

KCSE PAPER 1 2012 MARKING SCHEME

1. a) Characteristics of the language of the Quran.

- i. The language of the Quran is clear and makes clear the laws and reports which it contains.
- ii. It consists of distinct chapters (muhkamaat), each distinct from the other, perfected and preserved from any flaws or contradicts.
- iii. It has clear verses (bayinaat) which are clear and obvious signs indicating Allah's unique unity, the perfection of His attributes, and the goodness of His laws.
- iv. The language of the Quran is rhythmic and harmonious e.g. Surah Nas, Lahab, Ikhlas.
- v. The language of the Quran combines both poetic and prose from e.g. Surah Nas, Lahab, Baqarah.
- vi. The verses of the Quran are in classical Arabic and in the dialect of the Quraish of Makkah.
- vii. The language is precise and to the point, does not contain extra words that do not add value.
- viii. The verses that express the fear of Allah are fiery and those that express the mercy of Allah are in soft language.
- ix. The Quran contains vocabularies that are difficult to understand and interpret which Allah uses as a challenge to Muslims e.g. Alif- lam-mim.
- x. The language of the Quran is easy to comprehend.
- xi. There is repetition of words and sentences in various surahs for affirmation e.g. Rahman, Mursalat.

b) Lessons that Muslims can learn from the last three verses of Surah Al-Baqarah. (Q2:284-286)

- i. Muslims should exercise humility because all that they own belongs to Allah; Allah is the owner of all that is in the heavens and on earth. Muslims should shun pride and showoff.
- ii. Muslims should strive in doing good and avoiding evil, and also be sincere in worshipping Allah because He Knows whatever we do whether we conceal or do it in the open. All Muslims will be held accountable for their deeds.
- iii. Muslims should seek for forgiveness from Allah because it is Allah who forgives at His own will and punishes at His own will.
- iv. Muslims should trust and rely on Allah only because He has full control of all things.
- v. Muslims should believe and follow the teachings of the Quran revelation from Allah.
- vi. Muslims should follow and imitate the prophet (s.aw) because he had the highest level of faith in the message of Allah.
- vii. A true believer should believe in the articles of faith i.e. belief in Allah, Angels, messengers, books etc.
- viii. Muslims will gain complete faith when they believe in all of Allah's messengers without any distinction. To disregard any of Allah's messengers is disbelief.
- ix. Muslims should submit fully to the will of Allah, Allah's will is superior to the will of human beings.
- x. Muslims should always supplicate to Allah and seek for his forgiveness.

- xi. Muslims should prepare for the hereafter, with full knowledge that they will finally return to their creator.
- xii. Allah is merciful because He does not burden a person beyond his capabilities.
- xiii. Believers are punished and rewarded for what they have done because Allah is just.
- xiv. Allah has favored the Muslims by giving them lenient obligations as compared to the Jews and Christians.
- xv. Allah is the giver of victory.

2. a) differences between the compilation and the standardization of the Holy Quran.

- i. Compilation of the Quran was done during the reign of Khalifa Abubakar (R.A) and standardization was done during the reign of Khalifa Uthman (R.A)
- ii. In the compilation of the Quran there was only one scribe Zaid bin Thabit but in the standardization there were four scribes, Zaid bin Thabit, Abdullah Ibn Zubeir, Said Ibn Aas and Abdurrahman Ibn Harith.
- iii. Compilation of the Quran was done at the advice of Umar ibn-al-Khattab while standardization was done at the advice of Hudhaifah ibn Al-Yamman.
- iv. Reason for compilation of the Quran was for fear of the loss of the Quran and reason for standardization was for fear of disunity of the Ummah.
- v. Compilation of the Quran involved collection of the different portion of written Quran into one single volume while standardization involves the unifications of the pronunciation of the Quran.
- vi. Compilation of the Quran resulted into one official copy while standardization resulted into six official copies distributed to the six provinces.
- vii. Compilation was done at early stage of Caliphate while standardization was done at a later stage of Caliphate.

b) Why the Quran is considered a miracle by Muslims.

- i. Allah promises to protect it from any interpolation and human interferences.
- ii. It was delivered to an unlettered prophet but it proved to be a challenge to the most learned and the scholars of all ages.
- iii. It gives scientific details discovered by the enquiries and research made by man in later centuries.
- iv. It gives an in depth analysis of the future and the hereafter something which is not found in any other book.
- v. It has no shortcomings in substance or content thus does not contradict itself though revealed in a period of 23 years.
- vi. No one can produce anything like it even one chapter, despite the presence of renowned poets in Arabia.
- vii. The Quran contains vocabularies that are difficult to understand and interpret which Allah uses as a challenge to Muslims e.g. Alif- lam-mim.
- viii. It soothes the mind, acts as a mental therapy and Shifaa (cure)
- ix. Contains enriching content and subject matter that satisfies the challenges of contemporary times.
- x. Gives detailed stories of previous prophet and their respective nations.

- xi. One does not get tired of reading it.
- xii. It is valid for all time and place.
- xiii. Unique style, neither poem nor prose.
- xiv. When one hears Quran it shows it is addressing him directly. Hears it for the first time.
- xv. Legal injunction in the Quran cannot be suppressed.

c) Benefits of translating the Quran into other languages.

- i. Non-Arab speakers can read and understand it.
- ii. People can read/ study it and write commentary on it.
- iii. Followers of other religions can take interest in studying it.
- iv. For easy comparison with other religions,
- v. Act as a source of reference.
- vi. So that people can understand it in their own languages.
- vii. Eases the work of teaching to those who cannot read Arabic.
- viii. Researchers can access it and support their work by referring to it.
- ix. Non-Muslims will develop interest in it and can even convert to Islam.
- x. One earns rewards for translating the Quran.
- xi. Creates employment to translators, publishers and printers.
- xii. A Muslim who does not understand Arabic will be able to read and understand it hence becomes a better practicing Muslim.
- xiii. Helps Muslim understand the miraculous nature of the Quran.

3. a) Criteria used by Muhadithin to determine the authenticity of Hadith.

Muhadithin ensured that:-

- i. Every hadith must be traced back to the original reporter through a continuous chain of transmitters.
- ii. Every Hadith that reports an event that took place repeatedly and in the presence of a large number of people must be corroborated by other who were in attendance at the time of that event.
- iii. A reporter of Hadith should be well known person.
- iv. A reporter of Hadith should be a Muslim of unquestionable character/ trustworthy/ competent.
- v. The chain of narrators should end with the prophet (s.a.w).
- vi. The narrator must have a good memory.
- vii. Age of narrators had to be known so as to prove that they had clearly understood what they saw or heard.
- viii. The narrator must have been present when the reported action or saying took place to provide an authentic and complete chain of narrators.
- ix. It must be proved that each narrator met each of his teachers / transmitter and that they were of the same geographical position so as to remember and to grasp the full impact of Hadith.
- x. A reporter of Hadith should be a scholar of Hadith.
- xi. A hadith quote what was said or done by the Prophet (s.a.w)
- xii. A Hadith should not be against the house of the Prophet (s.a.w)

- xiii. A Hadith should not be inconsistent i.e. e.g. a hadith that promises large rewards for small deeds except where it was proved and in limited instances that the Prophet said so.
- xiv. A Hadith should not be illogical or contrary to reason.
- xv. A Hadith should not contradict the teachings of the Quran or favour a particular Madhhab.
- xvi. Hadith which contain detailed prophecies of future events with dates are not authentic.
- xvii. A Hadith should not be against other Hadith on the same subject which have already been accepted as authentic and reliable.

b) Ways of caring for disable members of the society.

- i. Assisting them through provision of basic necessities e.g. food, clothes, shelter, health.
- ii. Visit and socialize with them.
- iii. Consoling them when bereaved.
- iv. Counseling them when in difficulties.
- v. Praying for them.
- vi. Honoring them during special occasions e.g. Idd.
- vii. Helping them in their special needs e.g. assisting the blind persons to cross the road.
- viii. Reserving special facilities for their use e.g. parking area, telephone booths, elevators etc.
- ix. According them preference and special treatment in all areas that require queuing and physical competition to access e.g. when boarding a bus, queuing in a bank etc.
- x. Offering them scholarship in education institutions.
- xi. Establishing institutions for people with special needs e.g. schools, college for the blind, hearing impaired, physically handicapped etc.
- xii. Considering them for employment.
- xiii. Treating them with love.
- xiv. Do not discriminate them.

c) Reason why people invented false hadith.

- i. To induce other Muslims to perform good deeds.
- ii. Some people had weak memories hence unintentionally transmitted false Hadith.
- iii. To support innovation(bida'a) in religion which could not be supported by Sahih Hadith
- iv. For economic and political gains.
- v. Hypocrites wanted to discredit Islam and the Prophet (s.a.w)
- vi. To create confusion among Muslims so that they go astray.
- vii. To please the leaders of the time in order to gain some personal favours.

4 a) the differences between Jum'aa and Jamaa prayers.

- i. There is a minimum number of people that must be present for Jum'aa prayer while for Jamaa only the Imam and Maa'muma are enough
- i. Jum'aa prayer must have a Khutba while Jamaa prayer has no Khutba.
- ii. Jum'aa prayer is only performed in a central mosque or a limited number of mosques while there are no restrictions on the number of mosques for Jamaa prayers
- iii. It is Sunnah to take a bath before Jum'aa prayer. While it's not the case for Jamaa.
- iv. A Muslim who is able should not miss three consecutive Jum'aa prayers or he will be condemned by Allah while it is highly recommended to pray in Jamaa especially for a Muslim who lives near the mosque.
- v. Jum'aa prayers carry more rewards than Jamaa prayers.

- vi. Travellers are exempted from Jum'aa prayer but should perform Jamaa prayers.
- vii. Jum'aa prayers have no Qadhaa but Jamaa prayer has Qadhaa.
- viii. A Muslims woman can lead fellow women in performing Jamaa prayers but cannot lead in performance of Jum'aa prayer.
- ix. Missing a rakaat in Jum'aa prayers makes the prayer invalid while a person who misses a rakaat in Jamaa still earns the reward of Jamaa prayers.
- x. Recitation in Jum'aa prayer is done loudly while in Jamaa at times loudly at times silently.
- xi. The angles wait at the door of the mosque in Jum'aa and write the name of those who attend while this is not the case with Jamaa prayers.

b) Categories of Muslims who are exempted from Saum

- i. Children before the age of puberty.
- ii. Old/aged.
- iii. Sick/weak.
- iv. Traveller.
- v. Women in heidh.
- vi. Women in Heidh.
- vii. Insane in Nifas.
- viii. Pregnant/ breastfeeding women. Lactating mother.
- ix. People working under hard/ difficult conditions.

c) Recommended steps of performing Ghusl.

- i. Niyyat.
- ii. Washing of hands, private parts and removing impurities.
- iii. Performing wudhu.
- iv. Pouring water all over the head.
- v. Washing the whole body starting from right left.

5. a) Conditions for Tawba.

- i. Giving up the sin immediately for the sake of Allah and not for any other reason i.e. one should not stop doing wrong for fear of punishment from other people or being afraid of what people will say.
- ii. Feeling sorry and regretting for the sin committed, one should show remorse for the sin committed. One should not be happy /pleased when remembering past sins or wish to go back to it.
- iii. The sins should not be repeated again i.e. one should resolve not to go back to the sin again; one should have the intention and determination of never repeating the sin.
- iv. Compensation and seeking forgiveness from the people who have been wronged e.g. compensating the family of the person who has been killed and seeking their forgiveness.
- v. Keep away from places of sin, if being there will make one fall into sin again.
- vi. Keeping away from people who induced the committing of the sin if associating with them will lead to repetition of the sin.

- vii. Destroying haraam things/ items such as idols, intoxicants, indecent movies by breaking or burning them (which led them to commit sin).
- viii. Repentance should not be at the time of death i.e. a Muslim should not wait until he/she is on the death bed to repent; repentance should be a daily affair.
- ix. Repentance should not be done after one of the signs of the Day of Judgment becomes manifested because the Prophet (s.a.w) said that repentance should be done before the sun appears from the west.

b) Rights that a Muslim should accord him/her self.

- i. A Muslim should preserve his/ her life by not committing suicide or taking his life through any means.
- ii. Protecting oneself from external aggression by defending self through any means.
- iii. A Muslims should protect him/her self from all harmful things e.g. drugs, food stuffs diseases etc.
- iv. Feeding oneself reasonably and not starving.
- v. Getting enough rest and sleep.
- vi. Fulfilling reasonable demands of pleasure e.g. in marriage.
- vii. Saving oneself from hell fire by obeying Allah and avoiding sins.
- viii. Avoiding impossible and difficult things i.e. letting your body do only what it can/ avoid overworking your body.
- ix. Dressing, walking and behaving in a proper manner to avoid disrespectfulness to self or others.
- x. Not sharing sensitive personal secrets with others so as not be embarrassed or be disrespected.
- xi. To acquire knowledge.

a) Reasons why Qiyas is an important source of Shariah to Muslims.

- i. Through Qiyas, Muslims are able to solve issues which are not directly mentioned either in the Quran, Hadith or Ijmah.
- ii. Use of Qiyas encourages analytical and positive thinking among Muslims so as to solve issues affecting them.
- iii. Make it easy to understand and apply the Islamic Shariah / law.
- iv. Use of Qiyas leads to better understanding of Islam.
- v. Simplifies the understanding of Quran and Hadith as source of Shariah,
- vi. Assist Muslim scholars make decisions affecting Muslims and pass injunctions fatwa.
- vii. It gives a precise way of ruling on a case e.g. intoxicants.
- viii. Qiyas as source of Shariah assists Muslims in solving issues that come up at different time and places.
- ix. Qiyas is the most widely used of the four sources, in Shariah application.

b) Different manifestations of shirk-al-Akbar

- xii. Worship other being besides Allah.
- xiii. Making/ selling/ buying idols.

- xiv. Showing off (riyaa)
- xv. Supplication to other beings other than Allah.
- xvi. Visiting graves for the purpose of worship.
- xvii. Equating the power of human beings to that of Allah.
- xviii. Invoking other names other than the name of Allah.
- xix. Believing that people have the power to protect or harm.
- xx. Believing / consulting witchdoctors, palm readers, soothsayers.
- xxi. Showing love which is due to Allah alone to other than Him.
- xxii. Slaughtering in any other name other than Allah's.

c) Significance of the Day of Judgment to Muslims

- ix. The belief in the Day of Judgment strengthens Muslims faith in their creator Allah.
- x. Induces Muslims to perform good deeds and avoid evil because they shall be held responsible for all their deeds.
- xi. Enables Muslims fulfill one of the article of faith.
- xii. 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.
- xiii. Strengthens Muslims loyalty to their creator hence brings them close to the creator.
- xiv. Creates in a Muslim the fear of Allah and the urge to avoid bad deeds.
- xv. Encourages the virtues of justice among Muslims because they know that they will also judge in the hereafter.
- xvi. To make the religion have sense /meaning to human being knowing they will be accountable during the Day of Judgment.

6. a) Ways in which shirk affect Muslim

- i. It is because of shirk that man can believe in the powers of jinn, spirits and particular human beings. Some believe that they can predict future events or cause an event to occur or not to occur. All these can give rise to various forms of evil or ignorant practices.
- ii. In praising and worshipping deities that have no power whatsoever to control his life, man forgets Allah's (S.W.) sole right to be worshipped. He ignores his Creator, Who had given him his life and thus is ungrateful and unjust to Allah (s.w.).
- iii. Because the mushrik believes in the powers of his various deities, he is always living in constant fear, whereas the only one to be feared is Allah (S.W.), as all other things are dependent upon Him.
- iv. For those who associate partners with Allah (s.w.), heaven has been made haraam for them since ALLAH does not accept their good deeds..
- v. Shirk causes the greatest downfall of human status and dignity.
- vi. A Muslims who practices/believes in shirk is suspicious and has no peace of mind.
- vii. Belief and practices in shirk can bring about enmity among Muslims hence lead to fights and quarrels.
- viii. The heart of a Muslim who practices/ believes in shirk will be devoid of love for Allah.
- ix. A Muslim who practices shirk is hated and shunned by true believers.
- x. One does not benefit from supplication done by angels and believers.

b) Angles and their duties.

- i. Jibril – revelation/ conveying Wahyi to prophets.
- ii. Mikhail – in charge of rain.
- iii. Israfil – to blow the trumpet on the day of judgment
- iv. Izrail/Malakul-Maut – removing souls.
- v. Raqib and Atid – recording deeds.
- vi. Munkar and Nakir – questioning people in the grave.
- vii. Ridhwan – in charge of Jannah.
- viii. Malik in charge of Jahanam.
- ix. Hamalat–al-arsh – throne bearers.
- x. Huffadha – guardian from danger.

c) Similarities between Prophet Musa (A.S) and Isa (A.S)

- i. Both are Ulul-Azm Prophet.
- ii. Both given holy books Taurat and Injiil.
- iii. Both were Jews sent to the Jewish people.
- iv. Both came from the same region of Palestine.
- v. Both performed miracles.
- vi. Both of them were descendants of Nabii Ibrahim (A.S)
- vii. Both are Rasul.
- viii. Both were rejected by their people at first.
- ix. Both lived under duress of kings.
- x. Both of their mother got problems because of them.