

**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

SOLUTIONS

Year: 2001

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).

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THE STUDY OF QUR'AN AND TRANSLATION

1. (a) Analyze the Qur'anic critique of secularism as a worldview.

The Qur'an critiques secularism by rejecting the separation of Divine guidance from human life. Secularism treats religion as a private matter and excludes Allah from governance, law, and moral authority. The Qur'an strongly opposes this approach by affirming that Allah is the ultimate Sovereign over all aspects of existence. This is clearly stated in the verse, "The command belongs to none but Allah. He has commanded that you worship none but Him" (12:40). By this, the Qur'an establishes that legislation, values, and purpose must be rooted in Divine revelation rather than human preference.

Furthermore, the Qur'an exposes the weakness of secular worldviews by showing that when humans rely solely on their own systems, they fall into contradiction and injustice. The verse, "Do they seek the judgment of ignorance? And who is better than Allah in judgment for a people who are certain?" (5:50), criticizes systems that ignore revelation and rely on human-made laws. According to the Qur'an, secularism leads to moral confusion because it removes absolute standards of right and wrong.

1. (b) Discuss how separating religion from life leads to moral and social imbalance according to the Qur'an.

The Qur'an teaches that separating religion from daily life leads to moral imbalance because human desires become the source of values. When Divine accountability is removed, injustice spreads. The Qur'an warns, "And do not follow desire, lest it lead you astray from the path of Allah" (38:26). This verse shows that when life is governed by desire rather than guidance, corruption becomes inevitable.

Social imbalance also emerges because religion provides a unifying moral framework. Without it, society fragments into competing interests. The Qur'an describes such outcomes by stating, "Corruption has appeared on land and sea because of what the hands of people have earned" (30:41). This confirms that excluding Divine guidance results in ethical decay, exploitation, and social instability.

2. "This is the Book about which there is no doubt, a guidance for the God-conscious."
(2:2)
(a) Explain the meaning of this verse.

This verse declares the Qur'an as a book of absolute certainty, free from contradiction, falsehood, or error. The phrase "no doubt" emphasizes its Divine origin, distinguishing it from human-authored texts that are subject to revision and inconsistency. The Qur'an elsewhere reinforces this by saying, "Falsehood cannot approach it from before it or from behind it" (41:42).

The verse also clarifies that the Qur'an is guidance specifically for the God-conscious, meaning those who approach it with humility, sincerity, and willingness to obey Allah. Guidance is not merely information but direction that transforms belief and behavior.

2. (b) Evaluate the conditions required to benefit from Qur'anic guidance.

To benefit from Qur'anic guidance, a person must possess Taqwa, which includes fear of Allah, sincerity, and readiness to submit. The Qur'an states, "Allah guides to Himself whoever turns to Him" (13:27), showing that guidance is linked to inner willingness.

Another condition is reflection and understanding. The Qur'an asks, "Do they not reflect upon the Qur'an?" (4:82), indicating that passive reading without reflection prevents guidance. Guidance requires engagement of the heart, intellect, and action.

2. (c) Discuss why guidance is not equally received by all readers of the Qur'an.

Guidance is not equally received because people approach the Qur'an with different intentions and attitudes. Some read it seeking truth, while others read it with arrogance or prejudice. The Qur'an explains, "It increases the wrongdoers only in loss" (17:82), indicating that the same revelation guides some and misguides others depending on their hearts.

Those who are arrogant or attached to worldly desires resist guidance. The Qur'an states, "I will turn away from My signs those who are arrogant upon the earth without right" (7:146). This shows that spiritual barriers, not lack of clarity, prevent guidance.

3. (a) Explain the concept of Wahy in Islam.

Wahy refers to Divine revelation communicated by Allah to His Prophets. It is the primary source of Islamic belief, law, and morality. The Qur'an states, "It is not for a human that Allah should speak to him except by revelation" (42:51), confirming Wahy as a unique and sacred form of communication.

Wahy ensures that guidance comes directly from Allah, free from human speculation. It connects humanity with Divine knowledge that cannot be reached by intellect alone, especially concerning the unseen and ultimate purpose of life.

3. (b) (i) Compare Wahy with human inspiration and intuition.

Wahy differs from human inspiration because it is certain, authoritative, and protected from error. Human inspiration is subjective and influenced by emotions, culture, and experience. The Qur'an emphasizes that revelation is not personal thought by stating, "Nor does he speak from his own desire. It is only a revelation revealed" (53:3-4).

Human intuition may guide individuals personally, but it cannot serve as universal law. Wahy, on the other hand, is binding for all believers and serves as a complete system of guidance.

3. (b) (ii) Analyze why Wahy is free from error and contradiction.

Wahy is free from error because it originates from Allah, who possesses perfect knowledge. The Qur'an challenges humanity by stating, "Had it been from other than Allah, they would have found within it much contradiction" (4:82). This verse confirms the internal consistency of revelation.

Since Allah is free from ignorance and forgetfulness, revelation remains accurate and reliable. This distinguishes Wahy from human philosophies, which evolve due to their inherent flaws.

4. Discuss the Qur'anic description of believers in Suratul Hujurat and examine how these qualities contribute to a stable society.

Suratul Hujurat describes believers as respectful, disciplined, and morally conscious. The Qur'an instructs believers not to raise their voices over the Prophet and not to spread rumors without verification, as stated in 49:1–6. These teachings promote respect for authority and truth.

The Surah also condemns mockery, suspicion, and backbiting, emphasizing social harmony. The verse, "Indeed, the believers are but brothers" (49:10), establishes unity as a core principle. These qualities reduce conflict, build trust, and create a society based on justice and mutual respect.

5. "And We have certainly honored the children of Adam." (17:70)

(a) Explain the Qur'anic basis of human dignity.

This verse establishes that all human beings possess inherent dignity granted by Allah, not by race, wealth, or status. Honor is given by creation itself, making every human worthy of respect. The Qur'an reinforces this by stating that humans were created in the best form, as in 95:4.

Human dignity in Islam is rooted in responsibility and moral capacity, not superiority. This dignity obligates society to protect life, honor, and rights.

5. (b) Analyze how Islam reconciles equality with accountability.

Islam teaches that all humans are equal in worth but unequal in responsibility and deeds. The Qur'an states, "The most noble of you in the sight of Allah is the most righteous of you" (49:13). Equality does not remove accountability; rather, it ensures that judgment is based on actions, not identity.

This balance prevents injustice by rejecting privilege while upholding moral responsibility. Everyone is equal before the law of Allah but accountable individually.

5. (c) Discuss how this verse challenges racism and classism.

This verse challenges racism by affirming that dignity comes from Allah, not lineage. It also opposes classism by rejecting wealth or power as measures of worth. The Qur'an condemns arrogance based on status, as seen in the story of Iblis who claimed superiority and was rejected (7:12–13).

Thus, the verse dismantles social hierarchies and promotes universal human respect.

6. Examine the belief in angels and its impact on moral discipline and consciousness of accountability.

Belief in angels strengthens moral discipline by reminding believers that their actions are constantly recorded. The Qur'an states, "Indeed, there are noble recorders who know whatever you do" (82:10–12). This awareness discourages sin even in private.

Angels also represent obedience and discipline, serving as moral models. Their presence reinforces belief in the unseen and accountability beyond worldly systems.

7. Analyze the Qur'anic causes of hypocrisy and evaluate its danger compared to open disbelief.

Hypocrisy arises from weak faith, fear of loss, and attachment to worldly benefit. The Qur'an states, "In their hearts is a disease, so Allah has increased their disease" (2:10). Hypocrites seek advantage without commitment.

Hypocrisy is more dangerous than open disbelief because it operates from within. The Qur'an places hypocrites "in the lowest depths of the Fire" (4:145), showing their severe threat to faith and society due to deception and betrayal.

8. Discuss the Qur'anic emphasis on justice and balance in social, economic, and political life.

Justice is a central Qur'anic command. Allah says, "O you who believe, stand firmly for justice, witnesses for Allah, even against yourselves" (4:135). This establishes justice above personal interest.

In economics, the Qur'an condemns exploitation and commands fairness, as seen in 83:1–3. Politically, justice ensures accountability and prevents tyranny. Balance ensures stability and prevents extremism.

9. Evaluate the importance of belief in the Hereafter as a foundation for long-term social justice.

Belief in the Hereafter ensures justice beyond human courts. The Qur'an affirms, "Today each soul will be recompensed for what it earned. No injustice today" (40:17). This belief comforts the oppressed and restrains oppressors.

Without belief in the Hereafter, justice depends solely on imperfect systems. The Qur'an provides a lasting moral foundation by linking justice to eternal accountability, ensuring true and final fairness.