SULIMO JOINT MOCK EXAMINATION

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Kenya Certificate of Secondary Education

PAPER I

MARKING SCHEME IRE 314/1 MOCK EXAMINATION 2025

| 1. a). | Discuss the need for the revelation of the Qur'an. | (7 marks) |
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| 1. a). | Discuss the need for the reveration of the Qur an. | (/ marks) |
| | i. To unite all mankind under one religion, Islam, since there were different religious groups existing at that time | |
| | at that time. ii. The earlier scriptures were corrupted by man to suit their needs, thus losing their authenticity. Hence, the revelation of the Qur'an was to correct the distorted message. iii. Some of the previously revealed scriptures no longer existed; they were completely lost. Therefore, the Qur'an was revealed to refresh the knowledge needed by mankind. iv. The Qur'an was meant to provide a universal message, unlike other scriptures which were sent to particular nations and groups for specific times. v. To confirm Allah's promise in the earlier scriptures regarding the coming of the Qur'an and Prophet Muhammad (P.B.U.H). vi. People had gone astray; hence, the Qur'an was revealed to guide mankind to the right path. vii. To narrate and summarize stories and events of earlier generations to offer teachings, lessons, warnings, and guidance for shaping the community. viii. To guide and promote belief in One God, reaffirming the concept of <i>Tawheed</i> and rejecting false gods. ix. To serve as the final and complete guidance from Allah to humanity as a reference for daily life. x. To remind all people and jinn about the Day of Judgment, death, and accountability, encouraging | |
| | righteousness. xi. To warn mankind of the punishment for sins by teaching them the commands of Allah (SWT). xii. To give mankind the intended Islamic code of life and to worship Allah as prescribed in Quran. | (1 x 7=7) |
| 1. b). | Imam Sayyid Qutb wanted to translate the Holy Qur'an. What possible challenges might he | (7 marks) |
| | have encountered while translating it into English? i. Interference with the originality of the Qur'an, as translation only aims to express the original meaning rather than preserve the exact words. ii. Some meanings cannot be adequately expressed in English due to its different linguistic orientation, which affects the choice of vocabulary and interpretation. iii. Verses that begin with Arabic alphabets/ disjointed letters (like Alif Laam Meem) cannot be translated into English, as their meanings are not found in the English language. iv. His translation may have been subjective, influenced by his own preferences and interests, rendering the work substandard and unreliable. v. He might have used methods different from those of other translators, raising questions about authenticity, trust, and acceptability. vi. His translation would remove the originality of the Qur'an as the actual speech of Allah, which is in Arabic. vii. The unique style and eloquence of the Qur'an would be lost due to his translation. viii. His translation might open doors for non-Muslims to translate the Qur'an, potentially leading to distortion or misinterpretation. ix. His translated Qur'an cannot be recited in Swalah (prayer). x. His translation might lead to laziness among some Muslims in reading or learning the Qur'an in Arabic. | (1 x 7=7) |
| 1. c). | State the teachings of the last three verses of Surah Al-Baqarah (Q2:284-286). | (6 marks) |
| | i. Everything in the heavens and the earth belongs to Allah (SWT). ii. Humankind will be held accountable for all their actions, whether hidden or open. iii. Allah (SWT) has the authority to forgive or punish justly and fairly. iv. Allah (SWT) is All-Powerful and fully in control of everything. v. All people will ultimately return to their Creator for final judgment. vi. Believers should accept the revelations sent by Allah (SWT) to His Messenger without any doubter | co.ke/notes |



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| | vii. Believers must have firm faith in all the pillars of <i>Iman</i> (faith). viii. No Messenger of Allah should be discriminated against or treated unequally. ix. Muslims should listen, obey, and implement the commands of Allah (SWT) sincerely. x. Allah (SWT) is the sole divine source of mercy and compassion for all of creation. xi. Allah (SWT) does not burden any soul beyond its capacity. xii. Muslims should constantly seek Allah's forgiveness when they commit any wrong. xiii. Muslims should pray for protection from the punishments that afflicted earlier sinful nations. xiv. Muslims should seek Allah's support and assistance at all times and in all situations. xv. Muslims should pray for Allah's protection against disbelief and the influence of disbelievers. | (1 x 6=6) |
| 2. a). | Highlight the forms of preservation of the Holy Qur'an during Swahabas' time. | (6 marks) |
| | i. Swahabas implemented the teachings and Shariah of the Quran in their governance and daily lives. ii. Many Swahabas memorized the entire Qur'an, serving as living copies of the revelation. iii. Individual Swahabas wrote down portions of the Qur'an for personal use and reference. iv. The Qur'an was frequently recited by the Swahabas during their free time and in daily prayers. v. During the caliphate of Abu Bakr (R.A), the Qur'an was compiled into a single book due to the deaths of many memorizers in battle of Yamama. vi. Caliph Umar (R.A) sent scholars to various parts of the Islamic state to teach the Qur'an to the Tabiun (the generation after the Swahabas). vii. During the caliphate of Uthman ibn Affan (R.A), the Qur'an was standardized to harmonize its recitation and prevent differences in dialect and reading styles. | (1 x 6=6) |
| 2. b). | Identify the qualities that <i>Muhadithun</i> should fulfill. | (8 marks) |
| | i. They should be practicing Muslims to avoid bias when narrating Hadith. ii. They should be of sound mind and capable of distinguishing between right and wrong. iii. They should possess exemplary character and uphold high moral standards to serve as role models. iv. They should be trustworthy, reliable, and have a good record of leadership to eliminate any possibility of forging Hadith. v. They should be pious and righteous in order to maintain the integrity of Hadith. vi. They must have a strong mastery of the Qur'an and its related sciences to understand the context of Hadith properly. vii. They should have expertise in Hadith and its sciences to correctly interpret, analyze, and classify Hadith. viii. They must have a deep understanding of the Arabic language to accurately comprehend and convey the Hadith. ix. They should possess a good and retentive memory to ensure accurate recall of the Hadith. | (1 x 8=8) |
| 2. c). | Explain ways in which Muslims can apply the teachings of Surah Hujurat in day to day life. | (6 marks) |
| | i. Believers should prioritize the laws of Allah and His Prophet (P.B.U.H) in all matters of religion. ii. Believers should speak respectfully and lower their voices in the presence of their leaders. iii. Muslims should respect the privacy of leaders and seek appointments before visiting them. iv. Believers should avoid calling others by shouting their names from outside their homes. v. Believers should verify information received from unreliable sources to avoid acting on falsehood. vi. Believers may advise on societal matters but should not force others to accept their opinions. vii. Muslims should be obedient, righteous, and refrain from disobedience, corruption, and rebellion. viii. Believers should reconcile fairly between two conflicting groups of fellow believers. ix. All believers are brothers in faith and should work to establish peace among themselves. x. Muslims should avoid mocking/ridiculing others, as the mocked may be better in the sight of Allah. xi. Believers should avoid defaming one another or using offensive nicknames. xii. Believers should avoid suspicion, as it may lead to mistrust and division. xiii. Believers should refrain from spying on others' private affairs. xiv. Believers should avoid backbiting, which is likened to eating the flesh of a dead brother. | |

| | xv. Muslims should be pious and uphold the brotherhood of all humans, regardless of gender, race, or | |
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| | tribe. | |
| | xvi. Muslims should firmly believe in <i>Tawheed</i> and strive to please Allah with their wealth and lives. | (1 x 6=6) |
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| 3. a). | 3. a) With relevant examples, explain the four modes of Wahyi (revelation). | (8 marks) |
| | i. Wahyi as spoken words from behind a veil: The Prophet (P.B.U.H) could hear Allah's words without seeing Him. Example: On the night of <i>Israa wal-Mi'raaj</i>, the Prophet spoke to Allah behind a veil of cloud. Also, Allah spoke to Prophet Musa (A.S) from behind a burning bush. ii. Wahyi through inspiration: This refers to inner guidance and mental direction from Allah. Example: Allah (SWT) inspired Prophet 'Isa (A.S) to speak in infancy to defend his mother's chastity. iii. Wahyi through a messenger (Angel Jibril): Angel Jibril (A.S) brought exact revelations from Allah to the prophets. Example: Angel Jibril conveyed the Qur'an to Prophet Muhammad (P.B.U.H). iv. Wahyi through true dreams and visions: Dreams are one form of divine communication. Example: Prophet Yusuf (A.S) dreamt about his future status; Prophet Ibrahim (A.S) saw in a dream that he | |
| | was to sacrifice his son Ismail. | $(2 \times 4=8)$ |
| 3. b). | 3. b) Outline seven methods used by Imam Bukhari in the compilation of Sahih Bukhari. | (7 marks) |
| 3. 0). | i. He memorized over 600,000 Hadiths but selected only 7,275 for inclusion. ii. He aimed to compile the most authentic book after the Qur'an. iii. Before recording any Hadith, he would perform two rakaat prayers seeking Allah's guidance. iv. He thoroughly investigated the reliability and honesty of narrators. v. He only accepted Hadiths with authentic chains (<i>Sanad</i>) and sound texts (<i>Matn</i>). vi. He verified whether narrators had actually met and learned from each other. vii. He accepted Hadiths only from narrators known for upright morals and excellent memory. viii. He used multiple chains of narration for some Hadiths to show variations and authenticity. ix. He traveled extensively to collect Hadiths from various scholars. x. He repeated some Hadiths in different chapters to emphasize their relevance. xi. He organized the <i>Sahih Al-Bukhari</i> (book) into 97 chapters across 9 volumes for easy reference. | (1 x 7=7) |
| 3. c). | The prophet (P.B.U.H) said: "Envy consumes good deeds just as fire consumes wood." (Abu-Dawood). In reference to the hadith state the Islamic teachings on envy and jealousy? | (5 marks) |
| | i. Islam forbids envy and jealousy; therefore, Muslims must avoid them. ii. Muslims are encouraged to be grateful for the blessings that Allah (SWT) has given them. iii. Allah (SWT) punishes those who exercise envy and jealousy. iv. A righteous Muslim should shun envy and always wish for others what they wish for themselves. v. Muslims are encouraged to love one another and avoid feelings of jealousy and hatred. vi. When fellow Muslims prosper, we should support them and make <i>dua</i> for their continued success. vii. Envy and jealousy destroy righteous deeds, just as fire burns dry wood. viii. Muslims should avoid unnecessary competition over Allah's favours and bounties. ix. Jealousy and envy harm both the spiritual and physical well-being of a person. x. Both are forms of ingratitude and rebellion against Allah's will, and they lead one to sin. xi. Envy and jealousy vices deprive one of Allah's mercy and grace. | (1 x 5=5) |
| 4. a). | Explain the social relevance of performance of Hajj in the lives Muslims. | (7 marks) |
| | i. It instills a spirit of sharing among pilgrims, especially when they distribute the meat of the | |
| | sacrificed animals for the sake of Allah (SWT). ii. It promotes unity among Muslims from different parts of the world who meet and interact during Hajj. | |
| | iii. It enhances peace in society, as those in the state of Ihram are forbidden from violence, including | |



| | killing animals or uprooting vegetation. iv. It strengthens the bond of brotherhood among Muslims, as all perform the rites of Hajj with the common goal of pleasing Allah (SWT). v. It fosters friendship among pilgrims as they share experiences and spend time together throughout the pilgrimage. vi. It promotes equality among Muslims, as all—regardless of race, nationality, or status—perform the same rituals, such as standing at Arafat. vii. It reinforces a sense of identity and belonging in the Muslim Ummah, as Hajj is performed at a fixed time and place each year. viii. It eliminates social prejudices, as Hajj is obligatory for all able Muslims regardless of their social or economic class. | (1 v 7-7) |
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| | | (1 x 7=7) |
| 4. b). | 4. b). State the differences between zakat and tax. | (7 marks) |
| | i. Zakat is the third pillar of Islam, while tax is a legal obligation imposed by the government or state policies. ii. Zakat is paid only by Muslims, whereas tax is paid by all citizens regardless of their religion. iii. Zakat is a divine command from Allah (SWT), while tax is authorized by the state, king, or ruling authority. iv. Zakat is paid annually, while tax may be collected monthly, weekly, daily, or even hourly depending on the system. v. The rate of Zakat is fixed until the Day of Judgment, while the rate of tax varies based on income level and government policy. vi. Zakat is distributed strictly to eight prescribed categories of recipients, while tax is paid to the state for public expenditure. vii. Zakat must be paid from lawfully acquired wealth, while tax may be imposed regardless of how the wealth was acquired. viii. Zakat is taken from the rich and given to the poor and needy, while tax is imposed on everyone—rich, poor, or middle-class. ix. Zakat is payable on one's savings and specific types of wealth, while tax is typically calculated from gross salary or net income. x. Zakat is an act of worship and earns reward from Allah, bringing spiritual satisfaction and cannot be evaded, while tax is a civic duty enforced by law, and evasion results in penalties. | (1 x 7=7) |
| 4. c). | Outline the role played by the Prophets of Allah (SWT) in facilitating divine guidance. | (6 marks) |
| | i. They received guidance from Allah (SWT) either directly or through Angel Jibril and conveyed it to the people. ii. They taught and preached the revealed messages effectively to guide mankind. iii. They established places of worship and promoted acts of devotion. iv. They provided guidance and counseling on matters of faith and conduct. v. They explained and reminded people of Allah's commands and laws. vi. They taught the oneness of Allah (Tawheed) and the correct belief system. vii. They guided people to the right path by encouraging good and forbidding evil. viii. They trained companions (Sahaba) who later became teachers and spread the message. ix. They condemned societal evils and called people back to righteousness. x. They implemented Allah's laws on earth to demonstrate divine justice and human responsibility. xi. They lived exemplary lives with noble character and morals to serve as role models for mankind. | (1 x 6=6) |
| 5. a) | Outline similar contributions of Imam Malik and Imam Shafii to Islamic Shariah. | (8 marks) |
| , | i. Both founded schools of thought (<i>Madhhabs</i>) that continue to exist up to the present day. ii. Both wrote books that enlightened people on Islamic rulings (<i>Fiqh</i>). iii. Both lectured and taught students who later became prominent scholars and further developed <i>Shariah</i>. iv. Both introduced principles such as <i>Istislah</i> (public interest) and <i>Istishab</i> (presumption of continuity) to support the main sources of <i>Shariah</i> other FREE revision materials from https://teacher. | |



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| | v. Both issued well-reasoned <i>fatwas</i> (Islamic legal opinions) that remain relevant today. vi. Both accepted the Qur'an, Hadith, <i>Ijmaa</i> (consensus), and <i>Qiyas</i> (analogy) as legitimate sources of | |
| | Shariah. | (2 x 4=8) |
| 5. b) | The office of the Kadhi is recognized in Kenya's Constitution as part of the Islamic legal system. State six duties performed by the Kadhi in Kenya. | (6 marks) |
| | i. Signing and approving affidavits and other legal documents to help Muslims access government services such as scholarships. | |
| | ii. Presiding over cases and disputes involving Muslims and resolving them based on <i>Shariah</i> provisions. | |
| | iii. Declaring Muslim public holidays such as Eid-ul-Fitri and Eid-ul-Adha. | |
| | iv. Conducting Islamic marriages and issuing marriage and divorce certificates.v. Representing Muslims during public functions and international events such as national holidays | |
| | and government meetings. vi. Leading Muslims during Islamic functions and ceremonies such as <i>Eid</i> prayers. | |
| | vii. Participating in the appointment of guardians for minors or mentally challenged Muslims. viii. Presiding over <i>waqf</i> properties and overseeing their administration on behalf of the Muslim | |
| | community. | |
| | ix. Working in liaison with other judicial courts and state departments. | |
| | x. Acting as an administrator or trustee of property when relatives of the deceased are disqualified. xi. Serving as an intermediary between Muslims and the government in matters related to Islamic law. | |
| | xii. Deciding cases involving crimes under the Islamic penal code and administering the appropriate punishments. | |
| | xiii. Acting as a guardian (walii) for women who have none in matters of marriage. | (1 x 6=6) |
| | xiv. Issuing formal pronouncements on rulings made in the Kadhi's courts. | (1 x 0-0) |
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| 5. c) | List down the acts that may call for the nullification of one's prayer. | (6 marks) |
| | i. Any act that invalidates wudhu also nullifies Swalat. | |
| | ii. Failing to observe any of the conditions of prayer, such as deliberately uncovering the 'awrah. | |
| | iii. Deliberately speaking about worldly matters during prayer, unless done by mistake or due to ignorance of the ruling. | |
| | iv. Crying or laughing out loud. (Note: merely smiling does not invalidate the prayer.)v. Deliberately eating or drinking during prayer. | |
| | vi. Making unnecessary, excessive, and continuous movements without a valid reason. | |
| | vii. Deliberately performing an extra pillar of prayer, such as adding another bowing (<i>Rukuu</i>). | |
| | viii. Deliberately performing the pillars of prayer out of their correct sequence. | |
| | ix. Intentionally ending the prayer by saying <i>salaam</i> before completing it. | |
| | x. Deliberately altering the meaning of the Qur'anic recitation. | (1 x 6=6) |
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| 6. a) | Zawadi has recently reverted to Islam. Explain to her why the belief in <i>Qadhaa</i> and <i>Qadar</i> is essential in the Islamic faith. | (7 marks) |
| | i. A Muslim recognizes the powers and authority of Allah over His creatures. ii. Muslims accept life situations whether good or had as being part of the will of Allah thus | |
| | ii. Muslims accept life situations whether good or bad as being part of the will of Allah thus removing stress and anxiety. | |
| | iii. It encourages Muslims to exercise patience and endurance when afflicted by calamities. | |
| | iv. It strengthens a Muslim's belief in Allah (SWT) as the sole Creator and controller of the universe. | |
| | v. It promotes contentment in a Muslim as they are satisfied with what they get in life as part of Allah's provision. | |
| | vi. It guides Muslims towards <i>Tawakul</i> making us not to hope for any benefit from anyone else besides Allah. | |
| | vii. It encourages monotheism and hence freeing Muslims from the danger of shirk. Download this and other FREE revision materials from https://teacher | .co.ke/notes |



| | viii. Believing in Qadar of Allah earn rewards from Allah as it His command. | |
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| | ix. It enlightens Muslims about the divine secrets that are known only by Al-Knowing Allah (SWT). | |
| | x. It generates in a Muslim moral and spiritual strength in situations of despair and hopelessness. | |
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| | xii. It makes Muslims to avoid overindulgence in worldly success at the expense of Allah (SWT's) | |
| | purpose for their creation. | |
| | xiii. It makes Muslims to have <i>taqwa</i> (fear of Allah) and be steadfast in the religion. | |
| | xiv. It strengthens the Muslim's belief in the other pillars of Iman. | |
| | xv. It brings peace and harmony in the society as it shields man against envy, jealousy and hatred. | (1 x 7=7) |
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| 6. b) | State the functions of the various Angels of Allah (SWT). | (7 marks) |
| | i. Jibril (Gabriel/Ruh) (A.S) is in charge of deliverance of revelation (<i>wahyi</i>) to the chosen person. | |
| | ii. Mikail (A.S) is in charge of weather (rain) and growth as well as fertility of plants. | |
| | iii. Israfiil (A.S) is in charge of blowing the trumpet to call everyone to account for his deeds. | |
| | iv. Malakul-Maut/Izrael (A.S) is in charge of removing souls at the time of death. | |
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| | vi. Raqueb is in charge of recording of good deeds of human being. vii. Malik (A.S) is in charge of the gates of Hellfire. | |
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| | viii. Ridhwan (A.S) is in charge of the gates of paradise. | |
| | ix. Munkar and Nakeer (A.S) is in charge of Questioning the Dead in the grave and severe | (1 x 7=7) |
| | punishment to the dead people who had committed sin. | |
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| 6. c) | Identify six major offenses and their punishments under Hudud. | (6 marks) |
| | i. Zinaa (Adultery and fornication): The punishment for adultery is stoning the offender to death and | |
| | for the fornicators is to be flogged a hundred lashes. | |
| | ii. Al-Sariga (Theft): The punishment for theft is chopping off the thief's hand. | |
| | iii. Qadhf (False accusation): Punishment for slander is to flog the offender eighty lashes in public | |
| | mercilessly and rejecting his or her testimony thereafter. | |
| | iv. <i>Al-Hirabah</i> (robbery with violence): The prescribed penalties are death, crucifixion, exile and | |
| | amputation of limbs on opposite sides depending on the intensity of the crime. | |
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| | v. <i>Al-Riddah</i> (Apostasy): the punishment of apostasy is death (killed). | |
| | vi. <i>Al-Khamr</i> (Drinking alcohol): The punishment of consumption alcohol is to give forty stripes to | (1 x 6=6) |
| | an offender. | |
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