

**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: 2021**

**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 four arguments to dispel the confusion of the existence of God based on the insight.

The existence of God has been a subject of contemplation and debate throughout human history. Islamic scholars and theologians have presented various arguments to affirm God's existence, addressing common confusions and misconceptions. Here are four such arguments:

Firstly, the universal belief in a Supreme Being across diverse cultures and societies suggests an intrinsic recognition of God's existence embedded within human nature. This widespread and enduring belief indicates an innate awareness of a higher power.

Secondly, the cosmological argument posits that everything that begins to exist has a cause. The universe, having a beginning, necessitates a cause beyond itself. This uncaused cause is understood to be God, who initiated all creation.

Thirdly, the intricate complexity and order observed in the natural world imply purposeful design. The precise laws governing the universe point towards an intelligent designer, which is God.

Lastly, humans possess an inherent sense of right and wrong, a moral compass guiding ethical behavior. This universal moral awareness indicates a moral lawgiver who instilled these values, identified as God.

These arguments collectively address common confusions regarding God's existence, providing a rational foundation for belief in a supreme creator.

2. Briefly describe five fundamental business ethics according to the Islamic point of view.

Islamic business ethics are derived from the Qur'an and the teachings of Prophet Muhammad (peace be upon him), emphasizing moral conduct in all commercial activities. Five fundamental principles include:

Firstly, honesty (Sidq) is paramount in all business dealings. Truthfulness ensures transparency and builds trust among parties involved.

Secondly, justice (Adl) requires equitable treatment of all parties. This includes fair pricing, honoring contracts, and avoiding exploitation, thereby upholding justice in transactions.

Thirdly, trustworthiness (Amanah) involves maintaining the trust of partners, customers, and stakeholders by fulfilling promises and safeguarding entrusted assets, reflecting integrity.

Fourthly, the prohibition of interest (Riba) is emphasized, as charging or paying interest is forbidden, promoting risk-sharing and equitable financial practices.

Lastly, social responsibility (Fard Kifayah) encourages businesses to contribute positively to society, ensuring that their operations do not harm the community and, when possible, provide communal benefits.

Adherence to these ethical principles fosters a just and morally sound business environment in accordance with Islamic teachings.

3. How does Zakat differ from Sadaqah? Give five points.

Zakat and Sadaqah are both forms of charity in Islam but differ in several key aspects:

Firstly, Zakat is a mandatory act of worship, constituting one of the Five Pillars of Islam, requiring Muslims to give a fixed portion of their wealth to those in need annually. In contrast, Sadaqah is a voluntary charity given at any time and in any amount, motivated by personal goodwill.

Secondly, Zakat is calculated based on specific assets, typically 2.5% of accumulated wealth exceeding the Nisab threshold over a lunar year. Sadaqah has no set amount or calculation, allowing individuals to give as they wish.

Thirdly, the Qur'an outlines specific categories eligible to receive Zakat, such as the poor, needy, and indebted. Sadaqah, however, can be given to anyone, including non-Muslims, and can be used for various charitable causes.

Fourthly, Zakat funds have designated purposes, primarily aimed at alleviating poverty and aiding specific groups. Sadaqah offers flexibility, supporting a wide range of charitable activities, including building infrastructure, education, and emergency relief.

Lastly, Zakat is due once a year when one's wealth remains above the Nisab threshold. Sadaqah has no fixed time and can be given spontaneously in response to immediate needs or personal intentions.

Understanding these distinctions ensures that Muslims fulfill their obligatory duties while also engaging in additional acts of generosity.

4. Provide five critiques on the allegation from human rights activists that Islam oppresses women.

The assertion that Islam inherently oppresses women has been a topic of extensive debate. Several critiques challenge this perspective by highlighting the distinction between cultural practices and religious teachings, as well as the rights afforded to women within Islamic doctrine.

Firstly, it's essential to differentiate between cultural traditions and the core teachings of Islam. Many practices perceived as oppressive stem from patriarchal cultural norms rather than Islamic principles. For instance, certain customs limiting women's rights are cultural artifacts not rooted in Islamic doctrine.

Secondly, Islam, over 1,400 years ago, granted women rights that were revolutionary for that era. These include rights to inheritance, property ownership, education, and consent in marriage. The Qur'an and Hadiths emphasize the spiritual and social equality of men and women, underscoring their complementary roles in society.

Thirdly, the portrayal of the Islamic veil (hijab) as a symbol of oppression is often a misrepresentation. For many Muslim women, wearing the hijab is a personal choice and an expression of faith, modesty, and identity. Compulsory veiling and unveiling can both be forms of oppression; true empowerment lies in allowing women to choose their attire freely.

Fourthly, Islamic history features numerous examples of influential and respected women. Figures such as Khadijah bint Khuwaylid, the Prophet Muhammad's first wife, was a successful businesswoman, and Aisha bint Abi Bakr, a renowned scholar, demonstrate that women have held significant roles in Islamic societies. These examples challenge the narrative of inherent female subjugation in Islam.

Lastly, contemporary movements within the Muslim world advocate for women's rights from an Islamic framework. Organizations like Musawah work towards gender equality by reinterpreting religious texts, arguing that oppressive practices are due to patriarchal interpretations rather than the religion itself. This internal advocacy indicates a dynamic and evolving discourse on women's rights within Islam.

In summary, while instances of women's oppression exist in some Muslim-majority societies, attributing this to Islam overlooks the distinction between cultural practices and religious teachings. A nuanced understanding reveals that Islam, in its essence, advocates for the dignity, respect, and rights of women.

5. As a Muslim cleric, explain to a newly converted Muslim the importance of belief in Allah's Qadar. Provide five points.

Belief in Allah's Qadar (Divine Decree) is a fundamental aspect of Islamic faith, encompassing the understanding that Allah has preordained all events in the universe with His infinite knowledge and wisdom. For a newly converted Muslim, grasping the significance of this belief is crucial for spiritual development and daily life.

Firstly, belief in Qadar fosters a sense of peace and contentment. Recognizing that all occurrences are part of Allah's divine plan helps individuals accept life's challenges and successes with equanimity, reducing anxiety and fostering inner tranquility.

Secondly, it encourages reliance on Allah (Tawakkul). Understanding that outcomes are ultimately in Allah's hands motivates believers to trust in His wisdom and mercy, leading to sincere supplication and dependence on Him.

Thirdly, this belief instills resilience and patience (Sabr). Acknowledging that trials are decreed by Allah and serve a purpose in personal growth enables Muslims to endure hardships with steadfastness, knowing that relief and reward are promised.

Fourthly, it promotes humility and gratitude. Recognizing that one's abilities and achievements are granted by Allah prevents arrogance and fosters thankfulness for His blessings, leading to a balanced and modest character.

Lastly, belief in Qadar enhances moral responsibility. While Allah has decreed all events, humans possess free will to choose their actions. This understanding motivates believers to strive for righteous deeds, knowing they are accountable for their choices within the framework of divine decree.

Embracing the belief in Allah's Qadar provides a comprehensive perspective on life, aligning a Muslim's outlook with faith, trust, and proactive righteousness.

6.

(a) Briefly explain four steps for curbing Zinaa in the Muslim society.

Zinaa, or unlawful sexual relations, is considered a major sin in Islam. Addressing this issue within a Muslim society requires a multifaceted approach that combines personal responsibility, community support, and adherence to Islamic principles.

Firstly, promoting early and accessible marriage can serve as a preventive measure against Zinaa. By facilitating the union of individuals ready for marriage, communities can provide a lawful outlet for natural desires, reducing the temptation towards illicit relationships.

Secondly, implementing modest dress codes and behavior for both men and women helps minimize unnecessary attraction and interaction that could lead to immoral conduct. Encouraging modesty aligns with Islamic teachings and fosters an environment of respect and self-restraint.

Thirdly, providing comprehensive education on Islamic morals and the severe consequences of Zinaa is essential. Awareness programs that highlight the spiritual, social, and personal ramifications of such actions can deter individuals from engaging in prohibited relationships.

Lastly, creating avenues for lawful social interaction under supervision allows individuals to meet potential spouses in a manner consistent with Islamic guidelines. Organized events and platforms that facilitate halal courtship can lead to marriages founded on mutual respect and shared values.

By integrating these steps, Muslim societies can work towards reducing instances of Zinaa, upholding moral standards, and fostering healthy, lawful relationships.

(b) Briefly describe four elements of theft according to Islamic criminal law.

In Islamic criminal law, theft (sariqah) is considered a serious offense, and for the prescribed punishment (hadd) to be applied, certain conditions must be met. One essential element is that the stolen property must have been taken from a secure location (hirz), indicating that the owner had taken reasonable measures to protect it. This requirement ensures that the act was a deliberate intrusion into someone else's safeguarded property.

Another critical element is that the stolen property must meet or exceed a minimum value, known as the nisab. This threshold ensures that the punishment is reserved for significant thefts, distinguishing between minor infractions and more severe offenses. The exact value of the nisab can vary based on interpretations and prevailing economic conditions.

Additionally, the act of theft must be committed with criminal intent (qasd), meaning the perpetrator intentionally and unlawfully took possession of someone else's property. This element excludes cases where the taking was accidental or under a genuine belief of ownership.

Furthermore, the thief must be legally accountable, possessing the capacity to understand the gravity of the crime. This includes being of sound mind and having reached the age of maturity, ensuring that individuals who lack full legal responsibility, such as minors or those with certain mental impairments, are not subjected to the hadd punishment.

These elements collectively ensure that the application of hadd for theft is just and considers the circumstances surrounding the offense.

## 7. Analyze six positive impacts of belief in the Day of Judgment and life after death.

Belief in the Day of Judgment and life after death profoundly influences a Muslim's life, shaping behavior, ethics, and societal interactions.

Firstly, this belief instills a sense of accountability, as individuals are aware that their actions will be evaluated by Allah, encouraging adherence to moral and ethical standards.

Secondly, it provides comfort and hope, especially during hardships, with the assurance of divine justice and the prospect of eternal reward for righteous deeds.

Thirdly, it fosters resilience and patience, as believers understand that worldly trials are temporary and serve as tests of faith, with ultimate recompense in the hereafter.

Fourthly, this belief promotes altruism and social responsibility, motivating individuals to engage in charitable acts and support communal welfare, knowing such deeds are rewarded beyond this life.

Fifthly, it deters misconduct and injustice, as the awareness of eventual divine retribution discourages harmful actions towards others.

Lastly, belief in the afterlife offers a framework for understanding life's purpose, guiding individuals towards meaningful existence aligned with spiritual goals and the pursuit of eternal success.

8. Assess six obstacles hindering the applicability of the Islamic political system in the world.

The implementation of an Islamic political system globally faces several challenges.

Firstly, the diversity of cultural and legal traditions across nations can lead to resistance against adopting a uniform political framework rooted in Islamic principles.

Secondly, geopolitical interests and existing power structures may oppose changes that could disrupt the current balance, viewing the Islamic political system as a threat to their influence.

Thirdly, misconceptions and stereotypes about Islam can foster distrust and reluctance among non-Muslim populations, hindering acceptance and integration of Islamic governance models.

Fourthly, internal divisions within the Muslim community, including sectarian differences and varying interpretations of Sharia, can impede consensus on the system's implementation.

Fifthly, the lack of political will or support from influential stakeholders, both within and outside Muslim-majority countries, can stall efforts towards establishing such a system.

Lastly, legal and constitutional barriers in secular states may prohibit the incorporation of religious laws into governance, posing significant obstacles to the applicability of an Islamic political system.

9. Despite Allah's disapproval of divorce, its practice is rampant among the Muslim community. Explain by giving six reasons why divorce is allowed in the practical life of Islamic marriage.

While divorce is discouraged in Islam, it is permitted to address certain circumstances.

Firstly, incompatibility between spouses, whether emotional, intellectual, or social, can make marital life untenable, and divorce provides a means to end such discord.

Secondly, instances of abuse, whether physical or emotional, jeopardize the well-being of a spouse, and Islam allows divorce to protect individuals from harm.

Thirdly, neglect of marital obligations, such as financial support or conjugal rights, can lead to significant hardship, justifying divorce as a remedy.

Fourthly, infidelity breaches the trust and sanctity of marriage, and divorce offers a way to address this violation.

Fifthly, apostasy, where one spouse renounces Islam, can fundamentally alter the marriage's religious foundation, permitting the dissolution of the union.

Lastly, prolonged absence or abandonment by a spouse can leave the other in a state of uncertainty and distress, and divorce allows the affected individual to move forward with their life.

These provisions demonstrate Islam's pragmatic approach to marriage, prioritizing the welfare and dignity of individuals when the marital relationship becomes detrimental.