

MARKING SCHEME PAPER ONE 314/1

a. Importance of the Preservation of the Quran

- i. The preserved Quran provides a uniform reading/recitation of the Quran for both Arab and non-Arab Speaking Muslims
- ii. It helps to perpetuate the message of Allah to the future generations
- iii. It provides indisputable source of law in Islamic Sharia
- iv. It can easily be referred to when the need arises/ It is an easy source of reference for research and scholarship
- v. Preservation helps in protecting the message from infiltrations
- vi. There is a reward for those who help in the preservation of the Quran as a well as those who recite it
- vii. It is a symbol /sign for Islam
- viii. Preserved Quran is a unifying factor for all Muslims in all places and in all generations
- ix. Encourages/motivates Muslims to learn Arabic so that they can read/recite the Quran in its authentic form.
- x. Encourages/motivates Muslims to study other Sciences related to the Quran/search for knowledge
- xi. It has helped in the preservation of Arabic.

Any 8x 1 = 8Mks

b. Benefits of Tarjamatul Quran

- i. It enables non-Muslims to read the message of Islam
- ii. Points out to non-Arabic speaking Muslims Allah's commands
- iii. It creates awareness among all people about the good qualities of Islam
- iv. It helps in the spread of Islam in East Africa
- v. The translation incorporates translation which helps in the correct pronunciation
- vi. The translated Quran can be used as a resource in schools, Colleges and Universities
- vii. Translation of the Quran has helped to enrich the other languages

Any 6 x 1 = 6Mks

c. Limitations of Translating the Quran

- i. Since the Quran was revealed in Arabic, a translation would not be the actual words of Allah
- ii. The uniqueness of the Quran would be lost in the translation
- iii. The authenticity of the Quran would be interred with translations would never express the true meaning of the Quran
- iv. Give room for the enemies of Islam to distort the message
- v. Some Arabic words and expressions will not get their equivalent in other languages
- vi. The translated Quran cannot be recited during the prayer
- vii. It creates laziness to learn the Quran in Arabic

Any 6x 1 = 6Mks

2. a. Social teachings of Suratul Hujuraat

- i. Communities should show respect to their leaders
- ii. Quarrels should be avoided
- iii. Mutual respect and confidence should be upheld
- iv. People should not ridicule, fault or use biting words against each other
- v. Spying on others is beneath a Muslim
- vi. A person's honor depends on a piety and not race, wealth or power
- vii. Islam condemns scandals and slandering of other people
- viii. Suspicions and curiosity about other people's affairs is prohibited
- ix. Islam is a privilege given to Muslims and they should not take it for granted but strive to live according to its teachings
- x. Muslims must live by the teachings of Allah in their manners and behavior.

Any 8x1=8Mks

b. Difference between mas'haf Abubakar and todays Mas'haf

- i. Abubakar mash'f was compiled from the materials that were used in recording of Quran i.e rough paper, skins while that of today is compiled from the original manuscript
- ii. mushaf Abubakar was hand written while they are printed these days
- iii. Mushaf Abubakar was compiled using the the seven different dialects that were used in revelation while today only one dialect is used thast of the qureish
- iv. Mushaf Abubakar did not have the tashkil while that of today has the tashkil (vowels)
- v. the mas'haf of Abubakar did not have the I'ijam (diacritical marks) while that of the present day has the dots to differentiate the letters
- vi There was no separation of surahs from one to the other however todays mashaf has clear distinction of surahs

Any 6x 1 = 6Mks

c. Factors that enabled the standardization of the Quran

- i. The original manuscript was in the custody of Hafsa
- ii. There were some of the scribes of the prophet
- iii. Zaid bin thabit was still alive
- iv. The members appointed by Zaid to put the quran in the standard were from the Qureish tribe
- v. the Quran was always read in prayers and occasionally
- vi. The swahabas were dedicated to see to the success of the process
- viii. The measures put by the committee of zaid deterred people from bringing false verses

Any 6x1=6Mks

a. Measures used by the muslims to spread sunnah

- i. *The apply the teachings of the sunnah*
- ii. *The spread the message of the prophet through daawah*
- iii. *They have opened madrassa/schools/duksi were hadith is taught*
- iv. *They use hadith when applying shariah*
- v. *They advocate for the use of hadith in their day to day life*
- vi. *Hadith is taught in homes and is applied*
- vii. *They have published hadith in books and magazines*
- viii. *The use hadith in comparative religions and debates*
- ix. *Admonish /caution using hadith*
- x. *The advocate for the use of sahih hadith Identification,*

Any 8 x 1 = 8Mks

b. Significance of Hadith in the life of a Muslim

- i. Hadith explains the Quran
- ii. It is a source of Sharia only next to the Quran
- iii. Helps a Muslim to know the proper way to behave
- iv. Helps a Muslim to be closer to Allah by carrying out his commands
- v. Guides Muslims in their relationship with other Muslims, non-Muslims and the rest of Allah's creation.
- vi. Guides a Muslim's performance of Sunnah acts
- vii. It is a source of knowledge for Muslims/Academic excellence
- viii. Helps Muslims in their knowledge of the details of prophet Muhammad's (p.b.u.h) life
- ix. It defines the position held by the prophet (p.b.u.h) in Islam
- x. Helps Muslims understand the opinion held by the Prophet and his stand on various issues
- xi. The promise of reward to study and implementing Hadith. **Any 6x1 = 6Mks**

c. Nature of Hadith in the second period

4. a. The significance of Tawheed

- i. It is essential-mandatory for a Muslim
- ii. It is the basis on which mankind can unite
- iii. Unity for the creator leads to the unity and brotherhood of man
- iv. It liberates man from the worship of fake gods
- v. It establishes direct link between Allah and man
- vi. Helps one to live in accordance with the limits set by Allah
- vii. Helps one gain respect and trust as one solely depends on Allah

- viii. Helps increase the believer's Taqwa (piety)
- ix. Enhances the acceptance of Allah's commands without Questions
- x. Enhances bravely and removes cowardice in Muslims
- xi. It leads to contentment
- xii. One enters paradise

Any 6 x 1 = 6Mks

b. Impact of shirk in the community

- i. It creates fear
- ii. Retards development
- iii. Creates suspicion in the community
- iv. Causes disunity
- v. Leads to harm/injury/death
- vi. Stigmatization and discrimination
- vii. Creates a society that is narrow minded
- viii. Leads to wrath from Allah (s.w)
- ix. Creation of pseudo gods and hero worship hence negligence of obligations

Any 8x1 = 8Mks

c. Roles of prophets of Allah

- i. To deliver the message of Allah (s.w)
- ii. To teach tawheed
- iii. To warn against shirk and evil
- iv. To act as role models by exemplary behavior
- v. To bring glad tidings by promising rewards to the righteous
- vi. Some were given scriptures hence brought laws of Allah(s.w)

Any 6 x 1 = 6Mks

5.a) Qualities of a kadhi

- I. He should be a practicing Muslim with sound belief.
- II. He should be conversant with Islamic Laws and how to apply them.
- III. He should have a mastery of Arabic language to understand the sources of sharia accordingly.
- IV. He should be a pious and a person of dignity to follow the commands of Allah.
- V. He should be honest and never have been convicted of any criminal offence.
- VI. He should be mentally mature person of sound mind to distinguish between good and bad.
- VII. He should be morally upright person of a high standard of integrity and be free from any form of corruption.
- VIII. He should be a free citizen of the state to exercise and implement the judgement

freely and effectively.

- IX. He should be free from any physical impairment that may hinder his judgement or ability to interpret the evidence.

Any 8x1=8 Mks

b. Conditions for use of Ijma as a source of Shariah

- i. There should be no similar injunction and ruling from the Quran
- ii. The hadith should not have a ruling of the same
- iii. The issue should be discussed in the light of Quran and sunnah
- iv. The scholars must be persons of the highest qualifications in Islamic knowledge
- v. The views by the scholars must be respected
- vi. The scholars must not be biased
- vii. The issue should be of immediate concern to the ummah
- viii. Once the matters has been discussed its ruling s become binding **Any 6x1=6Mks**

c. Factors that would hinder application of shariah

- i. Majority of Kenyans are non-Muslims and vie Sharia as a threat/regard it with suspicion
- ii. Lack of enough learned personnel in Islamic Law to implement and execute it
- iii. Some Muslims tend to comprise on matters related to Sharia and might not support it in order to conform to the establishment
- iv. Kadhi's courts in the country are too few to deal with issues of the law.
- v. Sharia would have to be included in the constitution and this would be opposed by the rest of Kenyans
- vi. Some Muslims prefer secular law as it can be manipulated
- vii. The powers of the Office of the Chief Kadhi are limited to deal with the personal/family maters and does not extend to criminal and civil matters
- viii. The laws are made in parliament and the Muslims are few
- ix. It is expensive to transform the law, i.e. judges and setting up structure
- x. It would be viewed as a threat to national unity
- xi. Opposition from the external forces i.e. human rights
- xii. It is said that it does not conform to the establishment. **Any 6 x 1 = 6Mks**

6.a Distinction Between Sin and Crime

- i. Sin is rejecting/breaking the Laws of Allah but crime is breaking the law of the land/nation/state/community
- ii. Sin in the eyes of Allah can be forgiven but the state authority may not pardon crime.
- iii. Sin is punished by Allah or others as directed by Allah but crime is punished according to law of the state
- iv. Sin is judged by Allah but crime is judged by the court of law
- v. Sin cannot be hidden from Allah but crime can be concealed from the state
- vi. Sinners will definitely be punished in the hereafter but criminals get their punishment in the world.
- vii. Parts of the body testify against sin but this does not happen in crime
- viii. Most crimes are sinful acts but they are not punishable by the state as stipulated in the Sharia
- ix. Sins are universal but crimes are individual /dependant on the culture
- x. Judgment of crimes can be compromised but in sin it can not
- xi. Punishment in crime does not apply to all but punishment in sin apply to all

Any 8 x 1= 8Mks

b. Correct order of obligatory acts of Haj

- i. ihram
- ii. standing at arafah
- iii. spend night at muzdalifa
- iv. spending nights of tashriq at mina
 - x. Stonning the jamarat
 - xi. Cutting hair or shaving the head
 - xii. Farewell tawaf

7Mks

c. Guidelines of performance of ibadat

- i. Oneness of the Worship of Allah. To believe that none has the right to be worshipped but Allah
- ii. Not associating partners with Allah
- iii. Must have intention (Niyyat)
- iv. Worship in sincerity/not worshipping to be noticed
- v. Must have faith
- vi. Must have humility/not showing off in worship
- vii. Must be clean/pure physically and spiritually
- viii. Should be consistent

Any 6x1= 6Mks

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