

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.

- 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 Niyyah 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.