

KCSE PAPER 1 2014 MARKING SCHEME

1. a] Reasons why the Quran is regarded as the final revelation

- a. It was revealed to the last of all prophets i.e. prophet Muhammad (s.a.w)
- b. Its message is meant for the whole mankind in contrast to other revelations that were community specific.
- c. Its teachings are applicable at all times and situations hence no necessity for new revelation.
- d. Allah has promised to protect it until the Day of Judgment.
- e. The Quran contains teachings of the other earlier books.
- f. There has been no other revelation after that of the Quran for over fifteen centuries since the demise of the Prophet (s.a.w)
- g. The Prophet (s.a.w) proclaimed that the message of the Quran is final.

b) The Quran was not compiled into one book (mashaf) during the lifetime of the Prophet (s.a.w) because;

- a. As long as the Prophet (s.a.w) was alive, there was a possibility of fresh revelation of the Quran.
- b. Religious and legal issues or disputes were referred to the Prophet (s.a.w) for arbitration and guidance, thus removing the need for compilation of the Quran.
- c. There was a little time to write a book as Muslims were actively involved in defending themselves against attacks from the non-Muslims and in preaching Islam.
- d. Those who could read and write were, thus writing a mashaf was not a priority.
- e. There was no controversy with regard to the pronunciation of the Quran during the Prophets time.
- f. The fear of loss of the Quran did not arise as majority of the companions had memorized it were alive and so was the prophet (S.A.W).
- g. The last revelation occurred shortly before the death of the prophet (s.a.w), thus leaving little room for compilation.
- h. Due to the fact that some verses were abrogated in the course of the revelation and therefore flexibility needed to be maintained.
- i. The verses and chapters were not always revealed in their final order.

C.Characteristics of Makkan Surahs.

- a. The Makkan Surahs invite the people by addressing them “o people” given that majority of the audience had not embraced Islam.
- b. Makkan Surahs were mostly short and concise; they were easy to remember and meant to attract the attentions of the message of Islam.
- c. Makkan surahs are centered on fundamental doctrines of Tawheed, oneness of God, the Day of Judgment.
- d. Allah uses harsh and strong language to convey the message of the stubborn Quraish.
- e. Verses of the Quran in Makkan surah are often repetitive.
- f. Makkan Surahs are full of warnings.

- g. Stories or narratives of previous prophets and their communities are discussed in Makkan Surahs.
- h. Description of hell fire and severe punishments are common in Makkan surah.
- i. Muslims are often urged to be patient in the face of opposition against their faith.
- j. Those who accept the call are promised great rewards by Allah.
- k. Rhyme and prose is more common in Makkan surah such technique had a lasting impact on the target audience some of whom converted to Islam after hearing it.

a. Teachings of surah an-Nasr

- a. The surah indicated the approaching death of the Prophet [s.a.w]
- b. It directs the prophet [s.a.w] and the Muslims to give thanks and praise to Allah for the victory and other achievements.
- c. Man should repent and seek for forgiveness from Allah.
- d. The surah indicated the end of the mission of Prophet Muhammad [s.a.w]
- e. It predicated the victory of Islam over all other religions as a large number of people were embracing Islam following the conquest of Makkah.

b.conditions to be fulfilled by a translator of the Quran

- a. Should have a good mastery of Arabic language both grammar and a broad Arabic vocabulary.
- b. Must have a good understanding of the language he/she is translating into.
- c. must have a mastery of the science of the Quran [ulumul Quran] including legal verses, asbabab nuzuul.
- d. Should have a deep understanding of Islamic religion including such branches as hadith and fiqh.
- e. One should be sincere in translation work with the sole aim of earning the pleasure of Allah and not for material gains or to discredit Islam.
- f. one should refrain from extensive use of his/her personal opinion
- g. The translator must be a Muslim.
- h. The translator must be just of high integrity and piety.

c] Modes of wahyi

- a. through the agency of an angel
- b. Speaking from behind a veil [of light] e.g. prophet Musa at mt.sinai.
- c. Speaking directly to Allah as exemplified by Prophet Muhammad [s.a.a.w] during isra wal-miraj.
- d. through true dreams e.g. prophet Ibrahim
- e. through inspiration[ilhaam] or intuition in the form of a clear cast in the heart of the recipient
- f. revelation in the form of ringing bells
- g. instinctual guidance to animals e.g. bees

3. a] ways through which hadith evolved

Evolution means progress or development. The Hadith progressed due to the following reasons:

a) Through the prophets own initiative

The prophet (saw) used his own initiative in guiding and teaching the Swahabas for instance he used to ask them questions and then give them the right answers, or sometimes he narrated a story to pass a lesson to them.

b) As response to questions of his companions

The prophet used to answer some questions posed to him by the Swahabas or he would solve a problem from the Swahabas who sometimes might have two different views on an issue.

c) As a demand of circumstances

The holy prophet would sometimes respond to certain situation as a way of correcting and guiding his companions especially when something has occurred his presence.

d) An interpretation of the Quran

The holy prophet used to explain some Quranic injunctions like explaining to them the rules of swalat and saum.

b] Contribution of hadith to Islamic culture

- a. contributed to the development of Arabic language, especially new vocabularies of religious significance such as Sunnah, qaul, takbir e.t.c
- b. it contributed to the development of Islamic law as it forms the most authoritative source of law after the Quran
- c. Led to the emergence of uluml hadith [science of hadith] and Muhadithin as specialist of this branch of knowledge.
- d. it contributed towards the emergence of new ways of observing ceremonies and festivals such as Nikkah, aqeeqah e.t.c
- e. it influenced Muslim's code of behavior emulating the model of the prophet [s.a.w]
- f. influenced the growth of centers of learning where hadith was taught
- g. Hadith redefined concepts of aura, personal hygiene, ritual purity and dietary regulations. Most of these regulations and norms are contrary to prevailing cultures.
- h. It led to the development of press, publication and writing of books on hadith such as Sahihul Bukhari.
- i. Acceptance of the genuine sayings and practices and practices of the prophet [s.a.w] became part and parcel of the requirements of faith.

c.ways through which Muslims can care for orphans.

- a. Through the establishment of endowments and orphanages.
- b. By feeding and clothing them.
- c. by avoiding misappropriation of properties for the orphans,
- d. Investing their properties on profitable enterprise.

- e. returning property held in trust to orphans when they attain the age of puberty and discretion [bulugh]
- f. By supporting them in the quest to seek for education and providing scholarship to them.

4. a] differences between fardh and Sunnah saum

- a. There is only one obligatory fast in the month of Ramadhan while recommended fasts are many.
- b. Avoiding obligatory fast without justifiable reason is blameworthy and sinful while omitting Sunnah fast attracts neither sins nor punishment from Allah.
- c. A Muslim must compensate for missed fardh fast in form of fidya or Qadha while there is no fidya or Qadha for missed Sunnah fast.
- d. Fasting in Ramadhan lapses for 29-30 consecutive days while it is recommended to fast a day and break the other in Sunnah fast.
- e. Observance of the obligatory fast is done during the month of Ramadhan while Sunnah fasts are done during the eleven months.
- f. Fardh fast begins and ends with the sighting of the moon while Sunnah fast is not days or months specific.
- g. End of obligatory fast is marked with the celebration of Eid-ul-fitr while Sunnah fast requires no specific festival.
- h. The prescription of fardh fast is expressly mentioned in the Quran while Sunnah fasts are modelled in the practice of the prophet [s.a.w].

b] Effects of swalat in a Muslim

- a. It makes a believer to constantly remember Allah given that one has to pray five times a day.
- b. If properly observed swalat safe guards a Muslim from committing sins and evil deeds.
- c. It makes a Muslim acquire a sense of punctuality and obedience in life.
- d. it distinguishes Muslim from a non-muslim
- e. It enables a Muslim to fulfill a fundamental pillar of Islam.
- f. It helps a Muslim to maintain a high level of personal hygiene and cleanliness.
- g. When observed in congregation prayers inculcate a sense of brotherhood social solidarity and belonging among Muslims.
- h. It purifies the heart, develops the mind and cultivates conscience.
- i. It demonstrates ones loyalty and steadfastness in Allah.
- j. Swalat enhances am Muslim's spiritual and physical wellbeing.

C.obligatory acts in the performance of wudhu.

- a. Washing the face.
- b. Washing the two hands to the elbows.
- c. Wiping the head with wet hands.
- d. Washing the two legs.

5. a] functions of a kadhi

- a. He listens to cases and dispute involving Muslim parties and determines them on the basis of Shariah provision e.g. marriage, divorce and child custody.

- b. He determines cases involving crimes [hudud], taazir and administers appropriate punishment.
- c. He determines cases involving inheritance i.e. rightful heirs and their shares.
- d. He acts as a guardian for women who have no walii in marriage.
- e. He presides over waqf properties and oversees their administration.
- f. He acts as the administrator or trustee of property especially if other relatives of the deceased are qualified.
- g. Works in liaison with other judicial courts, state and state departments.
- h. The kadhi is consulted by the government on Islamic legal issues.
- i. He is regarded as an authoritative figure by Muslims as they seek for his guidance on matters related to Islam.
- j. Under certain jurisdiction, the kadhi is empowered to issue marriage and divorce certificates.

b] Contributions of Imam Abu Hanifa to the development of fiqh

- a. He established a committee of scholars from among his best students charged with the task of compiling fiqh based questions and the answers he gave under different heading such as taharah, salat e.t.c.
- b. He codified fiqh into relevant chapters for easy reference.
- c. He devised series of principles from which to derive the rules of fiqh which came to be known as Usul-al-fiqh.
- d. He accepted the sources of law as being the Quran, Sunnah, ijma and Qiyas.
- e. He developed the principle of istihsan (provision made in public interest) as a subsidiary source of Sharia.
- f. He taught many students such as Imam Muhammad and abu Yusuf as-Shayban who commented upon and expounded further on the jurisprudence of their teacher.
- g. He founded the Hanafi School of law- the first of its kind in the muslim world.
- h. He tried to make fiqh as easy and applicable as possible on day today life.
- i. He divided his fiqh into two categories, namely those dealing with canonical laws that were fixed and those dealing with non-canonical laws i.e dealing with customary practices that could change with time and place.

c.acts forbidden for a pilgrim in the state of ihram

- a. Wearing sewn clothes for men.
- b. having sexual intercourse with spouse
- c. Applying perfume and cosmetics.
- d. Uprooting vegetation and cutting of trees.
- e. Getting married or accepting a marriage proposal.
- f. Hunting animals.
- g. Anointing the hair.
- h. Trimming or shaving the hair.
- i. Cutting the nails.
- j. Using vulgar language or even fighting.

6. Significance of the belief in Qadha and Qadar in the life of Muslim.

- a. Fosters in a Muslim contentment and satisfaction that it is Allah who created him and gave him what he has.
- b. Develops deep trust and devotion to Allah among Muslims.
- c. Creates a desire in a Muslim to keep away from worldly pleasures and to concentrate on pleasing Allah.
- d. A Muslim who believes in Qadar keeps away from envy and greed.
- e. Encourages Muslims to remain steadfast on the path of truth.
- f. Develops patience in Muslims and enables them endure suffering and hardships.
- g. Muslims strive to do good and avoid evil as each will be held accountable for their own actions.
- h. Belief in Qadar develops a Muslim's faith in the divine will and encourages them to seek Allah's guidance in all their endeavors.

b.characteristics of the ulul-azm prophets

- a. They all came from distinguished families mentioned in Quran.
- b. all of them are both Nabii [prophet] and Rasul[messenger]
- c. all of them received message for their respective communities in the form of divine scriptures or books with an exception of prophet Nuh who was described as a Rasul by prophet Muhammad[s.a.w]
- d. They possessed strong will and perseverance in the course of their mission.
- e. They were given some exceptional qualities or talents or superiority in some aspects by Allah [s.w].
- f. They all possessed divine law.
- g. Allah protected them from immoral acts, physical defects and committing of deliberate mistakes.
- h. Allah made them successful in their mission through miracles.

c.functions of an imam

- a. He is the leader of Muslims in congregational prayers.
- b. He supervises Islamic rites such as marriage.
- c. He conducts sermons especially during Friday prayers.
- d. Teaches Muslims especially children on the fundamentals of religion.
- e. Arbitrates and reconciles disputing Muslims.
- f. Acts as a role model for the youth and the society as whole.
- g. Authenticates and approves official documents as per the law e.g. birth certificates, passport application, bursary forms, bank account opening requests.
- h. Fills the vacuum in the absence of political leadership.
- i. Acts as a witness in transactions and business dealings.
- j. Conducts in funerals for deceased.
- k. Engages in daawa activities and also defends Islam and Muslims when need arises.