

**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: 2002

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) Explain the Qur'anic understanding of human nature (Fitrah).

The Qur'an presents human nature, known as Fitrah, as the original, pure disposition upon which Allah created mankind. This natural state inclines human beings toward belief in one God, truth, and moral goodness. Allah states, "So direct your face toward the religion, inclining to truth, the Fitrah of Allah upon which He has created mankind" (30:30). This verse shows that belief in Allah and moral awareness are not imposed artificially but are embedded within human nature itself.

The Qur'an further shows that Fitrah equips human beings with conscience and the ability to recognize right and wrong. This inner moral compass enables humans to respond to Divine guidance naturally, unless it is corrupted by external influences such as desires, arrogance, or social pressure.

1. (b) Analyze how deviation from Fitrah leads to moral corruption.

Deviation from Fitrah occurs when humans suppress their natural inclination toward truth and submission to Allah. The Qur'an explains that moral corruption arises when people follow desires instead of guidance, as stated, "Have you seen the one who takes his own desire as his god?" (45:23). When desire replaces Divine guidance, morality becomes subjective and unstable.

The Qur'an also links deviation from Fitrah to social فساد (corruption). Allah says, "Corruption has appeared on land and sea because of what the hands of people have earned" (30:41). This shows that when humans abandon their natural moral disposition, injustice, oppression, and ethical decay spread both at individual and societal levels.

2. “Indeed, in the creation of the heavens and the earth are signs for people of understanding.” (3:190)

(a) Explain the Qur’anic approach to scientific reflection.

This verse highlights the Qur’anic encouragement of observation, reflection, and intellectual engagement with the natural world. The Qur’an invites human beings to study creation as a means of recognizing the power, wisdom, and existence of Allah. Scientific reflection in Islam is not an end in itself but a path to deeper faith.

The Qur’an repeatedly uses phrases such as “Do they not reflect?” and “Do they not observe?” showing that reason and investigation are essential acts of worship. Scientific inquiry, therefore, is harmonized with spirituality rather than separated from it.

2. (b) Evaluate how this verse refutes the claim that Islam opposes science.

This verse directly refutes the claim that Islam opposes science by presenting the universe as a source of knowledge and signs. Far from discouraging inquiry, the Qur’an urges humans to explore creation thoughtfully. The verse, “We will show them Our signs in the horizons and within themselves” (41:53), confirms that scientific discovery strengthens faith rather than contradicts it.

Historically, this Qur’anic worldview inspired Muslim scholars to excel in astronomy, medicine, mathematics, and physics. Thus, opposition to science is not Qur’anic but arises from misunderstanding religion.

2. (c) Discuss the limits of science without revelation.

While science explains how the universe functions, it cannot explain why it exists or define moral purpose. The Qur’an points out this limitation by stating, “They know

what is apparent of the worldly life, but of the Hereafter they are unaware” (30:7). Science deals with the observable but cannot access the unseen.

Without revelation, science may be misused for exploitation, destruction, and ظلم. Revelation provides ethical boundaries and purpose, ensuring that scientific knowledge serves humanity rather than harms it.

3. (a) Examine the Qur’anic concept of Tawhid as a comprehensive worldview.

Tawhid in the Qur’an is not limited to belief in one God but forms a complete worldview governing belief, worship, law, and ethics. Allah declares, “Say, He is Allah, One” (112:1), affirming absolute oneness in authority and sovereignty.

This worldview removes all false sources of power, making Allah the ultimate reference point in personal and social life. Tawhid unifies religion, politics, economics, and morality under Divine guidance, creating coherence and justice.

3. (b) (i) Analyze how Tawhid liberates human beings.

Tawhid liberates humans from servitude to other humans, ideologies, and desires. The Qur’an states, “That you worship none but Him” (12:40), showing that submission to Allah alone frees humans from oppression and fear of worldly powers.

This liberation establishes dignity, as humans no longer define themselves by race, wealth, or status but by their relationship with Allah.

3. (b) (ii) Discuss the consequences of Shirk on personal and social life.

Shirk fragments belief and creates internal conflict, as people follow multiple sources of authority. The Qur’an describes this confusion by saying, “Allah presents an

example of a man owned by disputing partners and a man owned by one master” (39:29).

Socially, Shirk leads to ظلم, inequality, and injustice because authority is divided among human desires and interests rather than Divine justice.

4. Discuss the Qur’anic narrative of Prophet Nuh as a model of patience, persistence, and moral courage.

The Qur’an presents Prophet Nuh as a model of extraordinary patience, as he preached for centuries despite rejection. Allah says, “So he remained among them a thousand years minus fifty” (29:14), showing perseverance unmatched in human history.

Despite mockery and hostility, Nuh maintained moral courage and unwavering commitment to truth. His story teaches that success is measured by faithfulness to the mission, not by immediate results.

5. “Every soul will be held in pledge for what it earned.” (74:38)
(a) Explain this verse in relation to individual responsibility.

This verse establishes that each person is personally accountable for their actions. No one bears the burden of another, as confirmed by, “No bearer of burdens will bear the burden of another” (6:164). Responsibility in Islam is individual, intentional, and just.

The verse eliminates collective blame and emphasizes moral agency, making every human answerable for their choices.

5. (b) Analyze its implications for justice in the Hereafter.

In the Hereafter, justice will be perfect and complete. The Qur'an states, "Today no soul will be wronged at all" (36:54). Every action, hidden or visible, will be accounted for.

This belief reassures the oppressed and restrains oppressors, as ultimate justice cannot be escaped.

6. Examine the stages of the Day of Judgment and evaluate their psychological impact on believers.

The Qur'an describes stages such as resurrection, gathering, reckoning, weighing of deeds, and final judgment. Allah says, "The Day when mankind will stand before the Lord of the worlds" (83:6).

Psychologically, belief in these stages instills discipline, patience, and hope. It motivates believers to act righteously even when worldly justice fails.

7. Analyze the Qur'anic condemnation of arrogance, tracing its consequences from Iblis to human societies.

Arrogance first appeared in Iblis when he refused to bow to Adam, saying, "I am better than him" (7:12). This arrogance led to his rejection and curse.

Human societies that adopt arrogance repeat this pattern, leading to ظلم and destruction, as seen in the downfall of Pharaoh and past nations.

8. Discuss why true success (Falah) in the Qur'an transcends material achievement.

The Qur'an defines success as salvation and nearness to Allah, not wealth. Allah states, "Whoever is saved from the Fire and admitted to Paradise has succeeded" (3:185).

Material wealth is temporary, while Falaḥ is eternal, making spiritual success the ultimate goal.

9. Evaluate the role of Divine justice in resolving historical and contemporary human ظلم (oppression).

Divine justice ensures that no act of oppression goes unanswered. Allah declares, “And your Lord is not unjust to His servants” (41:46).

Historically oppressed communities find hope in Divine justice, while oppressors are warned of accountability. This belief sustains moral resistance and ethical balance across generations.