

**THE UNITED REPUBLIC OF TANZANIA
NATIONAL EXAMINATIONS COUNCIL OF TANZANIA
ADVANCED CERTIFICATE OF SECONDARY EDUCATION
EXAMINATION**

115/1

ISLAMIC KNOWLEDGE 1

(For Both School and Private Candidates)

Time : 3 Hours

ANSWERS

Year : 2014

Instructions

1. This paper consists of sections A and B with a total of **nine (9)** questions.
2. Answer all questions in section A and **two (2)** questions from section B.
3. All writing should be in **blue** or **black** ink.
4. Communication devices and any unauthorised materials are **not** allowed in the examination room.
5. Write your **Examination Number** on every page of your answer booklet(s).

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SECTION A (40 Marks)

Answer two (2) questions in this section

1. Explain four arguments which disapprove the theory that Muhammad authored the Qur'an for pursuit of power and glory.

The first argument is that Prophet Muhammad (S.A.W) lived a very humble life, full of sacrifice and simplicity, which is contrary to someone seeking worldly power and glory. He rejected offers of wealth, leadership, and marriage from Quraysh who wanted him to stop preaching Islam, proving he had no personal ambition for glory.

The second argument is that the Qur'an contains knowledge of science, history, and future prophecies that were far beyond the capacity of an unlettered man like Muhammad, who could neither read nor write. This proves it could not have been authored by him.

The third argument is that the Qur'an often corrected Prophet Muhammad (S.A.W) in situations such as the incident of the blind man (Surah Abasa), which would not be the case if he were its author, since no one seeking glory would criticize himself in his own book.

The fourth argument is that the Qur'an has remained unchanged and inimitable for more than 1400 years, something that no human-authored book has achieved. Its unmatched style and challenge to mankind to produce a single chapter like it further refutes the claim that Muhammad authored it.

2. Analyse three similarities and three differences between the Ad and Medyan people.

One similarity is that both the people of Ad and Medyan were blessed with prosperity and wealth, but they became arrogant and ungrateful to Allah.

Another similarity is that both communities rejected the prophets sent to them—Ad rejected Prophet Hud (A.S) while Medyan rejected Prophet Shu'ayb (A.S)—leading to their destruction.

A third similarity is that both nations indulged in corruption, oppression, and injustice, which angered Allah and brought down His punishment.

One difference is that the people of Ad were physically very strong and built massive structures, while the people of Medyan were mainly traders known for cheating in business transactions.

Another difference is in the type of punishment they faced; the people of Ad were destroyed by a furious windstorm, while the people of Medyan were destroyed by an earthquake and a mighty blast.

A third difference is that the people of Ad lived in the region of Ahqaf in Southern Arabia, while the people of Medyan lived in the north-western part of Arabia near the Red Sea.

3. Analyse six tests for a religion which is in the interest of mankind.

The first test is that a true religion must believe in the existence and oneness of God, since the foundation of faith is to acknowledge a supreme creator.

The second test is that a true religion must have a revealed book or divine scripture that provides guidance, laws, and moral teachings to mankind.

The third test is that a true religion must promote justice, equality, and fairness among all people regardless of race, gender, or status.

The fourth test is that a true religion must preserve human dignity and protect society from corruption, immorality, and oppression.

The fifth test is that a true religion must prepare mankind for the Hereafter by teaching accountability, reward, and punishment after death.

The sixth test is that a true religion must be universal and timeless, suitable for all generations and all places, unlike man-made systems which change with time.

SECTION B (60 Marks)

Answer three (3) questions from this section

4. Examine the Qur'anic philosophical point of view on the history of mankind.

The Qur'an teaches that the history of mankind begins with the creation of Prophet Adam (A.S) as the first man, created from clay and honored by Allah as His khalifah on earth. This rejects theories of evolution that claim man descended from animals.

It emphasizes that all prophets throughout history were sent with the same message of worshipping Allah alone, showing continuity and unity of mankind's spiritual history.

The Qur'an also teaches that nations which obeyed Allah prospered, while those that rejected His guidance were destroyed, such as the people of Ad, Thamud, and Pharaoh. This shows that history is shaped by moral and spiritual obedience to God.

Finally, the Qur'an explains that mankind's history will culminate in the Day of Judgment, where all deeds will be accounted for, making history a continuous journey towards accountability.

5. Explain six lessons one gets from the battle of Badr.

The first lesson is that victory comes only from Allah, as the Muslims were few in number but won because of their strong faith and Allah's help.

The second lesson is the importance of unity, as the Muslims fought together under the leadership of the Prophet (S.A.W) and were successful.

The third lesson is that sacrifice is necessary for success, since the Muslims left behind wealth and faced danger to protect Islam.

The fourth lesson is that truth always prevails over falsehood, as the believers defeated the Quraysh who fought to defend idol worship.

The fifth lesson is the significance of du'a and reliance on Allah, as the Prophet prayed earnestly for victory, and Allah responded.

The sixth lesson is that the battle strengthened Muslim confidence and established Islam as a recognized power in Arabia.

6. Explain by giving six points on the Islamic concept of education.

The first point is that education in Islam is both religious and secular, as knowledge of the Qur'an and worldly sciences are both encouraged.

The second point is that education is obligatory for every Muslim man and woman, as stated in the Prophetic Hadith.

The third point is that education must aim at building good character and moral conduct, not just acquiring information.

The fourth point is that education should prepare Muslims to serve humanity by applying knowledge in beneficial ways.

The fifth point is that education is a means of worship, since seeking knowledge brings one closer to Allah.

The sixth point is that education must be continuous throughout life, as Islam encourages learning from the cradle to the grave.

7. Explain by giving six points on the Islamic concept of education.

Education in Islam emphasizes the importance of tawheed, so learners recognize the oneness of Allah in all aspects of life.

It highlights the role of teachers as guides who pass down knowledge responsibly with sincerity.

It stresses the preservation of Islamic knowledge through Qur'an memorization, Hadith study, and scholarly writings.

It integrates spiritual and practical knowledge, balancing between religion and worldly affairs.

It encourages critical thinking and reflection, as the Qur'an often calls mankind to observe, reason, and learn from creation.

It also makes knowledge a communal duty, where scholars guide society and prevent ignorance and misguidance.

8. Describe four modes of succession in Islam and to show the lesson obtained from each one.

The first mode is nomination, as seen when Abu Bakr (R.A) nominated Umar (R.A). The lesson is that leadership can be entrusted to a capable person chosen by the previous leader.

The second mode is election, as seen when Abu Bakr was elected by the Muslims after the Prophet's death. The lesson is that consultation (shura) is essential in leadership.

The third mode is selection by committee, as seen when Uthman (R.A) was chosen by a committee of six appointed by Umar. The lesson is that leadership can be decided by trusted representatives of the community.

The fourth mode is hereditary succession, as seen in the Umayyad dynasty. The lesson is that although it ensured continuity, it also led to weaknesses when rulers lacked piety and competence, showing that merit is better than inheritance.