea to compile the Quran.

- (iii) After consultation, Khalifa Abubakar appointed a committee led by Zaid bin Thabit who was the chief scribe of the Prophet (P.b.u.h.) to undertake the noble exercise.
- (iv) Zaid bin Thabit and his team embarked on the exercise of locating the Quran materials, they were collected from people who had written the Quran on parchments, animal skins, bones, leaves e.t.c. He also collected from those who had memorized it.
- (v) After the collection, the Quran was compiled in to a book form, this task was easy for the scribes because the order of verses in each chapter had already been fixed by the Prophet (P.b.u.h.)
- (vi) The original compiled manuscript was kept by Khalifa Abubakar.

(6 x 1) =

6 marks

2. (c) Scribes who were used by the Prophet (P.b.u.h.) to record the revelation of the Quran

- (i) Zaid bin Thabit
- (ii) Zubeir bin Awwam
- (iii) Ali bin Abi Talib
- (iv) Uthman bin Aftan
- (v) Talha bin Ubeidullah
- (vi) Abdurahman bin Auf
- (vii) Abdullah Ibn Mas'ud
- (viii) Amr Ibn al-A'as

- (x) Abubakar bin Affan
 (xi) Umar al Khattab
 (xii) Sa'ad bin Abi Wahab
 (xiii) Sa'ad bin Wafiq
 (xiv) Sa'ad bin Hassan
 (xv) Muawiyah bin Abi Sufyan

(ix) Ubeid bin Ka'ab

(7 x 1) =

7 marks

3. (a) Significance of hadith in the life of a Muslim

- (i) It is the second source of shariah hence helps one to conduct him/herself in accordance with the teachings of Islam.
- (ii) Those who apply its teachings earn rewards from Allah.
- (iii) It clarifies verses of the Quran that are precise or stated in general terms e.g. Swalat, Zakat, Hajj.
- (iv) Helps in administering justice.

- (v) It sets the standard way of behavior with regard to one's life and relationship with others.
- (vi) It is a source of knowledge and inspiration to Muslims.
- (vii) It supplements the teachings of Quran in cases where the Quran has given limited injunctions.
- (viii) It serves as the personification of the practical life of the Prophet (P.b.u.h.) which makes it easier for Muslims to practice e.g. "pray as you saw me praying".
- (ix) It simplifies understanding and application of Islamic teachings
- (x) It introduces new legislation e.g. inheritance of grandmother.

(7 x 1) = 7 marks

(b) Forms of Hadith

- (i) Qaul is a statement given by the Prophet (P.b.u.h.) which has a bearing on matters concerning Islamic code on all spheres of life e.g. the Prophet (P.b.u.h.) said, "when any of you eats he should eat with his right hand and when he drinks, he should drink with his right hand"
- (ii) Tagrir is an action of a sahaba which has the silent approval of the Prophet (P.b.u.h.)
- (iii) Fi'l is an action or practice of the Prophet (P.b.u.h.). He used to patch his sandals, saw his garments and conduct himself at home as anyone else in his home"
- (iv) Sifat - a report by a sahaba describing the attributes of the Prophet e.g. his manner of walking.

(3 x 2) = 6 marks

3. (c) Importance of knowledge in Islam

- (i) Allah makes the path to paradise easy for seekers of knowledge/Muslims are rewarded for teaching and seeking for knowledge.
- (ii) Knowledge enlightens Muslims and removes them from darkness/ignorance.
- (iii) The learned person in Islam is considered superior to the illiterate person.
- (iv) Seeking for knowledge is higher in status than ritual worship.
- (v) Knowledge is more important than wealth and property and that is why Allah directed the Prophet (P.b.u.h.) to pray that he is granted more of it.
- (vi) Having knowledge makes Muslims humble themselves before Allah (s.w.) and fear Him (Q35:28)
- (vii) Seeking knowledge and teaching others is highly emphasized, it is a form of sadaqatul jariya when people benefit from one's knowledge
- (viii) Knowledge enables Muslims differentiate right from wrong hence perform good/righteous deeds.
- (ix) Through knowledge Muslims are able to learn their religion and move closer to Allah

(7 x 1) = 7 marks

4. (a) Acts that nullify Wudhu

- (i) Natural discharge of urine, stool or gas.
- (ii) If blood or pas comes out of any part of the body.
- (iii) Coming into contact with najis.
- (iv) Any act that requires one to perform *ghusl* nullifies *wudhu*.
- (v) Falling asleep except when one is seated firmly on the ground.
- (vi) Losing one's senses through fainting, taking of drugs intoxicants or madness.
- (vii) Touching a member of the opposite sex who is not your Mahram.

<p>(viii) Touching one's private parts. <i>with the hand</i> <i>(ix) Apology</i> <i>(x) ...</i> (x) <i>Al-hudud ...</i> (6 x 1) =</p>	<p>6 marks</p>
<p>(b) Categories of Muslims who qualify to receive Zakat</p> <ul style="list-style-type: none"> (i) The needy- (<i>Al-Fuqara</i>) (ii) The poor – (<i>Al-Masakin</i>) (iii) The collectors of zakat – (<i>Al-amileen</i>) (iv) Those whose hearts are to be reconciled; converts (<i>Al-mu'allafatul Qulub</i>) (v) Slaves – for their ransom (<i>Fil-riqab</i>) (vi) The debtors (<i>Al-gharimeen</i>) (vii) In the ^{cause} of Allah (<i>Fi-Sabilillah</i>) (viii) The way farers/travelers (<i>ibnus-sabil</i>) <p>(7 x 1) =</p>	<p>7 marks</p>
<p>(c) Role of the Khadhi in Kenya</p> <ul style="list-style-type: none"> (i) He presides over cases and disputes involving Muslims and determines them on the basis of shariah provision e.g. marriage, divorce. (ii) Determines cases involving inheritance e.g. rightful heirs and their shares. (iii) He acts as a guardian for women who have no <i>walii</i> in marriage (iv) He presides over <i>waqf</i> properties and oversees their administration on behalf of Muslims. (v) Acts as an administrator or trustee of the deceased Muslims' property especially if other relatives of the deceased are disqualified. (vi) Works in liaison with other judicial courts and state departments. (vii) He is consulted by the government on Islamic legal issues. (viii) He is regarded as authoritative figure by Muslims as they seek for his guidance on matters related to Islam. (ix) He represents Muslims in National functions. <i>/governments/interactions</i> (x) In charge of declaring Muslim National holidays. <i>/Ramadhan/Idul</i> 	

(xi) He conducts Islamic marriage and issues marriage and divorce certificates.

(7 x 1) = 7 marks

5. (a) Conditions to be fulfilled before going for Hajj

- (i) Pilgrims should be mature and physically fit. *Some / mature*
- (ii) Expenses for Hajj should be catered for from lawful sources.
- (iii) One must clear all his/her debts.
- (iv) Must leave behind enough provisions for dependents.
- (v) Should have enough resources to perform Hajj.
- (vi) A woman should be accompanied by a Mahram.
- (vii) Should be free not a slave.
- (viii) Should bid farewell to relatives and friends.
- (ix) Should have knowledge of how Hajj is performed.
- (x) Should seek for forgiveness from those he/she wronged.

(xi) *Ensure safety of the route / health protocols*

(xii) *to be physically fit to undertake the rituals* (7 x 1) = 7 marks

5. (b) Differences between fardh and Sunnah acts in Islam

- (i) Avoiding a fardh act without a reason is considered to be sinful and attracts punishment from Allah while omitting a Sunnah act does not attract sins or punishment
- (ii) A Muslim must compensate for missed fardh act e.g. fasting in the month of Ramadhan while there is no compensation for a missed Sunnah act e.g. missing to fast on Mondays and Thursdays.
- (iii) The prescription of fardh acts is mentioned in the Quran while Sunnah acts are from the practices of the Prophet (P.b.u.h.)
- (iv) Fardh acts must be performed by all Muslims who are mature and sane while for Sunnah acts, this is not necessary, one can choose to perform them for the pleasure of Allah.
- (v) Fardh acts are performed at specified times or periods e.g. Swalat, Zakat, Hajj while *Some* Sunnah acts have no specified time or period in which they should be performed.

(5 x 1) = 5 marks