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NATIONAL EXAMINATIONS COUNCIL OF TANZANIA
ADVANCED CERTIFICATE OF SECONDARY EDUCATION EXAMINATION

115/1

ISLAMIMC KNOWLEDGE 1

(For Both School and Private Candidates)

Time: 3 Hours

ANSWERS

Year: 2010

Instructions

1. This paper consists of section A, and B with total of nine questions.
2. Answer all questions in section A, and two questions in section B.
3. Section A carries sixty marks and section B carries forty marks.

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1. In the light of scientific data, establish the authenticity of the Holy Qur'an.

The Holy Qur'an, revealed over 1,400 years ago, contains numerous references that align with modern scientific discoveries, underscoring its authenticity. One notable example is the description of the universe's origin. The Qur'an states, "Do not the unbelievers see that the heavens and the earth were joined together, then We split them apart?" (Qur'an 21:30). This verse parallels the contemporary Big Bang theory, which posits that the universe began from a singular, dense point and expanded outward.

Additionally, the Qur'an mentions the expansion of the universe: "And the heaven, We built it with might, and indeed We are (its) expander" (Qur'an 51:47). This concept of an expanding universe was only confirmed by scientists in the 20th century.

The process of milk production is another example. The Qur'an describes it as: "And indeed, for you in cattle is a lesson. We give you to drink from what is in their bellies—between excretion and blood—pure milk, palatable to drinkers" (Qur'an 16:66). This aligns with the biological understanding that milk is derived from nutrients filtered from the bloodstream.

These instances, among others, highlight the Qur'an's consistency with scientific facts discovered centuries later, supporting its divine origin.

2. Review the impact of misconceptualization of religion.

Misconceptions about religion can lead to significant societal and individual repercussions. When religious teachings are misunderstood or misrepresented, it can foster intolerance and discrimination. For instance, portraying a faith as inherently violent may incite unwarranted fear and hostility towards its adherents, leading to social divisions.

On a personal level, misconceptualization can result in spiritual disillusionment. Individuals may reject religious practices based on flawed interpretations, depriving themselves of potential moral guidance and community support.

Moreover, such misunderstandings can be exploited to justify unethical actions. History has witnessed instances where distorted religious narratives were used to legitimize wars, oppression, and other injustices.

Therefore, accurate understanding and representation of religious teachings are crucial to promote harmony, personal well-being, and ethical conduct within societies.

3. Show the signs of the existence of Allah (s.w) from the teachings of prophets.

The teachings of various prophets provide profound insights into the existence of Allah (s.w). Prophet Ibrahim (Abraham) emphasized monotheism, challenging idolatry by proclaiming the existence of one, unseen God who governs all. His reasoning about the natural world, as depicted in the Qur'an, led him to recognize a singular divine creator.

Prophet Musa (Moses) demonstrated Allah's existence through miracles, such as parting the Red Sea, showcasing divine intervention in human affairs. These events reinforced the belief in a powerful deity guiding and assisting His chosen messengers.

Prophet Muhammad (s.a.w) conveyed the message of Allah through the Qur'an, which contains profound wisdom and knowledge beyond human capability at the time. The linguistic excellence and prophetic insights within the Qur'an serve as signs of its divine origin.

Collectively, these teachings and events across prophetic histories serve as signs pointing to the existence and oneness of Allah (s.w).

4. Explain in detail the features of hypocrites as stipulated in Surah Al-Baqarah.

Surah Al-Baqarah delineates several characteristics of hypocrites (munafiqun), highlighting their deceptive nature and detrimental impact on the community.

Firstly, hypocrites attempt to deceive Allah and the believers by professing faith outwardly while concealing disbelief within their hearts. This duplicity is addressed in the verse: "They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not" (Qur'an 2:9).

Secondly, they harbor a disease in their hearts, which Allah increases due to their persistent dishonesty and denial of truth. The Qur'an states: "In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie" (Qur'an 2:10).

Thirdly, hypocrites spread corruption on earth under the guise of promoting good. When told not to cause mischief, they claim to be reformers, as mentioned: "And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are but reformers'" (Qur'an 2:11).

Fourthly, they mock the believers and label them as fools, despite being the ones devoid of understanding. The Qur'an highlights this behavior: "And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the foolish have believed?' Unquestionably, it is they who are the foolish, but they know [it] not" (Qur'an 2:13).

Lastly, hypocrites are indecisive and waver between belief and disbelief, seeking to align with both sides for personal gain. This is illustrated in the verse: "Wavering between them, [belonging] neither to these [believers] nor to those [disbelievers]. And whoever Allah leaves astray—never will you find for him a way" (Qur'an 4:143).

These features underscore the internal conflict and moral duplicity of hypocrites, serving as a warning to believers to cultivate sincerity and integrity in faith and actions.

5. Provide evidence from within the Qur'an itself to prove that the Qur'an is the word of Allah (s.w.).

The Qur'an presents several internal evidences asserting its divine origin.

Firstly, it declares its revelation from Allah, as stated: "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (Qur'an 2:2). This verse emphasizes the Qur'an's role as a definitive guide from the Divine.

Secondly, the Qur'an issues a challenge to produce a chapter comparable to it, highlighting its inimitable nature: "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful" (Qur'an 2:23). The inability of opponents to meet this challenge underscores its divine authorship.

Thirdly, the Qur'an contains knowledge of unseen events and prophecies that were later fulfilled, serving as evidence of its divine source. For instance, it predicted the victory of the Romans over the Persians: "The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome within three to nine years" (Qur'an 30:2-4). This prophecy materialized as foretold.

Fourthly, the Qur'an's consistency and freedom from contradictions attest to its divine origin: "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction" (Qur'an 4:82). Its harmonious message throughout further confirms its authenticity.

Lastly, Allah promises the preservation of the Qur'an: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian" (Qur'an 15:9). The text's preservation over centuries, without alteration, fulfills this divine assurance.

These internal evidences collectively substantiate the Qur'an's status as the word of Allah.

6. Discuss the reasons for believing in the Hereafter.

Belief in the Hereafter is a cornerstone of Islamic faith, supported by several compelling reasons.

Firstly, it fulfills the innate human sense of justice. In this world, complete justice is often unattainable; the Hereafter ensures that every individual is recompensed fairly for their deeds, as stated: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Qur'an 99:7-8).

Secondly, belief in the Hereafter provides purpose and direction to life. It encourages individuals to lead morally upright lives, striving for eternal success beyond worldly gains.

Thirdly, the transient nature of worldly life points to a subsequent eternal existence. The Qur'an reminds believers: "And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter—that is the [eternal] life, if only they knew" (Qur'an 29:64).

Fourthly, the Hereafter offers solace amidst life's trials. Believers find comfort in knowing that their patience and perseverance will be rewarded, as mentioned: "Indeed, the patient will be given their reward without account" (Qur'an 39:10).

Lastly, belief in the Hereafter fosters accountability and deters misconduct. Awareness of eventual judgment motivates individuals to act ethically, promoting social harmony and personal integrity.

In essence, belief in the Hereafter aligns with human notions of justice, purpose, and moral responsibility, reinforcing its significance in Islamic doctrine.

7. Give reasons why polytheism is extremely bad in the sight of Allah (s.w).

Polytheism, or associating partners with Allah (s.w.), is considered a grievous sin in Islam for several reasons.

Firstly, it directly contradicts the fundamental concept of Tawhid, the oneness of Allah. The Qur'an emphasizes that Allah does not forgive the association of partners with Him: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (Qur'an 4:48).

Secondly, polytheism undermines the purity of worship owed exclusively to Allah. By attributing divine qualities to others, it diverts devotion and obedience away from the sole Creator.

Thirdly, it leads to moral and social decay. Historically, polytheistic societies have engaged in practices contrary to ethical monotheism, as their deities often embody human flaws, leading to the justification of immoral actions.

Fourthly, polytheism fosters superstition and irrational beliefs, ascribing power to entities incapable of influencing the universe, thereby leading individuals away from reliance on Allah's guidance.

Lastly, it disrupts the unity of the Muslim community. A shared belief in one God fosters cohesion, while polytheistic practices introduce divisions and sectarianism.

In essence, polytheism is severely condemned in Islam as it violates the core principle of monotheism, leads to moral corruption, and undermines societal unity.

8. "Allah can bring back to life a person who is dead." Justify this statement by giving six live examples from the Holy Qur'an.

The Qur'an provides several instances demonstrating Allah's power to resurrect the dead.

1. The Story of Prophet Ibrahim (Abraham): Ibrahim asked Allah to show him how He gives life to the dead. Allah instructed him to place portions of a bird on different mountains, then call them, and they came back to him alive (Qur'an 2:260).
2. The Murdered Man in Surah Al-Baqarah: A man was killed, and to identify the murderer, Allah instructed the Israelites to strike the corpse with a part of a sacrificed cow, bringing him back to life to reveal the killer (Qur'an 2:73).
3. The People of the Cave (Ashab al-Kahf): A group of young believers slept in a cave for 309 years, and Allah awakened them as a sign of resurrection (Qur'an 18:25).
4. Prophet Uzair (Ezra): He wondered how Allah could bring a ruined city back to life. Allah caused him to die for a hundred years and then resurrected him, demonstrating His power (Qur'an 2:259).
5. The Resurrection of a Village: A man passing by a destroyed village doubted its restoration. Allah caused him to die for a hundred years and then revived him, showing how He brings the dead to life (Qur'an 2:259).
6. The Companions of Musa (Moses): Seventy individuals requested to see Allah and were struck dead. Allah then resurrected them as a sign of His mercy and power (Qur'an 2:55-56).

These narratives exemplify Allah's ability to resurrect the dead, affirming the belief in life after death.

9. What do we learn from the comment of the Holy Qur'an on Nasara?

The term "Nasara" refers to Christians in the Qur'an. The Qur'an addresses them with a combination of respect, acknowledgment of shared beliefs, and correction of theological deviations.

Firstly, the Qur'an recognizes the closeness between Muslims and Christians, stating: "And you will find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks, and they are not arrogant" (Qur'an 5:82).

Secondly, it acknowledges the existence of sincere and devout individuals among them who, upon hearing the truth, are moved to tears and accept it: "And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth" (Qur'an 5:83).

Thirdly, the Qur'an corrects certain Christian beliefs, particularly the divinity of Jesus, emphasizing his prophethood and servitude to Allah: "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him" (Qur'an 5:75).

Fourthly, it invites Christians to a common word of monotheism, urging them to worship Allah alone without associating partners: "Say, 'O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him...'" (Qur'an 3:64).

Lastly, the Qur'an warns against excesses in religion and adopting beliefs without divine sanction: "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth" (Qur'an 4:171).

In summary, the Qur'an's commentary on Nasara encompasses recognition of shared values, correction of theological errors, and an invitation to the pure monotheism of Islam.