

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
<ol 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. 	<ol 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.