

**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: 2005

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 analyze the Qur'anic concept of human responsibility (Taklif).

The Qur'anic concept of human responsibility, known as Taklif, refers to the moral and legal obligation placed upon human beings by Allah to obey His commands and avoid His prohibitions. This responsibility is grounded in the fact that humans possess intellect, awareness, and moral capacity. The Qur'an highlights this trust when it states, "Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man undertook it" (33:72). This verse shows that Taklif is a unique honor and burden that distinguishes humans from other creations.

Taklif in the Qur'an is not arbitrary or oppressive. It is proportionate to human capacity, as Allah declares, "Allah does not burden a soul beyond its capacity" (2:286). This ensures that responsibility is fair and just. The Qur'anic approach presents responsibility as a means of moral elevation and spiritual growth rather than mere legal obligation.

1. (b) Explain how Taklif is linked to free will and accountability.

Taklif is inseparable from free will because moral responsibility only has meaning when humans are free to choose. The Qur'an affirms human choice by stating, "And say, 'The truth is from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve'" (18:29). This verse establishes that belief and action are voluntary, not coerced.

Because humans possess free will, they are held accountable for their choices. The Qur'an emphasizes this accountability by declaring, "Every soul will be held in pledge for what it has earned" (74:38). Without free will, accountability would be unjust, so

the Qur'an consistently links responsibility, choice, and judgment as a coherent moral system.

1. (c) Assess the consequences of denying moral responsibility according to the Qur'an.

Denying moral responsibility leads to moral chaos and injustice, as individuals refuse to be accountable for their actions. The Qur'an condemns those who justify wrongdoing by denying responsibility, as seen in, "Those who associate others with Allah will say, 'If Allah had willed, we would not have associated'" (6:148). This excuse is rejected because it removes personal accountability.

The Qur'an shows that denying responsibility results in punishment in the Hereafter and social corruption in this world. When people deny responsibility, oppression spreads and moral order collapses, leading to Divine punishment and loss of guidance.

2. "And We did not send any messenger except to be obeyed by permission of Allah."
(4:64)

(a) Explain the meaning of this verse in relation to obedience and authority.

This verse establishes that Prophets were sent not only to convey messages but also to be obeyed as legitimate authorities by Allah's permission. Obedience to Prophets is therefore not personal loyalty but obedience to Allah Himself. The Qur'an reinforces this by stating, "Whoever obeys the Messenger has obeyed Allah" (4:80).

The verse clarifies that religious authority in Islam is not self-appointed. It originates from Divine selection and authorization. Prophetic authority ensures correct understanding and application of revelation.

2. (b) Analyze the Qur'anic basis of obedience to Prophets.

The Qur'an bases obedience to Prophets on their role as conveyors and exemplars of Divine guidance. Allah says, "Indeed, in the Messenger of Allah you have an excellent example" (33:21). This shows that obedience is both practical and moral.

Prophets do not legislate from personal desire. The Qur'an states, "Nor does he speak from his own desire. It is only a revelation revealed" (53:3–4). This guarantees that obedience to Prophets is obedience to truth, not human opinion.

2. (c) Discuss the dangers of separating belief from obedience in religious life.

Separating belief from obedience leads to hypocrisy and hollow faith. The Qur'an criticizes those who claim belief without obedience, saying, "The Bedouins say, 'We believe.' Say, 'You have not believed; but say, We have submitted'" (49:14). This verse shows that true belief must manifest in action.

When belief is reduced to mere claims, religion loses its moral force. The Qur'an warns that such people will face severe consequences because their faith lacks sincerity and commitment to Divine commands.

3. (a) Explain the Qur'anic understanding of truth (Al-Haqq).

In the Qur'an, Al-Haqq refers to absolute, objective truth originating from Allah. Truth is not shaped by opinion or culture but is fixed and unchanging. Allah declares, "That is because Allah is the Truth, and what they invoke besides Him is falsehood" (22:62).

Truth in the Qur'an encompasses belief, law, morality, and purpose. It provides a stable foundation for life and judgment, contrasting sharply with human-made ideologies that shift with desire and circumstance.

3. (b) (i) Distinguish between truth and falsehood as presented in the Qur'an.

The Qur'an presents truth as clear, consistent, and life-giving, while falsehood is deceptive and temporary. Allah states, "And say, 'Truth has come, and falsehood has vanished. Indeed, falsehood is bound to vanish'" (17:81).

Truth aligns with reality and Divine wisdom, whereas falsehood relies on illusion, manipulation, and desire. The Qur'an consistently portrays falsehood as unstable and ultimately defeated.

3. (b) (ii) Analyze why falsehood appears attractive to many people.

Falsehood appears attractive because it often promises immediate pleasure, ease, or advantage. The Qur'an explains that Satan beautifies falsehood, as stated, "Satan has made their deeds attractive to them" (16:63).

Human weakness, impatience, and desire for convenience make falsehood appealing. However, the Qur'an warns that this attraction is temporary and leads to loss and regret.

4. Discuss the Qur'anic portrayal of the people of 'Ad and Thamud as a warning against arrogance and material pride.

The people of 'Ad and Thamud are portrayed as powerful civilizations that became arrogant due to wealth, strength, and technological achievement. The Qur'an quotes the people of 'Ad saying, "Who is greater than us in strength?" (41:15), revealing their pride and denial of Allah.

Thamud similarly boasted of carving homes from mountains, yet rejected Prophet Salih. The Qur'an states, "So the earthquake seized them, and they became within their home fallen prone" (7:78). These narratives warn that material progress without humility and obedience leads to destruction.

5. “And Allah wants to accept your repentance, but those who follow desires want you to deviate greatly.” (4:27)

(a) Explain the message of this verse.

This verse contrasts Allah’s mercy with the destructive pull of human desires. Allah desires guidance, purification, and forgiveness for humanity, while desires push people toward excess and misguidance.

The verse highlights Allah’s compassion, showing that repentance is always open, while warning against forces that promote moral deviation.

5. (b) Analyze the conflict between Divine guidance and human desires.

Divine guidance calls for discipline, restraint, and moral clarity, while desires seek immediate gratification. The Qur’an warns, “Do not follow desire, for it will mislead you from the path of Allah” (38:26).

This conflict defines much of human moral struggle. Victory of guidance leads to peace and balance, while dominance of desire leads to corruption and instability.

5. (c) Discuss its relevance in contemporary moral challenges.

In modern societies, desires are often glorified through media and culture, promoting moral relativism. This verse explains why such societies face ethical crises, as desire replaces guidance as the source of values.

The Qur’anic solution lies in repentance, self-control, and return to Divine principles, making this verse highly relevant today.

6. Examine the Qur’anic philosophy of repentance (Tawbah) and its role in moral reform.

The Qur'an presents Tawbah as a continuous opportunity for moral renewal. Allah declares, "Indeed, Allah loves those who repent" (2:222). Repentance involves regret, cessation of sin, and commitment to reform.

Tawbah restores moral balance by preventing despair and encouraging responsibility. It allows individuals and societies to correct mistakes rather than normalize wrongdoing.

7. (a) Explain the concept of trust (Amanah) in Islam.

Amanah refers to all responsibilities entrusted to humans, including faith, leadership, wealth, and relationships. Allah commands, "Indeed, Allah commands you to render trusts to whom they are due" (4:58).

Amanah is a foundation of moral integrity and social stability. It reflects faithfulness to Allah and justice toward others.

7. (b) Analyze how betrayal of Amanah leads to social decay.

Betrayal of trust destroys confidence, spreads corruption, and weakens institutions. The Qur'an condemns betrayal, stating, "O you who believe, do not betray Allah and the Messenger, or betray your trusts knowingly" (8:27).

When trust collapses, societies become unstable, as cooperation and justice break down.

8. Discuss the Qur'anic emphasis on moderation (Wasatiyyah) in belief and practice.

The Qur'an emphasizes moderation as a defining quality of the Muslim community. Allah says, "Thus We have made you a justly balanced nation" (2:143). Moderation prevents extremism and negligence.

Wasatiyyah ensures balance between spiritual and worldly life, mercy and justice, rights and duties, creating harmony in belief and practice.

9. Evaluate how Qur'anic teachings address abuse of power and authority in human societies.

The Qur'an strongly condemns abuse of power, portraying tyrants like Pharaoh as warnings. Allah commands justice even against oneself, as stated in, "O you who believe, stand firmly for justice" (4:135).

By linking authority to accountability before Allah, the Qur'an prevents tyranny. Power is treated as a trust, not a privilege, ensuring protection of human rights and dignity.