

**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: 2004

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).

maktaba.tetea.org



THE STUDY OF QUR'AN AND TRANSLATION

1. (a) Examine the Qur'anic view of freedom and choice.

The Qur'an presents human beings as creatures endowed with freedom of choice, allowing them to believe or disbelieve and to choose between right and wrong. This freedom is clearly stated in the verse, "Let there be no compulsion in religion. Truth stands out clear from error" (2:256), which affirms that faith must be a conscious and voluntary decision. The Qur'an repeatedly addresses human beings as morally responsible agents, indicating that their choices are meaningful and have consequences.

At the same time, the Qur'an explains that this freedom is a test from Allah. The verse, "Indeed, We guided him to the way, be he grateful or be he ungrateful" (76:3), shows that guidance is made clear, but acceptance or rejection depends on human choice. Freedom, therefore, is not an illusion in Islam but a real capacity given to human beings within the framework of Divine knowledge and wisdom.

1. (b) Analyze how freedom is regulated by moral responsibility in Islam.

In Islam, freedom is regulated by accountability before Allah, which ensures that freedom does not turn into chaos or oppression. The Qur'an states, "Every soul is held in pledge for what it has earned" (74:38), emphasizing that every action chosen freely carries moral responsibility. Freedom is thus inseparable from accountability.

The Qur'an also clarifies that freedom must operate within ethical limits defined by Divine guidance. While humans are free to act, they are warned that misuse of freedom leads to punishment, as stated in, "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (99:7–8). This moral framework

ensures that freedom promotes justice, compassion, and social harmony rather than moral decay.

2. “Whoever seeks a religion other than Islam, it will never be accepted from him.” (3:85)
(a) Explain the theological meaning of this verse.

This verse affirms that Islam, as submission to the will of Allah, is the only Divinely approved way of life. Theologically, Islam is not presented as a tribal or ethnic religion but as the continuation and completion of the message brought by all Prophets. The Qur’an states, “The religion in the sight of Allah is Islam” (3:19), showing that true faith has always been based on submission to Allah alone.

The verse also emphasizes that acceptance by Allah is based on adherence to His revealed guidance rather than personal preference. It highlights that salvation is not achieved through self-designed belief systems but through sincere obedience to Divine revelation.

2. (b) Critically discuss why Islam rejects religious relativism.

Islam rejects religious relativism because it contradicts the concept of absolute truth revealed by Allah. The Qur’an consistently presents truth as singular and error as multiple, as stated in, “And that is My straight path, so follow it, and do not follow other ways, for you will be separated from His way” (6:153). Accepting all religions as equally true would undermine the Qur’anic claim of Divine revelation.

Religious relativism is also rejected because it removes moral accountability. If all beliefs are equally valid, then no belief can be judged as false or harmful. The Qur’an condemns this confusion by stating, “So what is there after truth except error?” (10:32).

Islam therefore maintains that acknowledging one clear truth is essential for moral clarity and guidance.

3. (a) Discuss the Qur’anic emphasis on knowledge.

The Qur’an places exceptional emphasis on knowledge as a foundation of faith and action. The first revelation, “Read in the name of your Lord who created” (96:1), establishes learning as the gateway to understanding Allah and His creation. Knowledge in Islam is not limited to religious rituals but includes reflection on nature, history, and human behavior.

The Qur’an elevates people of knowledge by stating, “Allah will raise those who believe among you and those who have been given knowledge by degrees” (58:11). This shows that knowledge leads to higher spiritual and social status because it enables informed worship, justice, and responsible leadership.

3. (b) Analyze why ignorance is strongly condemned.

Ignorance is condemned in the Qur’an because it leads to misguidance, ظلم (oppression), and rejection of truth. The Qur’an frequently describes disbelievers as people who “do not know” or “do not reflect,” highlighting ignorance as a root cause of disbelief. The verse, “They have hearts with which they do not understand” (7:179), shows that ignorance is not merely lack of information but failure to use intellect responsibly.

Ignorance is also condemned because it enables blind imitation. The Qur’an criticizes those who say, “We found our forefathers following a religion, and we are guided by their footsteps” (43:22), showing that uncritical following of tradition prevents genuine understanding and reform.

4. Examine the consequences of rejecting Divine guidance as illustrated through Qur’anic historical narratives.

The Qur’an presents the destruction of past nations as a warning against rejecting Divine guidance. The people of ‘Ad and Thamud were destroyed after arrogantly rejecting their Prophets, despite clear signs. The Qur’an states, “As for ‘Ad, they were destroyed by a furious, violent wind” (69:6), linking their downfall directly to arrogance and rejection of truth.

Similarly, the people of Prophet Lut were destroyed due to moral corruption and refusal to reform, as stated in, “So We turned it upside down and rained upon them stones of baked clay” (15:74). These narratives demonstrate that rejecting guidance leads to moral decay, social collapse, and eventual punishment, both in this world and the Hereafter.

5. (a) Explain the concept of brotherhood in Islam.

Islamic brotherhood is based on shared faith rather than race, tribe, or nationality. The Qur’an declares, “Indeed, the believers are but brothers” (49:10), establishing a spiritual bond that unites Muslims across all social boundaries. This brotherhood requires mutual care, justice, and compassion.

Brotherhood in Islam also demands active responsibility toward others, including helping the needy and resolving conflicts. It transforms society from individualism into collective moral responsibility grounded in faith.

5. (b) (i) Identify Qur’anic foundations of unity.

The primary foundation of unity in the Qur'an is adherence to the Qur'an and Sunnah. The verse, "And hold firmly to the rope of Allah all together and do not become divided" (3:103), emphasizes unity based on Divine guidance.

Another foundation is equality, as the Qur'an states, "The most noble of you in the sight of Allah is the most righteous of you" (49:13), removing racial and social hierarchies that cause division.

5. (b) (ii) Analyze how division weakens the Ummah.

Division weakens the Ummah by destroying collective strength and moral authority. The Qur'an warns, "And do not dispute lest you lose courage and your strength depart" (8:46), showing that internal conflict leads to failure.

Division also allows external forces to dominate and exploit Muslims, as unity is essential for political stability, social justice, and effective da'wah.

6. "Indeed, Satan is an enemy to you." (35:6)

(a) Explain the Qur'anic warning in this verse.

This verse identifies Satan as a permanent and active enemy of humanity whose goal is misguidance. The Qur'an warns believers not to underestimate Satan's influence, as he operates through deception, temptation, and gradual corruption rather than open confrontation.

The warning emphasizes awareness and vigilance, reminding believers that Satan's hostility is rooted in his refusal to submit to Allah and his desire to mislead others.

6. (b) Discuss Qur'anic strategies for resisting Satanic influence.

The Qur'an instructs believers to seek refuge in Allah, as stated in, "So when you recite the Qur'an, seek refuge in Allah from Satan, the expelled" (16:98). This reliance on Allah weakens Satan's influence.

Another strategy is adherence to remembrance and obedience. The Qur'an states, "Indeed, My servants, you have no authority over them" (15:42), indicating that sincere faith and obedience protect believers from Satanic control.

7. Analyze the Qur'anic method of reforming individuals before reforming society.

The Qur'an begins social reform by transforming individual beliefs, morals, and intentions. The verse, "Indeed, Allah will not change the condition of a people until they change what is within themselves" (13:11), establishes personal reform as the foundation of societal change.

By nurturing faith, accountability, and self-discipline, the Qur'an ensures that social reform is sustainable. Laws and institutions alone cannot reform society unless individuals possess moral integrity and consciousness of Allah.

8. Discuss the importance of sincerity (Ikhlas) in worship and action.

Sincerity is essential because Allah accepts only deeds performed purely for His sake. The Qur'an states, "They were commanded only to worship Allah, sincere to Him in religion" (98:5). Without sincerity, actions lose their spiritual value regardless of outward appearance.

Ikhlas also purifies intentions and protects believers from hypocrisy and showing off. It aligns actions with Divine pleasure rather than human approval, making worship meaningful and transformative.

9. Evaluate how the Qur'an provides solutions to ethical crises in the modern world.

The Qur'an addresses ethical crises by restoring absolute moral values based on Divine guidance rather than changing human desires. Principles such as justice, honesty, accountability, and compassion are repeatedly emphasized, as in, "Indeed, Allah commands justice, excellence, and giving to relatives" (16:90).

By grounding ethics in belief in Allah and the Hereafter, the Qur'an ensures long-term moral responsibility. Modern ethical systems often lack enforcement beyond worldly law, but the Qur'anic system combines inner conscience with Divine accountability, offering a comprehensive and enduring solution.