



314/1 MS  
ISLAMIC RELIGIOUS EDUCATION  
Paper 1  
MARKING SCHEME  
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**THE KENYA NATIONAL EXAMINATIONS COUNCIL**

**Kenya Certificate of Secondary Education**

**ISLAMIC RELIGIOUS EDUCATION**

**Paper 1**

**MARKING SCHEME  
(CONFIDENTIAL)**

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314/1 MS

**Turn over**

1. a) **Differences between Makkan and Madinan Surahs**

- open
- a) (i) Makkan Surahs are generally short while madinan surahs are long. *long verses* *Short verses*
  - b) (ii) Makkan Surahs mostly deal with themes such as tawhid, condemnation of shirk, Day of Judgement while Madinan surahs deal with legislation on social relations, inheritance, marriage and international relations.
  - c) (iii) Makkan Surahs mostly address humanity as "Oh you mankind" while Madinan Surahs address the believers as "Oh you who believe".
  - d) (iv) Makkan Surahs mostly use poetic and rhythmic style while Madinan Surahs mostly use *prose* poetic-style.
  - e) (v) Makkan Surahs are many, 86 in number, while Madinan Surahs are few, 28 in number.
  - f) (vi) The emphasis in Makkan Surahs is on building the Iman of the people while emphasis in Madinan Surahs is on implementation of faith by the believers.
  - g) (vii) Believers and their qualities are mentioned in Makkan Surahs while the munafiqun (hypocrites) are mentioned in Madinan Surahs.
  - h) (viii) Makkan Surahs were revealed before Hijrah of the Prophet (P.b.u.h.) to Madina while Madinan Surahs were revealed after Hijrah.

4 x 2 =  
(8 marks)

1. b) **Benefits of translating the Quran into other languages.**

- a) (i) People can read/study it and write commentaries on the Quran.



- b) (ii) Non Muslims can develop interest in it and can even convert to Islam after understanding its meaning. *1 point per giving*
- c) (iii) It has made it easy for people to study and compare Islam with other religions.
- d) (iv) It earns one abundant rewards in translating it.
- e) (v) It helps Muslims who do not understand Arabic to read and understand it hence becoming better practicing Muslims.
- f) (vi) It creates employment for translators, publishers and printers.
- g) (vii) It eases the work of teaching for those who do not understand Arabic language.
- h) (viii) Researchers can access it and support their work by referring to it. */sources of reference*
- i) (ix) It helps people understand the Quran in their own languages.
- j) (x) It acts as a source <sup>knowledge</sup> reference for researchers, students, teachers and preachers.
- k) *It enriches other languages*
- l) *Creates sense of belonging / inclusiveness / universality / unity*
- m) *Preserves the message / teachings of the Quran*
- 6 x 1 =  
(6 marks)

1.

	Surah	Where it was revealed
i.	Al-Fatiha (Q:1)	Makka
ii.	An-Nasr (Q:110)	Madina
iii.	An-Nur (Q:24)	Madina
iv.	Al-Hujurat (Q:49)	Madina
v.	Al-Fiil (Q:105)	Makka
vi.	Al-Asr (Q:103)	Makka

6 x 1 =  
(6 marks)

2.

(a) Circumstances which led to the revelation of Surah Hujurat

open

	<p>a) (i) After the conquest of Makka, many Arabs tribes (Bedouins) sent emissaries to the Prophet (P.b.u.h.) to make allegiance and accept Islam.</p> <p>b) (ii) These desert tribes (Bedouins) appeared unpolished in their manner of <del>dress and speech</del> <sup>address and speech</sup>. / <i>addresses</i></p> <p>c) (iii) They spoke loudly and in a manner which was disrespectful to the Prophet (P.b.u.h.). / <i>brutal</i></p> <p>d) (iv) Their approach to the Prophet (P.b.u.h.) displeased Allah (s.w.t.).</p> <p>e) (v) Surah Hujurat was revealed to reprimand them and to lay down a general code of behavior for Muslims and for all people.</p>	<p>4 x 2 (8 marks)</p>
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2. (b) Ways in which Angel Jibril assisted Prophet Muhammad (P.b.u.h) in his mission.

- a) (i) Angel Jibril brought the Quran from Lauhil Mahfudh to the Prophet (P.b.u.h.),
- b) (ii) He taught the Prophet how to recite the Quran.
- c) (iii) Advised him on the arrangement of the Surah.
- d) (iv) Comforted the Prophet during hardships.
- e) (v) Protected him from his enemies.
- f) (vi) Guided him on how to perform prayers.
- g) (vii) Brought the wahyi in portions as commanded by Allah so as to make it easy for the Prophet to understand.
- h) (viii) During the last days, he came to <sup>revisit</sup> ~~revise~~ <sup>re-read</sup> the Quran with the Prophet during the month of Ramadhan.
- i) (ix) Assisted the Prophet in the memorization of the Quran.
- j) He accompanied him during Isra-wal miraj
- k) He asked / answered questions on behalf of
- l) <sup>Sahabas on matters of religion</sup> He assisted the Prophet during the battles.

(5 x 1) =  
5 marks

2. (c) Features of Surahs revealed in Makka



- a) (i) The Surahs revealed in Makka invite people by addressing them "O people" as majority of them had not embraced Islam.
- b) (ii) They are mostly short and concise, this made it easy to understand the message of Islam.
- c) (iii) Centered on the fundamental doctrines of tawheed, day of judgement, reward and punishment.
- d) (iv) In the Surah's Allah uses harsh and strong language, to convey the message to the stubborn Quraish.
- e) (v) They denounce idol worship. / *condemned idol worshipping*
- f) (vi) Makkan Surahs are full of warnings.
- g) (vii) They discuss stories of previous prophets and their communities.
- h) (viii) In their chapters, Muslims are urged to be patient in the face of opposition against their faith.
- i) (ix) Promises rewards to those who accept the call to Islam.
- j) (x) Rhythmic <sup>phrase</sup> prose is as common feature in Makkan Surahs, this technique has a lasting impact on the targeted audience some of whom converted from hearing it e.g. Umar conversion after listening to Surah twaha. / *repetitive verses, poetic*
- k) *Contain verses containing the word "Kalla" - 'nay.'*

7 x 1 =

(7 marks)

3.

**(a) Ways through which hadith evolved**

- a) (i) Hadith evolved in situations where a question or problem was referred to the Prophet (P.b.u.h.) and there was no express guidance from the Quran. In such a case the Prophet would give an answer or a solution to the problem or even directives to certain matters and hence they became hadith.
- b) (ii) Hadith evolved as an interpretation of the Quran. Some aspects of Quranic messages were concise and brief and the

	<p>Prophet (P.b.u.h.) had to elaborate further on such matters e.g. performance of prayer, zakat.</p> <p>c) (iii) Hadith also evolved as a demand of circumstances. There were situations where Muslims did not know what to do and the Prophet provided the required guidance e.g. the decision to fight the enemies outside Madina in the battle of Badr.</p> <p>d) (iv) Through the Prophet's own initiative. Allah gave the Prophet (P.b.u.h.) authority to legislate on some matters of faith. Such laws given by the Prophet became the second primary source of law and were recorded as hadith. (Q. 53:3, 3:32, 59:7)</p> <p>e) inform of inspiration as was in the case of hadith Qudsi.</p>	<p>4 x 2 =</p> <p>(8 marks)</p>
<p>closed 3.</p>	<p><b>(b) Differences between Hadith Qudsi and Hadith Nabawi</b></p> <p>a) (i) The content of Hadith Qudsi is restricted to specific topics such as tawhid, Day of Judgement while the content of Hadith Nabawi is diverse covering all aspects of life.</p> <p>b) (ii) The chain of transmission in Hadith Qudsi ends with Allah while that of Hadith Nabawi ends with the Prophet (P.b.u.h.)</p> <p><del>c) (iii) Hadith Qudsi has the phrase "Allah says" while Hadith Nabawi has the phrase "The Prophet (S.A.W.) said."</del></p> <p>d) (iv) Hadith Qudsi are fewer in number while Hadith Nabawi are numerous.</p> <p>e) (v) The meaning of Hadith Qudsi originates from Allah but the Prophet uses his own words, while with Hadith Nabawi both the meaning and wording originate from the Prophet.</p> <p>f) (vi) Hadith Qudsi are in the form of qaul, while Hadith Nabawi can take the form of qaul, fiil and taqrir.</p>	<p>(3 x 2) =</p> <p>6 marks</p>
<p>open 3.</p>	<p><b>(c) Ways through which a Muslim can manage anger according to Hadith</b></p>	



	<p>           a) (i) By remembering Allah through dhikr. / offering 2 raka'ah prayer / increase in ibadah (fasting)            b) (ii) By taking ablution. / drinking water / taking a shower            c) (iii) By changing position e.g. when one is standing he should sit down.            d) (iv) By walking away from the situation evoking anger.            e) (v) By seeking refuge in Allah from evils of sheitwan by saying 'Audhu billah mina shaitwan rajim'. / reciting Quran            f) (vi) By observing humility. / apologising / forgiving            g) (vii) By keeping silence.            h) (viii) By avoiding unnecessary arguments.            i) (ix) By avoiding aggressive situations and people.         </p>	<p>6 x 1 =</p> <p>(6 marks)</p>
4. Closed	<p><b>(a) Conditions for payment of zakat</b></p> <p>           a) (i) One must be a Muslim.            b) (ii) One must be free and not a slave.            c) (iii) One must possess wealth or property which has attained minimum level upon which zakat is payable i.e. Nisab.            d) (iv) The wealth or property must have been in one's possession for a full lunar year. While in the case of agricultural products, / buried treasures the payment will be determined at the time of harvest. / when it is due.            e) (v) The items in one's possession must be among the zakatable items.            f) (vi) Zakat for a specific item should not be paid in a different form i.e. the zakat for goats should be paid in the form of goats and not money.            g) The wealth must be from a halal source.            h) Zakat should be given to the rightful recipient / not transferable from one locality to another unless the recipient are exhausted.            i) One must be sane &amp; mature.         </p>	<p>(5 marks)</p>
4. Open	<p><b>(b) Significance of Tawba in the life of a Muslim</b></p> <p>           a) (i) Sincere tawba erases past sins, regardless of the magnitude of the sins. / earns ones reward / Jannah / paradise         </p>	

	<p>b) (ii) It improves the relationship between a Muslim and Allah <del>and</del> also with fellow human beings.</p> <p>c) (iii) It enhances reconciliation among conflicting parties. <i>harmony / brotherhood (improves relationship between human beings)</i></p> <p>d) (iv) Those who constantly repent are loved by Allah Q (2:222)</p> <p>e) (v) It gives hope to the believer that the door of repentance is open till the approach of death.</p> <p>f) (vi) Tawba deters people from committing sins, given that one of the conditions for sincere tawba is making a firm resolve of avoiding the sin in future.</p> <p>g) (vii) Those who seek tawba show a sense of humility in accepting their mistakes.</p> <p>h) (viii) It shows the authority and greatness of Allah as He is the only one who accepts tawba.</p> <p>i) (ix) Tawba creates a sense of fear of Allah (Taqwa) by acknowledging limits imposed by Allah thus not transgressing them. <i>strengthens ones' belief / faith in Allah / brings him/her closer to Allah. / it earns one respect / dignity / held in high esteem</i></p>	<p>4 x 2 =</p> <p>(8 marks)</p>
<p>closed 4.</p>	<p>(c) Conditions to be fulfilled for one to be considered a Mujtahid</p> <p>a) (i) He must be a Muslim of sincere belief. <i>/ pious</i></p> <p>b) (ii) He must be mature <i>/ sane</i></p> <p>c) (iii) He must be <del>pious</del>, modest, upright and of unblemished character. <i>/ truthfulness, honesty</i></p> <p>d) (iv) He must have knowledge of the Islamic Shariah. <i>/ high</i></p> <p>e) (v) He must have the knowledge of Quran and its science.</p> <p>f) (vi) He must have the knowledge of the Sunnah of the Prophet (P.b.u.h.) and the science of Hadith.</p> <p>g) (vii) He should acquire sufficient knowledge of every aspect of the issues about which Ijtihad is required. <i>/ Contemporary issues</i></p>	



	<p>b) (viii) One must have the skills of Arabic language because all original sources of sharia are in Arabic.</p> <p>i) (ix) Should have knowledge of the pattern of behavior, customs and traditions of the local community.</p> <p>j) <i>one must be conversant with biography of Prophet (Pbuh)</i></p>	<p>7 x 1 = (7 marks)</p>
<p>5. <i>closed</i></p>	<p><b>(a) Achievements of Imam Ahmad bin Hanbal</b></p> <p>a) (i) He is the founder of the Hanbali School of Law which gained wide acceptance in the Muslim world.</p> <p>b) (ii) He was a famous jurist and was consulted on juridical matters, and was a leader known for independent opinions.</p> <p>c) (iii) He strictly followed the shariah in judging legal matters, he accepted/acknowledged the four sources of Shariah.</p> <p>d) (iv) Under his guidance, a committee of experts drafted a set of rules on legal <del>matters known as Usul al-Fiqh</del>.</p> <p>e) (v) He encouraged Muslims to acquire knowledge for the betterment and service of Islam and not for material gains.</p> <p>f) (vi) He reformed judicial institutions, he often criticized decisions by judges in courts by sending them private letters.</p> <p>g) (vii) He wrote several books on law e.g. <del>Al-fiqh al-akbar, al-alim wal-muta'alim, Radd a'la al-Qadiriya, Musnad.</del> <i>zandiga, Kitab al-Salah, Kitab al-Sunnah, al-Musnad</i></p> <p>h) <i>He educated many prominent scholars &amp; Imam Bukhari, Imam Muslim</i></p>	<p>6 x 1 = (6 marks)</p>
<p>5. <i>open</i></p>	<p><b>(b) Differences between zakat and tax</b></p> <p>a) (i) Zakat is a religious obligation and a pillar of Islam while tax is a requirement from the government and a secular duty.</p> <p>b) (ii) Zakat is compulsory only to those who are able and qualify to give but tax is compulsory on all citizens who are capable of earning a living.</p> <p>c) (iii) Zakat is given by the rich to the poor while tax is given by both rich and poor to the government.</p>	

	<p><i>worldwide (universal)</i></p> <p>d) (iv) There is a fixed rate for zakat which does not change, while the rate of tax keeps on fluctuating. / <i>depending on time</i></p> <p>e) (v) Zakat is paid on property which has been in one's possession for a period not less than one year while tax is paid on monthly income.</p> <p>f) <i>one cannot evade paying zakat as Allah is all-seeing while can illegal evade tax.</i></p>	<p>4 x 2 = (8 marks)</p>
<p>close 5.</p>	<p>(c) Crimes and their punishment according to Hudud laws</p> <p>a) (i) Theft – chopping off the hand (Q5:38).</p> <p>b) (ii) Zinaa (adultery – stoning to death (Q24:2))</p> <p>c) (iii) Murder/<del>abortion</del> – death.</p> <p>d) (iv) Drinking of alcohol – 80 lashes. / <i>40 lashes</i></p> <p>e) (v) Highway robbery – death. / <i>exile crucifixion chopping off the limbs</i></p> <p>f) (vi) Slander – 80 lashes.</p> <p>g) (vii) Apostacy (Riddah) – death.</p> <p>h) (viii) Zinaa – (fornication) – 100 lashes (Q24:2)</p>	<p>6 x 1 = (6 marks)</p>
<p>6.</p> <p>open</p>	<p>(a) Why the belief in Qadar is important to Muslims</p> <p>a) (i) A Muslim recognizes the powers and authority of Allah over His creatures.</p> <p>b) (ii) A Muslim accepts life situations whether good or bad as being part of the will of Allah. / <i>remove stress/anxiety &amp; resigns / submit to Allah</i></p> <p>c) (iii) Encourages Muslims to exercise <u>patience</u> when afflicted by calamities. / <i>sabr</i></p> <p>d) (iv) Muslims are contented with what they get in life as part of Allah's providence. / <i>Qadar</i></p> <p>e) (v) Believers in Qadar earn rewards from Allah.</p> <p>f) (vi) Muslims distinguish what is in human domain and what is in the realm of Allah e.g. human being plant crops, and whether the crops grow or not is in the hands of Allah.</p> <p>g) (vii) It helps believers to rely on Allah only. (fawakul)</p>	



	<p>h) (viii) Understanding the concept of Qadar frees believers from the danger of resigning to fate. / <i>shrik</i>)</p> <p>i) (ix) Qadar is a pillar of Iman without which one's belief is incomplete. / <i>strengthens ones' faith in Allah / taqwa (piety)</i></p> <p>j) <i>bring one close to Allah</i>  <del>it</del> brings about peace in the society as <i>one</i> avoid  vices eg <i>envy / jealousy</i>.</p>	<p>7 x 1 =</p> <p>(7 marks)</p>
<i>closed</i>	<p><b>(b) Characteristics of the revealed books</b></p> <p>a) (i) They were revealed to the Prophets of Allah.</p> <p>b) (ii) They all teach on the oneness of Allah. <i>Tauheed</i>)</p> <p>c) (iii) The teachings of all revealed books are simple and straight forward.</p> <p>d) (iv) They call people to the worship of one God and to stop worshipping of idols <i>(<del>tauheed</del>)</i> <i>shrik</i>. <i>Condemen</i></p> <p>e) (v) They teach about sanctity of human life/importance of human beings as the most important of Allah's creation. / <i>origin of man</i></p> <p>f) (vi) They talk about <del>the</del> <i>the</i> existence of Angels. <i>hidden world / unseen world</i></p> <p>g) (vii) They talk of the belief in the prophets of God.</p> <p>h) (viii) They <del>talk of the existence of</del> <i>describe</i> heaven and hell / punishment and reward.</p> <p>i) <i>They teach / guide on morals (code of conduct / lead man to the right path / remove from darkness to light.</i></p>	<p>8 x 1 =</p> <p>(8 marks)</p>

6.

**(c) Qualities of the Prophets of Allah**

- a) (i) They are appointed by Allah to teach His religion and laws to mankind.
- b) (ii) They were sent to various people or nations. To every nation Allah sent a prophet.
- c) (iii) They all had the same essential mission i.e. to proclaim the message of tawhid or worship of only one God.
- d) (iv) They received direct guidance from Allah in form of revelation.
- e) (v) They were sincere in fulfilling their mission.
- f) (vi) They never demanded for payment for fulfilling their duties or proclaiming the message of Allah.
- g) (vii) Allah endowed them with special gifts/miracles to facilitate their message.
- h) (viii) They were always victorious in proclaiming the message of Allah.
- i) (ix) They were knowledgeable on matters of faith and law.
- j) (x) They were models of exemplary character, behavior and morality. / *perseverance / honest*
- k) (xi) They were free from committing major/minor sins knowingly. (ma'sumin).

l) They are protected from injuries, shame and serious diseases.

5 x 1 =  
(5 marks)