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 8 x 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 6 x 1 = 6Mks**
2. **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 6x 1 = 6Mks

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 that of the Qurish
   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 8x1=8Mks

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 Qurish 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 honesty 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 matters 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 cannot.

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

(end)