

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

115/2

ISLAMIMC KNOWLEDGE 2

(For Both School and Private Candidates)

Time: 3 Hours

ANSWERS

Year: 2020

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. (a) Briefly explain Islam in its broad term.

Islam is a monotheistic Abrahamic faith articulated by the Quran, which Muslims believe to be the final revelation of God (Allah), and the teachings of Prophet Muhammad (peace be upon him). It encompasses a comprehensive way of life, guiding adherents in aspects of spirituality, morality, social justice, and law. The term "Islam" itself means "submission," reflecting the core belief in submitting to the will of Allah.

(b) Analyze four divergent views on the conceptualization of the concept of worship in Islam.

The concept of worship (‘ibādah) in Islam is multifaceted, leading to various interpretations among scholars and practitioners:

Firstly, some view worship strictly as ritualistic acts, such as the five daily prayers (Salat), fasting during Ramadan (Sawm), almsgiving (Zakat), and pilgrimage to Mecca (Hajj). This perspective emphasizes adherence to prescribed rituals as the primary means of demonstrating devotion.

Secondly, another interpretation expands worship to include all actions performed with the intention of pleasing Allah. This encompasses daily activities like earning a lawful livelihood, seeking knowledge, and engaging in community service, provided they align with Islamic principles.

Thirdly, some scholars emphasize the spiritual and psychological dimensions of worship, focusing on inner sincerity, mindfulness, and the cultivation of a personal connection with Allah. This view highlights the importance of internal states over external actions.

Lastly, there are discussions on the permissibility and significance of certain practices, such as visiting shrines, reciting religious poetry, and engaging in devotional dancing. Opinions vary, with some considering these acts as valid expressions of worship, while others view them as innovations not rooted in foundational Islamic texts.

2. Suggest five approaches in which the government can create and maintain harmony among members of different religions in Tanzania.

Promoting interfaith harmony in Tanzania requires deliberate and inclusive strategies:

Firstly, the government can establish and support interfaith councils that facilitate dialogue between religious leaders, fostering mutual understanding and collaboration on social issues.

Secondly, integrating education on religious tolerance and pluralism into school curricula can cultivate respect for diverse beliefs from a young age, laying the foundation for peaceful coexistence.

Thirdly, organizing community events that celebrate the cultural and religious diversity of Tanzania can provide platforms for positive interaction, breaking down stereotypes and building trust among different faith groups.

Fourthly, implementing policies that ensure equitable representation of various religious communities in governmental and public institutions can address feelings of marginalization and promote inclusivity.

Lastly, enforcing laws that protect religious freedom and penalize hate speech or discriminatory practices can deter actions that threaten interfaith harmony, maintaining a peaceful societal framework.

3. The parents wanted to send Hafsa to a witchdoctor. However, she denied going there as she claimed to believe in the existence of Allah. Elaborate on five effects brought to her belief.

Hafsa's refusal to consult a witchdoctor, grounded in her belief in Allah, reflects several significant aspects:

Firstly, it demonstrates her commitment to Tawhid, the oneness of Allah, rejecting practices that attribute power to entities other than Him.

Secondly, her stance reinforces reliance on Allah alone for guidance and healing, embodying the principle of Tawakkul (trust in Allah).

Thirdly, by avoiding superstitious practices, Hafsa upholds the purity of her faith, steering clear of Shirk (associating partners with Allah), which is considered a grave sin in Islam.

Fourthly, her decision aligns with adherence to the Sunnah, following the Prophet Muhammad's (peace be upon him) teachings to seek permissible means for resolving issues.

Lastly, Hafsa's choice may strengthen her spiritual resilience, as she relies on prayer and permissible remedies, fostering a deeper connection with her faith.

4. Briefly explain five benefits Muslims gain by believing that angels are created by Allah (s.w).

Belief in angels, as creations of Allah, offers several benefits to Muslims:

Firstly, it enhances awareness of Allah's omnipotence and the vastness of His creation, as angels are part of the unseen world, performing various tasks assigned by Him.

Secondly, knowing that angels record human deeds encourages individuals to engage in righteous actions and avoid sins, fostering moral consciousness.

Thirdly, belief in protective angels provides comfort and reassurance, as Muslims trust in divine guardianship against harm.

Fourthly, understanding that angels are involved in the maintenance of the universe instills a sense of order and purpose in the natural world, reflecting Allah's meticulous design.

Lastly, recognizing that angels constantly glorify Allah serves as a reminder for Muslims to engage in regular worship and remembrance, emulating their devotion.

5.(a) Briefly explain how these two divorces by mutual consent differ.

In Islamic law, divorce by mutual consent can occur through different processes:

Sophia's case involves "Khula," where the wife initiates the divorce by offering compensation to the husband, typically returning the mahr (dower) or another agreed-upon amount. This form requires the husband's acceptance of the offer.

Aisha's situation pertains to "Mubarat," a mutual agreement to divorce where both spouses desire separation. In this case, both parties agree to release each other from the marital bond without financial compensation unless mutually decided.

(b) Give two conditions for Sophia's divorce to be valid.

For Sophia's Khula to be valid:

Firstly, there must be mutual consent between both parties; Sophia must request the divorce, and her husband must agree to it.

Secondly, the compensation offered by Sophia, often the return of the mahr, must be agreed upon and executed as part of the divorce settlement.

6. Analyze six business transactions prohibited in Islam.

Islamic law prohibits certain business transactions to ensure ethical conduct and fairness:

Firstly, engaging in "Riba" (usury or interest) is forbidden, as it leads to exploitation and unjust gains in financial dealings.

Secondly, "Gharar" (excessive uncertainty or ambiguity) in contracts is prohibited, ensuring that all terms are clear and agreed upon to prevent deceit.

Thirdly, trading in "Haram" (forbidden) items, such as alcohol, pork, or illicit substances, is not allowed, maintaining compliance with Islamic dietary and moral laws.

Fourthly, "Maysir" (gambling) is banned, as it involves gaining wealth through chance, leading to unjust enrichment and social harm.

Fifthly, hoarding essential goods to manipulate market prices, known as "Ihtikar," is prohibited, as it exploits consumers and creates artificial scarcity.

Lastly, dishonest practices like fraud, misrepresentation, or bribery are forbidden, upholding integrity and trustworthiness in all business dealings.

7. Provide six advantages of Islamic laws over man-made laws.

Islamic laws, derived from divine revelation, offer several distinct advantages over man-made laws:

Firstly, they provide a consistent and unchanging moral framework, as they are based on the Quran and Sunnah, ensuring stability and uniformity in legal and ethical standards.

Secondly, Islamic laws aim to uphold public interest and maintain social order, focusing on the well-being and continuity of society.

Thirdly, these laws emphasize justice and equality, mandating fair treatment for all individuals regardless of status, thereby reducing discrimination and bias.

Fourthly, the comprehensive nature of Islamic laws addresses all aspects of life—spiritual, social, economic, and political—offering holistic guidance for individuals and communities.

Fifthly, the divine origin of Islamic laws fosters a sense of accountability to a higher authority, encouraging adherence and moral conduct beyond mere legal obligations.

Lastly, the integration of moral and legal directives in Islamic laws promotes ethical behavior, ensuring that legal compliance aligns with personal integrity and societal harmony.

8. Explain six social problems that can be resolved by the authorization of polygamy.

Polygamy, as permitted in Islam, can address various social issues:

Firstly, it offers a solution for societies with a higher number of women than men, providing unmarried women with the opportunity for marriage and family life.

Secondly, polygamy can support widows and orphans by allowing men to marry widowed women, ensuring their financial and social security.

Thirdly, it can reduce instances of extramarital affairs by providing a lawful means for men to fulfill their needs, thereby promoting fidelity and family stability.

Fourthly, polygamy can help in cases where a wife is unable to bear children, allowing the husband to have children with another wife without divorcing the first, thus preserving the initial marriage.

Fifthly, it can serve as a remedy for spousal disputes or incompatibility, where maintaining multiple marriages might be more harmonious than separation.

Lastly, polygamy can address disparities in sexual drive between spouses, offering a lawful outlet that aligns with religious and moral guidelines.

9. Analyze six contributions of believing in the Day of Judgment and the hereafter in shaping peaceful behavior in Muslim society.

Belief in the Day of Judgment and the hereafter profoundly influences the conduct of Muslims, fostering a peaceful society:

Firstly, it instills a sense of accountability, as individuals are conscious that their actions will be judged by Allah, deterring harmful behavior.

Secondly, this belief encourages forgiveness and patience, as Muslims trust in divine justice, reducing personal vendettas and promoting reconciliation.

Thirdly, it motivates charitable acts and social welfare, with the understanding that such deeds are rewarded in the afterlife, enhancing communal support and cohesion.

Fourthly, belief in the hereafter provides comfort during adversity, reducing despair and fostering resilience, which contributes to societal stability.

Fifthly, it discourages corruption and injustice, as the awareness of ultimate divine judgment deters individuals from engaging in unethical practices.

Lastly, this belief promotes personal development and adherence to moral principles, as Muslims strive for a favorable outcome in the afterlife, leading to a community grounded in ethical conduct and mutual respect.