

**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: 2008**

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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 approach to moral education.

The Qur'anic approach to moral education is holistic, gradual, and transformative, focusing on shaping both inner character and outward behavior. Rather than merely prescribing rules, the Qur'an builds morality through belief in Allah, awareness of accountability, and cultivation of virtues such as honesty, justice, patience, and mercy. Moral education begins with Tawhid, because recognizing Allah as the ultimate authority gives moral commands meaning and seriousness. Allah says, "Indeed, Allah commands justice, excellence, and giving to relatives, and forbids immorality, bad conduct, and oppression" (16:90), showing that morality in Islam is rooted in Divine command rather than human opinion.

The Qur'an also uses stories of past nations, parables, encouragement, and warnings as educational tools. By presenting real consequences of moral failure and success, the Qur'an educates the conscience and intellect together. This method ensures that morality is internalized, not imposed mechanically, making ethical behavior stable and sincere.

### 1. (b) Analyze the role of conscience in ethical decision-making according to the Qur'an.

The Qur'an recognizes conscience as an inner moral faculty that guides human behavior, but it emphasizes that conscience must be enlightened by revelation. Allah refers to the self that is aware of right and wrong when He says, "And inspired it with its wickedness and its righteousness" (91:8). This verse shows that humans possess an innate moral awareness that responds to truth.

However, the Qur'an warns that conscience can be corrupted by persistent sin and arrogance. When conscience is disconnected from Divine guidance, it may justify wrongdoing. Therefore, the Qur'an strengthens conscience through remembrance of Allah, fear of accountability, and moral reflection, ensuring that ethical decisions are grounded in truth rather than desire.

2. "Do they not then reflect upon the Qur'an, or are there locks upon their hearts?"  
(47:24)  
(a) Explain the meaning of this verse.

This verse criticizes those who encounter the Qur'an but fail to reflect upon its message. The rhetorical question highlights that the problem is not lack of clarity in the Qur'an but barriers within human hearts. The phrase "locks upon their hearts" symbolizes spiritual resistance, arrogance, and stubbornness that prevent acceptance of truth.

The verse emphasizes that reflection is essential for guidance. Merely hearing or reciting the Qur'an without contemplation cannot transform belief or behavior. The Qur'an thus calls for active engagement of the mind and heart.

2. (b) Analyze the Qur'anic link between reflection and guidance.

The Qur'an consistently links guidance to reflection and reasoning. Allah repeatedly asks, "Will they not reflect?" and "Will they not use reason?" indicating that guidance requires intellectual effort and sincerity. Reflection allows individuals to recognize the coherence, wisdom, and moral force of revelation.

The Qur'an states, "This is a blessed Book which We have revealed to you, that they might reflect upon its verses" (38:29). This shows that reflection is not optional but

central to benefiting from revelation. Without reflection, guidance remains superficial and ineffective.

2. (c) Discuss the causes of spiritual blindness mentioned in the Qur'an.

The Qur'an identifies arrogance, attachment to desires, and persistent sin as major causes of spiritual blindness. Allah says, "I will turn away from My signs those who are arrogant upon the earth without right" (7:146), showing that pride blocks guidance.

Another cause is blind imitation of tradition. The Qur'an criticizes those who say, "We follow what we found our fathers upon" (2:170). Such attitudes prevent sincere reflection and keep hearts locked against truth.

3. (a) Explain the Qur'anic concept of success and failure.

In the Qur'an, success is defined primarily in spiritual and moral terms rather than material gain. True success is achieving Allah's pleasure and salvation in the Hereafter. Allah declares, "Whoever is saved from the Fire and admitted to Paradise has truly succeeded" (3:185).

Failure, therefore, is not poverty or worldly hardship but loss of faith and moral integrity. The Qur'an reframes human priorities by shifting attention from temporary achievements to eternal outcomes.

3. (b) (i) Distinguish between worldly success and true success.

Worldly success refers to wealth, power, status, and comfort, which are temporary and often deceptive. The Qur'an warns, "The worldly life is nothing but enjoyment of delusion" (3:185). Such success can disappear quickly and does not guarantee moral worth.

True success, according to the Qur'an, is steadfast faith, righteous action, and success in the Hereafter. This form of success is permanent and independent of worldly circumstances.

3. (b) (ii) Analyze why many people misunderstand success.

Many people misunderstand success because they judge life using material standards promoted by society. The Qur'an explains this misunderstanding by stating, "They know what is apparent of the worldly life, but of the Hereafter they are unaware" (30:7).

This focus on the visible blinds people to long-term consequences. Without belief in the Hereafter, success becomes reduced to pleasure and power, leading to moral compromise.

4. Discuss the Qur'anic account of Pharaoh as an example of political arrogance and moral collapse.

Pharaoh represents extreme political arrogance, claiming absolute authority and even divinity. The Qur'an quotes him saying, "I am your most exalted lord" (79:24), illustrating his rejection of moral limits. His power was used to oppress, enslave, and corrupt society.

The Qur'an shows that this arrogance led to total moral collapse and eventual destruction. Despite his strength, Pharaoh was powerless before Divine justice, as Allah states, "So We seized him and his soldiers and threw them into the sea" (28:40). His story warns that political power without moral restraint inevitably leads to ruin.

5. "And the weighing that Day will be the true weighing." (7:8)

(a) Explain this verse in relation to justice in the Hereafter.

This verse emphasizes that ultimate justice will occur on the Day of Judgment, where deeds will be measured with absolute fairness. Unlike human courts, Divine judgment is free from bias, corruption, and error. Allah assures, “And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all” (21:47).

The verse reassures believers that no good deed will be lost and no injustice will go unanswered, even if it appears unresolved in this world.

5. (b) Analyze its impact on ethical behavior in this world.

Belief in the true weighing of deeds creates strong moral discipline. A believer knows that even hidden actions will be accounted for, as Allah says, “Whoever does an atom’s weight of good will see it” (99:7).

This awareness restrains wrongdoing and encourages sincerity, honesty, and justice, even when worldly consequences are absent.

6. Examine the Qur’anic concept of struggle (Jihad) as moral, spiritual, and social effort.

The Qur’an presents Jihad primarily as striving in the path of Allah, encompassing moral self-discipline, spiritual growth, and social reform. The Qur’an commands, “And strive for Allah with the striving due to Him” (22:78), indicating effort in all dimensions of life.

Moral Jihad includes resisting sin, spiritual Jihad involves strengthening faith, and social Jihad includes standing against injustice and oppression through lawful and ethical means. This broad understanding counters the narrow misconception of Jihad as violence.

7. (a) Explain the concept of patience in adversity from a Qur’anic perspective.

Patience in adversity, according to the Qur'an, is steadfast endurance combined with trust in Allah. Allah instructs, "And give good tidings to the patient" (2:155), linking patience with Divine reward.

Patience does not mean passive suffering but conscious perseverance while maintaining faith and moral conduct during hardship.

7. (b) Analyze how patience protects faith during trials.

Patience protects faith by preventing despair, anger, and loss of trust in Allah. The Qur'an states, "Indeed, Allah is with the patient" (2:153), assuring believers of Divine support.

Through patience, believers interpret trials as tests rather than punishments, allowing faith to deepen rather than collapse under pressure.

8. Discuss the Qur'anic rejection of moral compromise in matters of belief.

The Qur'an firmly rejects compromising truth for convenience or acceptance. Allah commands the Prophet, "So remain on a right course as you have been commanded, and do not follow their desires" (11:112). This shows that faith cannot be adjusted to suit social pressure.

Moral compromise leads to loss of identity and guidance. The Qur'an teaches that truth must be upheld consistently, even when it is difficult or unpopular.

9. Evaluate how the Qur'an provides a coherent moral framework for contemporary societies.

The Qur'an offers a coherent moral framework by grounding ethics in belief in Allah, accountability, and justice. Principles such as honesty, protection of life, fairness, and

responsibility are universal and timeless. Allah states, “Indeed, Allah commands justice and excellence” (16:90).

Unlike relative moral systems, the Qur’anic framework provides stable values that apply across cultures and eras. By combining inner conscience with external law and eternal accountability, the Qur’an offers solutions to modern moral confusion rooted in both spiritual and social reform.