

**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: 2003**

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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).

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## THE STUDY OF QUR'AN AND TRANSLATION

### 1. (a) Critically examine the Qur'anic concept of guidance and misguidance.

The Qur'an presents guidance (Hidayah) as a Divine favor granted by Allah to lead human beings toward truth, righteousness, and salvation. Guidance in the Qur'an is not merely intellectual awareness but a transformation of belief, intention, and conduct. Allah states, "Indeed, this Qur'an guides to that which is most upright" (17:9), showing that guidance provides a straight and balanced way of life. Misguidance, on the other hand, occurs when individuals knowingly reject truth after it has been made clear to them. The Qur'an emphasizes that misguidance is not imposed arbitrarily by Allah but is the result of human arrogance, denial, and persistent wrongdoing.

The Qur'an further clarifies that Allah does not wrong anyone by misguiding them unjustly. Instead, misguidance is a consequence of deliberate rejection. Allah says, "Allah does not guide the wrongdoing people" (61:5), indicating that moral corruption and injustice block the heart from receiving guidance. Thus, guidance and misguidance are closely linked to moral choice and responsibility.

### 1. (b) Analyze why guidance is offered universally but accepted selectively.

The Qur'an affirms that guidance is offered to all humanity without discrimination. Allah declares, "O mankind, there has come to you a conclusive proof from your Lord" (4:174), showing the universality of Divine guidance. Prophets were sent to every nation, and the Qur'an itself addresses all people, regardless of race or status.

However, acceptance of guidance is selective because human beings differ in humility, sincerity, and willingness to submit. The Qur'an explains, "Indeed, Allah guides to Himself whoever turns to Him" (13:27). Those who approach guidance with arrogance

or attachment to desires close their hearts. Thus, the selective acceptance of guidance is rooted in human response, not Divine limitation.

2. “Falsehood cannot approach it from before it or from behind it.” (41:42)  
(a) Explain this verse with reference to Qur’anic preservation.

This verse asserts the absolute protection and preservation of the Qur’an from distortion, corruption, or contradiction. “From before it or from behind it” signifies that falsehood cannot affect the Qur’an at any stage, whether in its revelation, transmission, or application. Allah reinforces this promise elsewhere by stating, “Indeed, We have sent down the Reminder, and indeed, We will be its guardian” (15:9).

The preservation of the Qur’an includes its text, meaning, and message. Unlike previous scriptures that were altered by human intervention, the Qur’an remains unchanged due to Divine protection and continuous memorization, recitation, and transmission across generations.

2. (b) Evaluate how this verse responds to historical criticisms of the Qur’an.

Historically, critics have claimed that the Qur’an was altered, borrowed, or fabricated. This verse directly refutes such claims by asserting Divine protection against all forms of falsehood. The Qur’an challenges critics by stating, “If it had been from other than Allah, they would have found within it much contradiction” (4:82). The internal consistency of the Qur’an over centuries disproves claims of human authorship.

Furthermore, the uninterrupted chain of memorization and documentation provides empirical evidence supporting this verse. The Qur’an’s preservation stands as a living response to historical criticism, confirming its Divine origin.

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

Sabr in Islam refers to patience, perseverance, and steadfastness in obedience to Allah, during hardship, and against sin. It is not passive endurance but active self-control rooted in faith. Allah commands, “O you who believe, seek help through patience and prayer” (2:153), indicating that Sabr is a source of strength and spiritual support.

The Qur’an presents Sabr as a key quality of true believers and a means of attaining Allah’s pleasure. Those who practice Sabr are promised immense reward without measure, as stated in, “Indeed, the patient will be given their reward without account” (39:10).

3. (b) (i) Identify its different dimensions.

One dimension of Sabr is patience in obedience, which involves consistency in worship and moral discipline despite difficulties. Another dimension is patience in avoiding sin, where a believer restrains desires for the sake of Allah. A third dimension is patience during trials, such as illness, loss, or hardship. The Qur’an praises those who say, “Indeed, we belong to Allah, and indeed to Him we will return” (2:156), reflecting patience rooted in faith.

3. (b) (ii) Analyze its role in personal and communal resilience.

On a personal level, Sabr strengthens emotional stability, self-control, and trust in Allah. It protects individuals from despair and impulsive reactions during hardship. Communally, Sabr fosters unity and perseverance during collective trials. Allah states, “And be patient, for indeed, Allah does not allow to be lost the reward of those who do good” (11:115), encouraging societies to endure challenges without moral collapse.

4. Discuss the Qur’anic account of Musa and Pharaoh as a case study of power, tyranny, and Divine justice.

The Qur'anic narrative of Musa and Pharaoh presents a clear contrast between arrogance and submission. Pharaoh represents absolute tyranny, claiming divinity and oppressing the Israelites. Allah quotes him as saying, "I am your most exalted lord" (79:24), illustrating extreme arrogance. Musa, on the other hand, embodies humility, courage, and obedience to Allah.

Despite Pharaoh's power, wealth, and army, Divine justice prevailed. The Qur'an states, "So We seized him and his soldiers and threw them into the sea" (28:40). This narrative demonstrates that no tyranny escapes Divine justice and that power without righteousness leads to destruction.

5. "With hardship comes ease." (94:6)  
(a) Explain the depth of this Qur'anic promise.

This verse provides a profound assurance that hardship is never permanent. The structure of the verse indicates that ease accompanies hardship, not merely follows it. Allah repeats this promise twice in the Surah to emphasize certainty. The verse teaches believers that trials are temporary and purposeful.

The depth of this promise lies in its psychological and spiritual reassurance. It affirms Allah's mercy and wisdom, reminding believers that every difficulty carries relief, growth, and reward.

5. (b) Analyze how this verse shapes a believer's worldview during crises.

This verse instills optimism, patience, and trust in Allah during crises. A believer facing hardship understands that suffering is not meaningless or endless. The Qur'an reinforces this mindset by stating, "So truly where there is hardship there is also ease" (94:5).

As a result, believers develop resilience, avoid despair, and maintain moral conduct even under pressure. This worldview prevents emotional collapse and strengthens faith during adversity.

6. Examine the Qur’anic philosophy of trials as a means of moral purification.

The Qur’an explains that trials are a deliberate means of testing and purifying believers. Allah states, “Do the people think that they will be left to say, ‘We believe’ and they will not be tested?” (29:2). Trials expose sincerity, strengthen faith, and cleanse sins.

Through hardship, believers learn humility, patience, and dependence on Allah. Trials separate genuine faith from hypocrisy and elevate moral character, making them essential for spiritual growth.

7. Discuss the concept of gratitude (Shukr) and its relationship with increased blessings.

Gratitude in Islam involves recognizing Allah as the source of all blessings and expressing thankfulness through words, actions, and obedience. Allah promises, “If you are grateful, I will surely increase you” (14:7). This establishes a direct relationship between gratitude and increase in blessings.

Shukr protects believers from arrogance and ingratitude. It transforms material blessings into spiritual growth and ensures that wealth, health, and success are used responsibly.

8. Analyze the Qur’anic rejection of blind imitation in matters of belief.

The Qur’an strongly condemns blind imitation, especially in faith matters. It criticizes those who say, “We follow what we found our fathers upon” (2:170). Such imitation prevents critical thinking and acceptance of truth.

Islam demands conscious belief based on understanding and evidence. The Qur'an repeatedly calls people to reflect, reason, and question inherited beliefs, making faith an informed commitment rather than tradition.

9. Evaluate the relevance of Qur'anic ethics in addressing modern moral confusion.

Modern societies face moral confusion due to relativism and absence of absolute values. The Qur'an provides clear ethical principles rooted in Divine wisdom, such as justice, honesty, and accountability. Allah states, "Indeed, Allah commands justice, excellence, and giving" (16:90).

By grounding ethics in belief in Allah and the Hereafter, Qur'anic ethics provide long-term moral stability. They address both individual conscience and social responsibility, making them highly relevant in resolving contemporary moral crises.