

**KCSE PAPER 1 2015 MARKING SCHEME****4.12 ISLAMIC RELIGIOUS EDUCATION (314)****4.12.1 Islamic Religious Education Paper 1 (314/1)****1. (a) Differences between Makkan and Madinan surah**

- (i) Makkan surah are generally short while Madinan surah are long
- (ii) Makkan surah mostly deal with themes such as tawhid (monotheism), condemnation of shirk (polytheism) and the day of judgement, while Madinan surah deal with legislation on social relations, inheritance, marriage and international relations
- (iii) Makkan surah mostly address humanity "Oh you mankind", while the Madinan surah address the believers - "O you who believe"
- (iv) Makkan surah mostly use poetic and rhythmic style while Madinan surah use prose form
- (v) Makkan surah are 86 in number, while Madinan surah are 28 few respectively
- (vi) The emphasis in Makkan surah is on building the iman (faith) of the people, while the emphasis in Madinan surah is on the implementation of faith by the believers.
- (vii) Believers and their qualities are mentioned in Makkan surahs, while the Munafiqun (hypocrites) are mentioned in Madinan surah.
- (viii) Makkan surah were revealed before the Hijrah of the prophet to Madina while Madinan surah refers to surahs revealed after Hijrah.

5 x 2 = 10 marks

**(b) Reasons why the prophet (p.b.u.h) emphasized on the recording of the Quran in his lifetime**

- (i) To preserve the Quran against loss
- (ii) To avoid interpolation of the Quranic message
- (iii) To confirm that the right text of the Quran is captured by the scribe he had dictated to the revealed passage
- (iv) To carry forward the Quranic message to the future generation
- (v) To facilitate easy dissemination of the Quranic message
- (vi) For easy reference and recitation of the Quran
- (vii) To ensure the standardization of the Quran
- (viii) To support the memorization of the Quran

6 x 1 = 6 marks

**(c) Attributes of Allah as mentioned in Ayatul Kursi**

- (i) The ever-living (al-hayyu)
- (ii) Ever-Alert
- (iii) Owner of the universe
- (iv) The Most High (al-aliyu)
- (v) The greatest (al-addhim)
- (vi) All knowing
- (vii) The protector

4 x 1 = 4 marks

2. (a) **Teachings on slander according to Surah An-Nur**

- (i) Slanderers who are unable to support their accusation, are to be flogged 80 lashes in public
- (ii) Slanderers are not accepted as witnesses in a court of law in their lifetime
- (iii) Sincere repentance may make the slanderer to be forgiven by Allah and thus be accepted as a witness
- (iv) The law of *lian* takes force in the event of a husband accusing his wife of adultery without witness
- (v) The law of *lian* safeguards the dignity of human beings against defamation
- (vi) Slanderers earn severe punishment from Allah in this world and the hereafter
- (vii) The slandered person is urged to be patient and take it positively, having trust in Allah
- (viii) Slanderers will be called upon by Allah to account for their actions
- (ix) Believers are encouraged to think positively about others
- (x) The surah discourages the spreading of slanderous rumours
- (xi) Muslims are urged to confront slanderers to stop their lies
- (xii) Creates peace, harmony, tranquility in the society

8 x 1 = 8 marks

(b) **Reasons why mankind needed the revelation of the Quran**

- (i) Previously revealed books had been corrupted/interpolated/fabricated
- (ii) Some of the revealed scriptures were completely lost
- (iii) Human intellect was not enough to guide mankind to the right path of Allah
- (iv) To address the prevailing moral, social, spiritual and economic degeneration
- (v) To confirm the authenticity of Prophet (p.b.u.h) and Islam/symbols of Islam
- (vi) In order to give new knowledge that matched the advancement and progress of human society
- (vii) To improve and better earlier revealed legislations, with a view of bringing ease to humanity
- (viii) To bring humanity under one universal code of guidance, given that the previous scriptures were for specific nations
- (ix) To serve as the final and complete guidance of Allah to humanity
- (x) To confirm Allah's messages previously sent to other prophets, as a way of showing the continuity of divine revelation
- (xi) To serve as a criterion between right and wrong
- (xii) The Quran serves as mercy to humanity
- (xiii) To serve as a reminder of people's responsibilities and duties to Allah and warn them against disobeying the commandments of Allah (Q 6:19)
- (xiv) To give knowledge of the hidden world eg. God, Angel, Day of judgement, paradise and hell.

7 x 1 = 7 marks



(c) **Teachings of surah Al-Fatihah**

- (i) Allah is the only one worthy of worship
- (ii) Muslims should seek guidance from Allah
- (iii) Allah is the owner of the Day of Judgement
- (iv) Allah is most gracious most merciful/compassionate/benevolent
- (v) Allah is able to guide Muslims on the straight path and protect them from evil
- (vi) All praises and glory are due to Allah
- (vii) The wrath of Allah is upon those who go astray
- (viii) Allah is the ruler of the universe

5 x 1 = 5 marks

3. (a) **Characteristics of the chain of narrators (Isnaad) of a Sahih hadith**

- (i) A hadith which is considered to be sahih (authentic) has a continuous chain of narrators. The chain of narrators is unbroken
- (ii) Each of the narrator in the isnaad must be of unquestionable character - trustworthy, truthful
- (iii) The narrators must possess precise and retentive memory
- (iv) The narrators must have been present when the reported saying or action took place
- (v) The narrators must have lived in the same era and geographical position with their teachers or transmitters
- (vi) The narrators must possess excellent linguistic ability to know how a different expression can alter the meaning of a given hadith /Arabic
- (vii) The narrators should be knowledgeable in Quran and hadith
- (viii) Must be Muslim (sane and mature)
- (ix) The biography of the narrator should be known (ilmul Rija)

7 x 1 = 7 marks

(b) **Significance of Hadith in the life of a Muslim**

- (i) It is the second source of Islamic law (shariah)
- (ii) It clarifies verses of the Quran that are precise or stated in general terms, for example on salat, zakat, hajj etc
- (iii) It shapes the life of a Muslim as he/she emulates the teachings of the hadith
- (iv) It sets the standard way of behaviour with regard to one's life and relationship with other creatures
- (v) It is a source of knowledge and inspiration for a Muslim
- (vi) Hadith serves as the personification of the practical life of the prophet (P.b.u.h) which makes it easier for a Muslim to practice; e.g. "pray as you saw me praying."
- (vii) It supplements the teachings of Quran in cases where the latter is silent on certain injunctions
- (viii) Hadith helps Kadhis in administering justice in Muslim courts
- (ix) Hadith simplifies understanding and application of Islamic teachings
- (x) One earns reward for application of Hadith.

7 x 1 = 7 marks

(c) **Ways through which Muslims can manage anger**

- (i) Seeking refuge from Allah; i.e. saying "Audhu billahi mina shaitani rajim"
- (ii) Taking ablution (wudhu)
- (iii) Changing one's status or position at the time of anger, e.g if standing, sit down
- (iv) Exercising self-control
- (v) Keeping silent
- (vi) Avoiding unnecessary arguments
- (vii) Avoiding provoking situation and aggressive people
- (viii) Remembering Allah through dhikr
- (ix) To forgive and ask for forgiveness

6 x 1 = 6 marks

4. (a) **Differences between sijdatul shukr and the sijda performed in swalat**

- (i) Sijdatul shukr has no defined dua, one can say any form of dua that expresses gratitude to Allah, in Sijdatul Swalat there is a well defined dua "*subhana rabial Allah wabihamdihi*" (praise be to the Lord, the most high)
- (ii) In the performance of Sijdatul Swalat, one is required to prostrate twice, while Sijdatul Shukr prostration can be done once.
- (iii) Sijdatul Shukr is performed anywhere where necessary while Sijdatul Swalat is exclusively performed during Swalat.
- (iv) Sijdatul Swalat is obligatory and an integral part of Swalat while Sijdatul Shukr is Sunnah/optional/voluntary
- (v) Sijdatul Swalat is performed at specific times of Swalat while Sijdatul Shukr is performed any time the need arises, has not specific time
- (vi) It is not compulsory to be in a state of ritual purity while performing sijdatul Shukr but Sijdatul Swalat must be performed while in a state of ritual purity
- (vii) Sijdatul Shukr carries less reward than Sijda performed in Swalat
- (viii) For Sijdatul Shukr may face any direction but for Sijdatul Swalat one must face Qibla.

4 x 2 = 8 marks

(b) **Ways in which the collection and distribution of Zakat in Kenya can be improved**

- (i) Establishment of agencies or organizations specifically charged with the responsibility of collecting and 'distributing zakat
- (ii) Employment of qualified and competent personnel to run zakat organizations
- (iii) Introduction of Islamic auditing in zakat collection and distribution so as to eliminate inefficiency, corruption and embezzlement
- (iv) Putting in place rules governing zakat collection and distribution
- (v) Exchanging experiences with similar bodies in the Muslim world with the view of adopting good zakat practices
- (vi) Identify priority areas in distribution of zakat, for example the recipients and the areas that are more entitled for zakat
- (vii) Carrying out periodic assessment in the Muslim community to identify those who should pay zakat and those deserving to receive zakat

- (viii) Investing zakat resources in Islamically accepted ventures with the profits distributed to deserving recipients.
- (ix) Creating awareness among the Muslims on the importance of Zakat e.g. through seminars, mass media, training, etc
- (x) Creating awareness among the Muslims on Zakat calculation.

6 x 1 = 6 marks

(c) **Importance of Saum in the life of a Muslim**

- (i) As an act of Ibadah, it earns a Muslim Allah's pleasure and reward
- (ii) It reminds Muslims of the suffering of the poor hence creating a sense of sympathy and compassion towards the poor
- (iii) Fasting has health benefits for instance, it helps purify the body from toxic substances; excess fat etc
- (iv) Fasting acts as a training to abstain from evils
- (v) It teaches Muslim self-control. For instance, a person who is insulted while fasting is asked not to retaliate
- (vi) As the fourth pillar of Islam, one fulfils the commandment of Allah, when he/she observes the fast
- (vii) It enhances the submission of a Muslim to the will of Allah
- (viii) It increases the level of taqwa (piety) in a believer (Q.2:183)

6 x 1 = 6 marks

5. (a) **Significance of Tawba**

- (i) Sincere tawba erases past sins; regardless of the magnitude of the sins
- (ii) It improves a Muslim relationship with Allah and fellow human beings
- (iii) It enhances reconciliation among conflicting parties
- (iv) Those who constantly repent are loved by Allah (Q.2:222)
- (v) It gives hope to the believer that the door of repentance is open till the approach of death
- (vi) Tawba deters people from committing sins, given that one of the conditions for a sincere tawba is making a firm resolve of avoiding the sin in future
- (vii) Tawba seeking individuals show a sense of humility and humbleness in accepting their mistakes
- (viii) It shows the authority, and greatness of Allah, as he is the only one who accepts tawba
- (ix) Tawba creates a sense of fear of Allah (Taqwa) by acknowledging presence of Allah hence repentance.

5 x 2 = 10 marks

(b) **Achievements of Imam Malik as a Muslim jurist**

- (i) He authored several books in the field of Islamic jurisprudence e.g. al-Muwatta
- (ii) He taught and produced prominent and competent Muslim jurists such as Iman al-shaffi
- (iii) He organized regular jurisprudence classes in the mosque of the Prophet (p.b.u.h) where various issues in law were discussed
- (iv) He issued well articulated *fatwa* (Islamic decrees) which are applicable up to today
- (v) He is one of the founders of the Maliki school of jurisprudence



- (vi) He gave prominence in his formulation of principles of jurisprudence (usul-al-fiqh) on Quran, Hadith and the practices of the people of Madina (amal ahl al-Madina)
- (vii) He motivated and inspired many young scholars to study Islamic jurisprudence.  
5 x 1 = 5 marks

(c) **Conditions which necessitate the performance of ghusl**

- (i) After a woman has given birth
- (ii) After sexual intercourse
- (iii) When one is sexually excited and discharged
- (iv) After having a wet dream
- (v) After menstruation

5 x 1 = 5 marks

6. (a) **Characteristics of angels of Allah (s.w.t)**

- (i) they are infallible/ma'asum
- (ii) they neither eat nor drink
- (iii) they are neither male nor female
- (iv) they are created out of light (nur)
- (v) can assume any form
- (vi) they are righteous and truthful
- (vii) their main objective is to praise Allah day and night
- (viii) they cannot do anything without God's command/obedient to Allah
- (ix) they have wings
- (x) they are assigned specific duties by Allah

8 x 1 = 8 marks

(b) **Duties of the prophets of Allah**

- (i) They receive and disseminate revelation (wahy) from Allah to mankind
- (ii) They acted as leaders or guides to their respective communities or *ummah* in material and spiritual needs
- (iii) They preached on the oneness of God (Tawhid)
- (iv) they were charged with the responsibility of guiding mankind to the right path
- (v) They served as role model to their *ummah*
- (vi) They gave glad tidings to the believers and warned of severe punishment for the evil doers
- (vii) To establish harmonious and good relationship among members of the society
- (viii) To teach people right belief and acceptable forms of worship
- (ix) To inculcate in people moral values and desirable habits
- (x) To restore social order and uplift the living conditions of their respective communities/justice

7 x 1 = 7 marks

(c) **Holy scriptures in the correct order in which they were revealed**

- (i) Scroll of Prophet Ibrahim (Suhf Ibrahim)
- (ii) Torah of Prophet Musa (Taurat)
- (iii) Zabur of Prophet Daud
- (iv) The Injil of Prophet Isa (Jesus)
- (v) The Quran of Prophet Muhammad (p.b.u.h)

5 x 1 = 5 marks