

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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