

**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: 2007

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) Examine the Qur'anic view of human dignity and responsibility.

The Qur'an presents human dignity as an inherent honor granted by Allah to all human beings, regardless of race, class, or status. This dignity is affirmed in the verse, "And We have certainly honored the children of Adam" (17:70), which establishes that every human life has value and worth by virtue of creation. Human dignity in Islam is therefore not conditional upon wealth, power, or social position, but upon being a creation of Allah endowed with intellect and moral awareness.

At the same time, the Qur'an links dignity with responsibility. Humans are honored because they are entrusted with moral responsibility and accountability. Allah states, "Indeed, We offered the trust to the heavens and the earth and the mountains, but they declined to bear it... and man undertook it" (33:72). This trust includes moral choice, ethical conduct, and obedience to Divine guidance. Dignity without responsibility would be meaningless, so the Qur'an presents both as inseparable aspects of human existence.

1. (b) Analyze how dignity is preserved through obedience to Divine guidance.

According to the Qur'an, obedience to Divine guidance preserves human dignity by protecting individuals from moral degradation and self-enslavement to desires. Allah warns, "Have you seen the one who takes his own desire as his god?" (45:23), showing that disobedience leads to loss of true dignity. When humans abandon guidance, they reduce themselves to slaves of impulse, society, or power.

Obedience to Allah elevates human dignity because it aligns life with truth and justice. The Qur'an states, "Whoever does righteousness, whether male or female, while he is

a believer, We will surely grant him a good life” (16:97). This shows that dignity is preserved through righteous living rooted in obedience, which safeguards honor both in this world and the Hereafter.

2. “And whoever turns away from My remembrance will have a miserable life.”
(20:124)

(a) Explain the meaning of this verse.

This verse explains that turning away from the remembrance of Allah results in a life characterized by distress, anxiety, and inner emptiness. Remembrance of Allah includes faith, obedience, prayer, and living according to Divine guidance. When a person consciously ignores this remembrance, they disconnect themselves from the source of meaning and tranquility.

The misery referred to in the verse is not necessarily material poverty but spiritual dissatisfaction. A person may possess wealth and comfort yet live in constant unrest. The verse emphasizes that true contentment is spiritual, not material.

2. (b) Analyze the relationship between remembrance of Allah and inner peace.

The Qur’an establishes a direct relationship between remembrance of Allah and inner peace. Allah declares, “Verily, in the remembrance of Allah do hearts find rest” (13:28). Remembrance brings clarity of purpose, trust in Allah, and emotional stability, enabling believers to face life with calmness and hope.

When a person remembers Allah, they recognize that life events are part of Divine wisdom. This awareness reduces fear, anxiety, and despair. Inner peace, therefore, is not achieved through external possessions but through spiritual connection with Allah.

2. (c) Discuss how this verse explains modern psychological distress.

Modern psychological distress often stems from materialism, loss of meaning, and spiritual emptiness. Despite technological advancement, many people experience anxiety and depression. This verse explains that such distress arises from turning away from Divine remembrance.

When life is reduced to competition, consumption, and self-gratification, the soul remains unsatisfied. The Qur’anic diagnosis shows that ignoring spiritual needs leads to imbalance, making this verse highly relevant in understanding contemporary mental health challenges.

3. (a) Explain the Qur’anic concept of accountability before Allah.

The Qur’an emphasizes that every human being is fully accountable before Allah for their beliefs, intentions, and actions. Allah states, “Every soul will be held in pledge for what it has earned” (74:38), showing that accountability is individual and unavoidable.

This accountability extends beyond outward actions to intentions, as Allah knows what is hidden in hearts. The Qur’an presents accountability as a central principle that gives moral weight to human choices and actions.

3. (b) (i) Describe the recording of deeds according to the Qur’an.

The Qur’an explains that angels are appointed to record every human action. Allah says, “Indeed, there are over you guardians, noble and recording; they know whatever you do” (82:10–12). This record includes both good and bad deeds, whether public or private.

The record will be presented on the Day of Judgment, as stated, “And the record will be placed, and you will see the criminals fearful of that within it” (18:49). This ensures complete justice and transparency.

3. (b) (ii) Analyze its effect on moral discipline.

Awareness of recorded deeds strengthens moral discipline by creating constant consciousness of accountability. A believer refrains from wrongdoing not only out of fear of law but out of awareness that Allah sees all actions.

This belief encourages sincerity, honesty, and self-control, making morality internal rather than enforced. It produces ethical behavior even when no human authority is present.

4. Discuss the Qur’anic narrative of Prophet Ibrahim as a model of intellectual inquiry and unwavering faith.

The Qur’an presents Prophet Ibrahim as a thinker who questioned false beliefs and searched for truth using reason. His reflection on the stars, moon, and sun shows intellectual inquiry, as mentioned in 6:76–79, where he rejected them as deities because they set and disappear.

Despite using reason, Ibrahim ultimately submitted fully to Allah, showing that intellect leads to faith, not arrogance. His willingness to sacrifice his son, as narrated in 37:102–107, demonstrates unwavering faith and complete trust in Allah. His story teaches that true belief combines intellectual reflection with absolute submission.

5. “And thus We have made you a justly balanced nation.” (2:143)

(a) Explain the meaning of this verse.

This verse describes the Muslim Ummah as a balanced and moderate community. Balance here refers to moderation between extremes in belief, worship, and social conduct. The Ummah is neither excessive nor negligent but follows the middle path guided by revelation.

The verse also assigns a moral role to Muslims as witnesses over humanity, meaning they must exemplify justice and truth in conduct and belief.

5. (b) Analyze the responsibilities that arise from being a balanced nation.

Being a balanced nation carries the responsibility of upholding justice, moral integrity, and truth. Muslims are expected to demonstrate ethical behavior, fairness, and compassion in all aspects of life.

The Qur'an commands, "O you who believe, stand firmly for justice, witnesses for Allah" (4:135). This shows that balance requires moral courage and responsibility, not neutrality toward injustice.

5. (c) Discuss the consequences of abandoning this role.

When Muslims abandon moderation and justice, they lose moral credibility and leadership. The Qur'an warns against division and extremism, which weaken the Ummah.

Abandoning this role results in social decay, loss of unity, and failure to guide humanity. The Ummah then becomes influenced by others instead of fulfilling its Divine mission.

6. Examine the Qur'anic treatment of injustice (Zulm) and its consequences in this world and the Hereafter.

The Qur'an strongly condemns ظلم, defining it as oppression, wrongdoing, and transgression against rights. Allah states, "Indeed, Allah does not love the wrongdoers" (3:57). In this world, ظلم leads to social instability, conflict, and destruction of nations.

In the Hereafter, injustice carries severe consequences. Allah declares, "And the wrongdoers will have no helper" (22:71). This treatment shows that no act of oppression escapes Divine justice, whether punished immediately or deferred.

7. (a) Explain the concept of sincerity (Ikhlas).

Ikhlas refers to performing actions purely for the sake of Allah, without seeking praise or recognition from people. The Qur'an commands, "They were commanded only to worship Allah, sincere to Him in religion" (98:5).

Sincerity purifies intention and gives spiritual value to deeds. Without Ikhlas, actions become empty rituals rather than acts of worship.

7. (b) Analyze how lack of sincerity invalidates good deeds.

The Qur'an teaches that deeds without sincerity are rejected. Allah warns against showing off in worship, stating, "So woe to those who pray but are heedless of their prayer, those who make a show" (107:4–6).

When actions are performed for praise, they lose their reward with Allah. Lack of sincerity turns good deeds into acts of hypocrisy, undermining spiritual growth.

8. Discuss the Qur'anic condemnation of greed and excessive love of wealth.

The Qur'an condemns greed because it leads to arrogance, injustice, and neglect of moral duties. Allah says, "Competition in worldly increase distracts you" (102:1), showing how obsession with wealth diverts attention from accountability.

Excessive love of wealth hardens hearts and weakens compassion. The Qur'an warns that wealth is a test, not a measure of success, and commands generosity to purify the soul.

9. Evaluate the relevance of Qur'anic moral principles in promoting global peace and coexistence.

The Qur'an promotes peace through justice, dignity, and mutual respect. Allah states, "O mankind, We created you from a male and a female and made you peoples and tribes that you may know one another" (49:13). This verse encourages coexistence based on respect, not superiority.

By grounding ethics in accountability and compassion, Qur'anic principles address root causes of conflict such as oppression and arrogance. These timeless values provide a strong foundation for global peace and harmonious coexistence in a diverse world.