

THE UNITED REPUBLIC OF TANZANIA  
NATIONAL EXAMINATIONS COUNCIL  
ADVANCED CERTIFICATE OF SECONDARY EDUCATION  
EXAMINATION

151/1

ISLAMIC KNOWLEDGE 1

(For Both School and Private Candidates)

Time: 3 Hours

**SOLUTONS**

Year: 2000

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**Instructions**

1. This paper consists of eight (8) questions.
2. Answer five (5) questions choosing two (2) questions from section A and three (3) questions from section B.
3. Each question carries twenty (20) marks.
4. Cellular phones are not allowed in the examination room.
5. Write your Examination Number on every page of your answer booklet(s).



Bismillah-ir-Rahman-ir-Rahim

THE STUDY OF QUR'AN AND TRANSLATION

1. (a) Critically examine the claim that human reason alone is sufficient to design a complete and just way of life.

The Qur'an acknowledges human reason as a valuable gift from Allah but firmly rejects the idea that reason alone is sufficient to design a complete and just way of life. Human reason is limited by personal interests, emotions, cultural bias, and historical context. The Qur'an highlights this limitation by stating, "But man was created weak" (4:28), indicating that human judgment is prone to error and inconsistency. Systems designed purely by human intellect often change with time, power, and desire, leading to injustice and moral contradictions. History shows that ideologies built solely on human reasoning have produced oppression, exploitation, and moral confusion rather than lasting justice.

1. (b) With reference to Qur'anic teachings, explain the consequences of societies that relied solely on human intellect without Divine guidance.

The Qur'an presents past nations as clear examples of societies that relied on human intellect and power while rejecting Divine guidance, leading to their destruction. The people of 'Ad trusted their physical strength and civilization but ignored the message of Prophet Hud. The Qur'an states, "Who is stronger than us in power?" (41:15), reflecting their arrogance, which resulted in their annihilation. Similarly, Pharaoh relied on political authority and intellect but rejected Divine truth, leading to his downfall. These examples show that societies guided only by human intellect become arrogant, morally corrupt, and ultimately collapse due to injustice and rebellion against Allah.

1. (c) Assess how the Qur'an balances reason and revelation in guiding humanity.

The Qur'an establishes a balanced relationship between reason and revelation by encouraging thinking while providing Divine boundaries. It repeatedly invites reflection, as stated in, "Will they not reflect?" (59:21), showing that reason is essential in understanding truth. However, revelation provides absolute moral standards that reason alone cannot guarantee. The Qur'an guides reason so that it operates within Divine wisdom, preventing it from being misled by desires. Thus, Islam neither suppresses reason nor absolutizes it, but harmonizes intellect with revelation to ensure justice and moral stability.

2. "Had the truth followed their desires, the heavens and the earth would have been corrupted." (23:71)

(a) Explain the meaning of this verse in its Qur'anic context.

This verse emphasizes that truth is independent of human desires and interests. In its context, it addresses those who demanded changes in Divine commands to suit their preferences. The Qur'an explains that if Divine truth were adjusted to human whims, universal order would collapse. Allah alone maintains balance and harmony, as stated elsewhere, "Indeed, all things We created with balance" (54:49). The verse asserts that Divine truth is objective, stable, and necessary for the survival of creation.

2. (b) Analyze how this verse refutes moral relativism and subjective ethics.

Moral relativism argues that right and wrong depend on personal or cultural preferences. This verse strongly refutes that idea by showing that truth cannot be based on desires. If morality were subjective, society would descend into chaos and injustice. The Qur'an reinforces this by asking, "So what is there after truth except

misguidance?” (10:32). The verse establishes that morality must come from an absolute, Divine source rather than changing human opinions.

2. (c) Discuss the relevance of this verse in contemporary political and social systems.

In modern systems, laws are often shaped by political interests and public opinion rather than moral truth. This verse warns that when governance follows desires instead of justice, corruption spreads. The Qur'an states, “And do not follow desire, lest it lead you astray from the path of Allah” (38:26). Contemporary social injustice, abuse of power, and moral decay reflect the consequences of ignoring this Divine principle.

3. (a) Examine the Qur'anic concept of Prophethood as a continuation of Divine guidance.

The Qur'an presents Prophethood as a continuous chain of guidance from Allah to humanity. Every Prophet conveyed the same core message of Tawhid and moral responsibility. Allah says, “And We certainly sent into every nation a messenger” (16:36). This shows that Prophethood is not a historical accident but a deliberate Divine system to guide humanity across generations.

3. (b) (i) Explain why Prophets were human beings and not angels.

Prophets were humans so that they could practically demonstrate Divine guidance. The Qur'an states, “Say: If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger” (17:95). Humans can relate to human Prophets, learn from their struggles, and follow their example in real-life situations.

3. (b) (ii) Analyze the wisdom behind sending Prophets to every nation.

Sending Prophets to every nation ensures justice and removes excuses. The Qur'an declares, "And never would We punish until We sent a messenger" (17:15). This demonstrates Allah's fairness, as no community is held accountable without first receiving guidance in a language and culture they understand.

3. (c) Evaluate the consequences of rejecting Prophets as described in the Qur'an.

Rejecting Prophets leads to moral decay and Divine punishment. The Qur'an recounts, "So each We seized for his sin" (29:40). Communities that rejected Prophets lost both worldly stability and eternal success, serving as warnings for future generations.

4. (a) Discuss the Qur'anic methodology in correcting deeply rooted social evils.

The Qur'an adopts a gradual, wise, and comprehensive approach to social reform. It begins by transforming belief, then morals, and finally social laws. For example, alcohol was prohibited in stages, as shown in verses 2:219 and 5:90. This method recognizes human psychology and ensures lasting reform.

4. (b) Using Qur'anic examples, explain why sudden reforms are often ineffective.

Sudden reforms often fail because they ignore human habits and social realities. The gradual prohibition of alcohol illustrates that sudden bans can lead to resistance and hypocrisy. The Qur'an states, "Allah does not burden a soul beyond its capacity" (2:286), highlighting wisdom and mercy in reform.

5. "And We did not create the jinn and mankind except that they worship Me." (51:56)
  - (a) Explain the comprehensive meaning of worship (Ibadah) in Islam.

Ibadah in Islam is not limited to rituals but includes all actions done in obedience to Allah. The Qur'an commands, "Say, indeed my prayer, my sacrifice, my living and my

dying are for Allah” (6:162). Worship encompasses moral conduct, social justice, and sincere intention.

5. (b) Analyze how this verse defines the purpose of human existence.

This verse defines human life as purposeful and God-centered. Existence is not random but directed toward knowing and obeying Allah. Ignoring this purpose leads to spiritual emptiness and moral confusion.

5. (c) Discuss the implications of ignoring this purpose in modern life.

Ignoring worship leads to materialism, anxiety, and loss of moral direction. The Qur'an warns, “And whoever turns away from My remembrance will have a miserable life” (20:124). Modern crises reflect this spiritual neglect.

6. Examine the Qur'anic portrayal of accountability in the Hereafter and its role in shaping ethical behavior in this world.

The Qur'an emphasizes that every action will be judged, as stated, “Whoever does an atom's weight of good will see it” (99:7). This belief creates internal moral control, discouraging injustice even when external law is absent. Accountability in the Hereafter ensures ethical discipline and social responsibility.

7. (a) Define hypocrisy (Nifaq) from a Qur'anic perspective.

Hypocrisy is the act of outwardly professing faith while inwardly rejecting it. The Qur'an states, “They say, ‘We believe,’ but they do not believe” (2:8). It is considered more dangerous than disbelief.

7. (b) (i) Identify the psychological roots of hypocrisy.

Hypocrisy arises from fear, greed, and love of worldly status. The Qur'an says, "In their hearts is a disease" (2:10), indicating moral and spiritual corruption.

7. (b) (ii) Analyze its long-term effects on faith and society.

Hypocrisy destroys trust, weakens unity, and spreads corruption. Hypocrites are described as being "in the lowest depths of the Fire" (4:145), showing its severe consequences.

8. Discuss why man-made belief systems are rejected in Islam, with reference to Qur'anic principles of Divine sovereignty.

Islam rejects man-made systems because sovereignty belongs to Allah alone. The Qur'an declares, "Legislation is for none but Allah" (12:40). Human-made ideologies elevate human desire above Divine wisdom, leading to injustice and instability.

9. Critically assess the responsibility of Muslims in conveying the Qur'anic message in a pluralistic world.

Muslims are commanded to convey Islam with wisdom and good character. The Qur'an instructs, "Invite to the way of your Lord with wisdom and good instruction" (16:125). In a pluralistic world, Muslims must combine firmness in belief with justice, compassion, and respectful dialogue, ensuring that the Qur'anic message is presented authentically through both words and conduct.