

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

**115/2**

**ISLAMIC KNOWLEDGE 2**

(For Both School and Private Candidates)

**Time : 3 Hours**

**ANSWERS**

**Year : 2014**

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**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. Justify by giving five reasons that Muhammad (s.a.w) is the last Prophet.

The Qur'an clearly states in Surah Al-Ahzab (33:40) that Muhammad is the Seal of the Prophets, confirming that no prophet will come after him.

The message of Islam revealed to him is universal and complete, covering all aspects of life, leaving no need for another prophet.

The Qur'an, his final revelation, is preserved unchanged until the Day of Judgment, making future prophets unnecessary.

Prophet Muhammad's life and teachings serve as the best example for mankind, sufficient for guidance in all times.

The continuity of his message is maintained through scholars (ulama) and the Muslim Ummah, proving that he is the final messenger.

2. Analyse six indicators in the teachings of all Prophets which show the existence of Allah (s.w).

All Prophets taught tawheed (oneness of Allah), showing that there is one supreme Creator of the universe.

They emphasized accountability in the Hereafter, which proves that Allah governs life and death.

They performed miracles by Allah's permission, such as Prophet Musa splitting the sea, confirming Allah's existence.

Their teachings promoted justice, mercy, and morality, which reflect divine wisdom guiding humanity.

The lives of Prophets themselves, filled with patience and sacrifice, proved that they were supported by a powerful Creator.

The consistency of their messages across time and nations confirms that they were sent by one true God.

3. Analyse three dimensions as to why man is in need of divine guidance and for each dimension and discuss three limitations.

The first dimension is spiritual guidance. Man needs to know how to worship Allah properly and live a life pleasing to Him. The limitation is that without revelation, man may worship idols, follow superstition, or misinterpret the concept of God.

The second dimension is moral guidance. Man needs principles to distinguish between right and wrong. The limitation is that without divine guidance, human laws may allow injustice, corruption, and immorality.

The third dimension is social guidance. Man needs rules for family, society, and governance. The limitation is that without divine laws, societies collapse into oppression, inequality, and disunity.

### **SECTION B (60 Marks)**

Answer three (3) questions in this section

4. Examine how Islamic political system is different from democratic system by giving six points.

In Islam, sovereignty belongs to Allah, while in democracy it belongs to the people.

Islamic law (Sharia) guides all governance, while democracy is based on man-made laws.

Leaders in Islam are chosen based on piety and justice, while democracy often chooses leaders based on popularity.

In Islam, consultation (shura) is mandatory within divine limits, but in democracy, the majority can decide even against divine laws.

Islam integrates religion with politics, while democracy separates religion from politics (secularism).

Islam emphasizes accountability before Allah, while democracy emphasizes accountability to voters.

5. Explain two sources of Islamic law and to elaborate four reasons for emergence of school of jurisdiction.

The two main sources of Islamic law are the Qur'an and Sunnah. The Qur'an is the direct word of Allah, while the Sunnah is the sayings and practices of Prophet Muhammad (s.a.w).

Schools of jurisdiction (madhahib) emerged because of differences in interpretation of Qur'an and Sunnah due to language, context, and understanding.

They also arose because scholars lived in different regions with varying circumstances that required local application of laws.

Some schools emphasized strict textual interpretation while others considered reasoning (qiyas) and public interest (maslahah).

The need to preserve and systematize Islamic knowledge also led to the formation of schools of thought.

6. Discuss six drawbacks towards implementation of polygamy to the contemporary Muslims in Tanzania.

Some men misuse polygamy without financial ability, leading to neglect of wives and children.

It can create jealousy and conflict between co-wives, causing family breakdown.

Polygamy may result in unequal treatment, though Islam commands fairness among wives.

In modern society, limited resources make it difficult to provide equally for multiple families.

Some men marry for desire rather than responsibility, which distorts the true Islamic purpose of polygamy.

Women sometimes suffer emotionally and socially in polygamous settings, especially when neglected.

7. Explain how Islam honors and restores the dignity of women.

Islam gave women the right to inherit, which was denied in pre-Islamic Arabia.

It gave women the right to education, as seeking knowledge is compulsory for both men and women.

Women were given the right to own property and engage in business independently.

Islam forbade female infanticide, restoring the value of the girl child in society.

It commanded men to treat women with kindness and respect, as the Prophet (s.a.w) said the best of men are those best to their wives.

Islam protects women's modesty and honor through guidelines of hijab and prohibiting exploitation.

8. Explain six motives of family in Islam.

The family ensures preservation of human lineage through lawful marriage and procreation.

It provides a framework for raising children with proper Islamic values.

It creates love, compassion, and mutual support between spouses and relatives.

It ensures financial and emotional security, as members care for each other.

It strengthens social bonds by extending kinship and community ties.

It serves as a means of worship, since fulfilling family duties is obedience to Allah.