

**THE UNITED REPUBLIC OF TANZANIA**  
**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: 2011**

**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. Give reasons why man left on his own without Divine Guidance cannot formulate a way of life which is in the interest of humanity.

Human beings, relying solely on their intellect and experiences, face significant challenges in establishing a universally beneficial way of life without Divine Guidance.

Firstly, human knowledge is inherently limited and subjective. Individuals perceive the world through personal experiences, which can lead to biased judgments and incomplete understanding. Without an overarching divine framework, these limitations hinder the formulation of comprehensive and equitable life systems.

Secondly, moral and ethical standards derived solely from human reasoning are susceptible to fluctuation. Societal norms evolve over time, influenced by cultural, economic, and political factors. This variability can result in inconsistent moral codes, potentially leading to actions that harm individuals or communities.

Thirdly, the diversity of human perspectives often leads to conflicting ideologies. Without a unifying divine directive, societies may struggle to reconcile differing views on justice, rights, and responsibilities, causing division and discord.

Fourthly, human susceptibility to desires and temptations can cloud judgment. Personal interests and inclinations may overshadow collective well-being, leading to systems that favor a few at the expense of many.

Fifthly, the finite nature of human foresight limits the ability to anticipate long-term consequences. Decisions made without divine insight may address immediate concerns but fail to consider future ramifications, potentially causing unforeseen harm.

Lastly, the Qur'an emphasizes the necessity of divine guidance for achieving true success and righteousness. Surah Al-Baqarah states, "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (Qur'an 2:2). This verse underscores that without divine direction, humanity is prone to straying from the path that ensures collective welfare.

In summary, while human intellect and experience are valuable, they are insufficient alone to establish a universally just and beneficial way of life. Divine guidance provides the necessary framework to navigate moral complexities and achieve true harmony.

2. How would you respond to the claim that the Qur'an is a collection of Jewish and Christian scriptures?

The assertion that the Qur'an is merely a compilation of Jewish and Christian scriptures overlooks several critical points.

Firstly, the Qur'an presents itself as a direct revelation from Allah to Prophet Muhammad (peace be upon him) through the Angel Gabriel. It serves as a continuation and completion of previous revelations, addressing the same monotheistic principles while providing guidance tailored for all of humanity.

Secondly, while the Qur'an acknowledges and respects earlier scriptures, it also clarifies and rectifies alterations that occurred over time. It offers a final, unaltered message, free from the inconsistencies and modifications found in previous texts.

Thirdly, the Qur'an addresses a wide array of topics, including legal matters, social issues, and personal conduct, many of which are not covered in earlier scriptures. Its comprehensive nature and unique literary style distinguish it from prior religious texts.

Fourthly, historical evidence indicates that Prophet Muhammad (peace be upon him) was unlettered and did not have access to the detailed content of Jewish and Christian scriptures. The profound knowledge and insights presented in the Qur'an further support its divine origin.

Fifthly, the Qur'an challenges skeptics by presenting prophecies and knowledge that were unknown at the time of its revelation, many of which have been validated by subsequent historical and scientific discoveries.

Lastly, the transformative impact of the Qur'an on individuals and societies, leading to profound moral and spiritual reforms, attests to its divine source rather than being a mere compilation of existing scriptures.

In conclusion, while the Qur'an acknowledges the messages of previous prophets, it stands as a distinct and final revelation, offering comprehensive guidance for all aspects of life.

3. Critically evaluate the epileptic religious illusion and subconscious theories on the authorship of the Qur'an.

Theories suggesting that the Qur'an's authorship stems from epileptic episodes or subconscious illusions lack credible evidence and fail to account for several key aspects.

Firstly, medical studies have not established a link between epilepsy and the ability to produce coherent, profound, and sustained literary works. The Qur'an's consistent style, depth, and eloquence over 23 years contradict the erratic nature of epileptic episodes.

Secondly, the Qur'an exhibits a high degree of linguistic and thematic coherence, addressing complex theological, legal, and social issues. Such complexity and consistency are unlikely to result from subconscious processes or neurological disorders.

Thirdly, historical records describe Prophet Muhammad (peace be upon him) as possessing exceptional clarity of thought and leadership abilities, both before and after the Qur'anic revelations. There is no credible evidence to suggest he experienced neurological conditions that would impair his cognitive functions.

Fourthly, the transformative impact of the Qur'an on individuals and societies, leading to significant moral and social reforms, indicates a source beyond mere human subconscious or pathological experiences.

Fifthly, the Qur'an contains knowledge and prophecies that were beyond the scientific and historical understanding of the 7th century, further challenging the notion of its origin being rooted in subconscious or epileptic phenomena.

In summary, theories attributing the Qur'an's authorship to epileptic episodes or subconscious illusions are not supported by medical, historical, or textual evidence. The Qur'an's profound content, coherence, and impact point towards a divine origin.

#### 4. Why do we believe in the books of Allah (s.w.)?

Belief in the divine scriptures forms a fundamental aspect of Islamic faith, encompassing several key reasons.

Firstly, these books represent Allah's guidance to humanity, offering a framework for righteous living and spiritual fulfillment. The Qur'an, for instance, serves as a comprehensive manual for personal conduct and societal harmony.

Secondly, acknowledging these scriptures signifies respect for the continuity of divine revelation. Muslims believe that Allah sent various prophets with scriptures, such as the Torah to Moses and the Gospel to Jesus, culminating in the final revelation, the Qur'an, to Prophet Muhammad (s.a.w.).

Thirdly, belief in these books fosters a sense of unity and respect among followers of different faiths, recognizing the shared foundation of divine guidance.

Fourthly, these scriptures provide moral and ethical guidelines that help individuals navigate complex life situations, promoting justice, compassion, and integrity.

Fifthly, the divine books serve as a source of spiritual solace and inspiration, strengthening the believer's connection with Allah through recitation and reflection.

Lastly, belief in these books is a testament to the Muslim's commitment to following Allah's will, as they contain the commandments and teachings intended to lead humanity towards salvation.

#### 5. What do we learn from the comment of the Qur'an on the Ad community?

The Qur'an narrates the story of the 'Ad community to impart several profound lessons.

Firstly, it highlights the consequences of arrogance and pride. The 'Ad people were known for their might and architectural achievements, yet their disdain for divine guidance led to their downfall.

Secondly, the narrative emphasizes the importance of heeding prophetic warnings. Prophet Hud was sent to guide the 'Ad, but their rejection of his message resulted in severe punishment.

Thirdly, it serves as a reminder of Allah's omnipotence. Despite their strength, the 'Ad could not withstand Allah's decree, illustrating that no power can oppose His will.

Fourthly, the story underscores the transient nature of worldly accomplishments. The 'Ad's impressive structures could not save them, teaching that material achievements are insignificant without spiritual obedience.

Fifthly, it warns against the denial of accountability. The 'Ad's disbelief in the Hereafter contributed to their reckless behavior, leading to their ultimate demise.

Lastly, the account encourages reflection and learning from past communities. By contemplating the fate of the 'Ad, believers are urged to align their lives with divine guidance to avoid similar consequences.

6. Examine the rationale of the belief in the Hereafter in our day-to-day life.

Belief in the Hereafter profoundly influences daily life through several rationales.

Firstly, it instills a sense of accountability. Awareness of eventual judgment encourages individuals to act ethically, knowing they will answer for their deeds.

Secondly, this belief provides comfort amidst life's challenges. The promise of eternal reward offers solace during hardships, fostering resilience and patience.

Thirdly, it motivates altruism and social responsibility. Anticipation of divine recompense inspires acts of charity and kindness, enhancing communal welfare.

Fourthly, belief in the Hereafter deters misconduct. Fear of punishment in the afterlife serves as a deterrent against unethical behavior, promoting societal harmony.

Fifthly, it offers perspective on material pursuits. Recognizing the temporality of worldly possessions encourages contentment and reduces excessive attachment to material wealth.

Lastly, this belief fosters a purposeful existence. Understanding that life has ultimate significance beyond earthly experiences motivates individuals to strive for personal growth and spiritual fulfillment.

In essence, belief in the Hereafter shapes moral conduct, provides emotional support, and guides priorities, enriching both personal and communal aspects of daily life.

## 7. Discuss in detail the life mission of Muslims.

The life mission of Muslims is fundamentally centered around the worship and servitude to Allah (s.w.), striving to live in accordance with His guidance to achieve success in this life and the Hereafter. This mission encompasses several key aspects:

Firstly, Muslims are obligated to recognize and worship Allah (s.w.) alone, adhering to His commands as outlined in the Qur'an and the teachings of Prophet Muhammad (s.a.w.). This includes performing the five daily prayers, fasting during Ramadan, giving zakat (charity), and undertaking the pilgrimage to Mecca (Hajj) if able.

Secondly, Islam places a strong emphasis on seeking knowledge, both religious and worldly. This pursuit enables Muslims to understand their faith deeply and contribute positively to society. The Prophet Muhammad (s.a.w.) stated, "Seeking knowledge is an obligation upon every Muslim."

Thirdly, Muslims are encouraged to embody virtues such as honesty, compassion, patience, and justice in their interactions. Upholding high moral standards reflects the teachings of Islam and serves as a means of dawah (inviting others to Islam) through exemplary behavior.

Fourthly, engaging in acts of charity and social justice is integral to a Muslim's mission. The Qur'an emphasizes the importance of helping others, stating, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression."

Fifthly, continuous self-assessment and striving to overcome personal shortcomings are vital. This includes regular remembrance of Allah (s.w.), repentance, and efforts to purify the heart from negative traits.

Lastly, Muslims are called to stand against oppression and injustice, advocating for peace and fairness in all aspects of life. The Qur'an instructs, "O you who have believed, be persistently standing firm in justice, witnesses for Allah..."

In essence, the life mission of Muslims is a holistic approach that integrates devotion to Allah (s.w.) with active contributions to personal development and societal well-being, aiming to fulfill the purpose of creation as outlined in Islamic teachings.

## 8. Review the theme of Hypocrites as stipulated in Surah At-Tawbah.

Surah At-Tawbah addresses the issue of hypocrisy extensively, highlighting the characteristics, behaviors, and consequences associated with hypocrites (munafiqun) within the Muslim community. The Surah describes hypocrites as those who outwardly profess faith but harbor disbelief and malice in their hearts. They are depicted as individuals who attempt to deceive Allah (s.w.) and the believers, but in reality, they only deceive themselves.

Hypocrites are portrayed as reluctant participants in communal obligations, such as striving in the cause of Allah (s.w.). They often seek excuses to avoid such responsibilities and exhibit laziness in acts of worship. Their primary concern lies in personal gain and preserving their interests.

A significant aspect of their conduct involves spreading misinformation and creating divisions within the Muslim community. They engage in slander, mockery, and discourage others from supporting the Prophet (s.a.w.) and the believers.

The Surah sternly warns hypocrites of severe punishments both in this world and the Hereafter. Their deceitful actions not only lead to social discord but also result in spiritual degradation, ultimately earning them Allah's (s.w.) wrath and a grievous end.

Believers are urged to be cautious of hypocrites, recognizing their detrimental impact on the community's unity and moral fabric. The Surah emphasizes the importance of sincerity in faith and actions, encouraging Muslims to align their outward behavior with inner belief.

In summary, Surah At-Tawbah provides a comprehensive examination of hypocrisy, serving as a cautionary discourse for the Muslim community to foster genuine faith and cohesion, while remaining vigilant against those who seek to undermine its integrity.

9. Discuss why man-made religions are not accepted in the sight of Allah (s.w.).

In Islamic theology, the acceptance of religious practices and beliefs is contingent upon their divine origin. Man-made religions, being products of human invention, are not accepted by Allah (s.w.) for several reasons:

Man-made religions often stem from human desires, cultural influences, or philosophical conjectures, leading to deviations from the pure monotheistic teachings that Allah (s.w.) has ordained. Such deviations result in practices and beliefs that may contradict the essence of worshiping Allah (s.w.) alone.

Unlike divinely revealed religions, which come with scriptures preserved through divine will, man-made religions lack authentic sources and are susceptible to alterations, misinterpretations, and loss over time. This undermines their credibility and reliability as true paths to spiritual fulfillment.

Divine religions are established through prophets chosen by Allah (s.w.) to convey His message. Man-made religions, lacking this prophetic foundation, do not carry the divine authority necessary to guide humanity correctly.

Human-initiated religions can lead adherents away from the worship of Allah (s.w.), promoting practices that may involve shirk (associating partners with Allah) or other forms of misguidance, which are considered grave sins in Islam.

Islam is viewed as the final and complete religion, encompassing guidance for all aspects of life. The introduction or adherence to man-made religions implies a rejection of this completeness, suggesting that human intervention is needed to supplement divine instruction, which contradicts Islamic belief.

Therefore, in Islam, adherence to the divinely revealed path is essential for achieving true success and acceptance in the sight of Allah (s.w.).