

## KCSE PAPER 1 2008 MARKING SCHEME

### 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.