

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

115/3

ISLAMIC KNOWLEDGE 3

(For Both School and Private Candidates)

Time : 3 Hours

ANSWERS

Year : 2010

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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1. “Man is capable of formulating a good way of life which is in the interest of all the people.” Argue for or against the above statement.

One reason against this statement is that man is limited in knowledge and wisdom. Human beings cannot see the unseen, nor predict the ultimate future. This limitation means that when man formulates laws or systems, they often serve short-term goals rather than long-term eternal needs. For example, modern political ideologies like capitalism or communism have failed to bring universal justice because they ignored spiritual guidance.

Another point is that human desires and selfishness corrupt man-made systems. When man formulates a way of life, it is often influenced by personal benefit, political ambition, or economic greed. This is why many societies suffer from exploitation and inequality, because leaders prioritize their interests over justice for all people.

A third reason is the inconsistency of human laws. What one generation or nation considers moral, another may reject. For example, practices like slavery, colonialism, or same-sex marriage have been accepted or rejected depending on human opinion, proving that man-made ways of life are unstable and unreliable.

However, one can argue for the statement by noting that Allah gave man intellect and reasoning ability. Human beings are capable of organizing themselves, creating governance, healthcare, education, and justice systems. This ability shows that man can create order in society. But such systems succeed only when they align with divine guidance.

Finally, the Islamic perspective concludes that man cannot independently create a way of life beneficial for all. Only Allah, the All-Knowing Creator, has provided Islam as the complete and perfect way of life. When humans follow His laws, they achieve justice, peace, and welfare for all.

2. The Prophet (s.a.w) has taught us that four things should not be delayed when they are due. Enumerate the four matters and discuss the rationale of the Prophet's instruction.

The first matter is the burial of the deceased. Islam teaches that death is certain, and once a person dies, their soul has left the body. Keeping the body for long without burial is considered disrespectful, and it may cause health hazards. Burying the dead quickly preserves dignity and fulfills the right of the deceased.

The second matter is marrying off an eligible daughter when a suitable partner proposes. The Prophet (s.a.w) emphasized this because delaying marriage can expose a woman to immorality or social difficulties. Islam encourages early and timely marriage to preserve chastity and protect society from corruption.

The third matter is paying debts promptly. A believer should not delay repayment when he has the means, because debts are a trust. Delaying payment can harm the creditor, who may be in need, and it can cause tension between people. In fact, the Prophet warned that a martyr's sins may be forgiven except debts, showing the seriousness of this matter.

The fourth matter is performing obligatory prayers at their proper times. Delaying salah without valid reason weakens discipline and faith. Salah purifies a believer five times a day, so postponing it until the end time or neglecting it altogether deprives the soul of necessary spiritual strength.

The rationale behind all these instructions is that delaying these obligations causes harm either to the deceased, the family, the community, or the believer himself. Islam emphasizes urgency in fulfilling duties to protect dignity, maintain justice, and strengthen faith.

3. State the various forms in which justice as a virtue to be inculcated in human being has been stipulated in the Qur'an.

The first form is justice in worship. The Qur'an teaches that the greatest injustice is shirk, associating partners with Allah. Man must worship Allah alone and avoid idolatry. This is justice to the Creator, recognizing His rights over His creation.

The second form is justice in trade and business. The Qur'an commands Muslims to give full measure and weight and forbids cheating or fraud. Justice in business ensures fair distribution of wealth and prevents exploitation of the poor. It is a way of protecting economic stability.

The third form is justice in family life. Parents are required to treat children equally without favoritism. Husbands must treat their wives with fairness, especially in cases of polygamy. This prevents oppression within the family and preserves love and harmony.

The fourth form is justice in governance and leadership. Leaders are entrusted with authority, and the Qur'an commands them to rule with fairness. Leaders must ensure that justice is served regardless of race, tribe, or wealth. This prevents corruption and oppression in society.

The fifth form is justice in testimony and judgment. The Qur'an commands Muslims to speak truth even if it is against themselves, their relatives, or the wealthy. This ensures that legal systems are fair and that the rights of the weak are not ignored.

4. “This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion” (5:3). Why a good portion of humankind has deviated from this favour?

One reason is ignorance. Many people have not studied Islam properly, and they follow traditions blindly without seeking the truth. Lack of knowledge about Islam leads people to remain in disbelief or practice corrupted versions of religion.

Another reason is desire for worldly pleasures. Many reject Islam because they want to pursue materialism, wealth, and immoral lifestyles that Islam prohibits. They see divine laws as restrictions rather than guidance.

A third reason is arrogance and pride. Some people refuse to submit to Allah because they feel superior, as seen with Pharaoh who claimed to be a god. Pride blinds the heart and prevents acceptance of truth.

Another reason is the influence of colonialism and Western ideologies. Secularism, atheism, and liberalism have been promoted globally, pushing people away from divine guidance. These systems claim to bring freedom but instead lead people to deviance.

Finally, Shaytan's deception misguides mankind. The Qur'an states that Shaytan promised to lead humans astray. Through temptations, doubts, and false ideologies, many people turn away from the perfected religion of Islam.

5. Discuss the various forms of divorce in Islam and assess the various causes which generally lead to divorces in Tanzanian Muslim community.

One form of divorce is talaq, where the husband pronounces separation. This must follow rules such as being pronounced in a state of purity and with the intention of fairness. Talaq should not be abused but only used when reconciliation fails.

Another form is khula, where the wife seeks divorce by returning the mahr or another compensation to the husband. This is allowed if she cannot continue the marriage due to harm, neglect, or dislike, provided she does not abuse this right.

A third form is judicial divorce, granted by a Qadhi when the husband is abusive, fails to provide, or disappears. This protects women from being trapped in harmful marriages.

Causes of divorce in Tanzanian Muslim communities include poverty and financial instability. When men fail to provide for their families, tension arises, leading to separation.

Other causes include lack of Islamic knowledge, domestic violence, infidelity, and cultural interference from in-laws. Alcoholism and neglect of responsibilities also contribute to increasing divorces in society.

6. Explain any six (6) specific objectives of pilgrimage (Hija).

One objective of Hajj is to strengthen unity among Muslims. Millions from different races, languages, and nations gather together, proving the universality of Islam.

Another objective is equality. All pilgrims wear simple white clothing, showing that before Allah, no one is superior except by piety.

A third objective is spiritual purification. The Prophet (s.a.w) said a pilgrim who performs Hajj sincerely returns as pure as a newborn baby.

A fourth objective is remembering the legacy of Prophet Ibrahim and his family. The rituals of Hajj, such as sacrifice and Sa'i, remind Muslims of their sacrifices for Allah.

Another objective is developing patience and endurance. The physical and emotional challenges of Hajj train Muslims to remain strong in faith.

Finally, Hajj reminds Muslims of the Day of Judgment, as millions stand together awaiting Allah's mercy, resembling the gathering on the Last Day.

7. Use portents in the history of mankind to prove the existence of Allah (s.w) the Creator.

The destruction of the people of Ad is a portent. They were strong and built mighty structures but rejected Prophet Hud. Allah destroyed them with a furious wind, proving divine power.

The destruction of Thamud is another sign. They carved houses from mountains but rejected Prophet Salih and killed the she-camel. Allah punished them with an earthquake, proving His control.

Pharaoh's drowning is also a sign. Despite his power, he claimed to be a god and persecuted Bani Israel. Allah drowned him in the Red Sea, leaving his body as a sign for mankind.

The miracles of the Prophets, such as Musa's staff turning into a serpent and Isa curing the blind, are signs that Allah exists and supports His messengers.

Finally, the revelation of the Qur'an to an unlettered man, Prophet Muhammad, and its preservation until today, is the greatest proof of Allah's existence.

8. With the help of the Qur'an conduct an assessment on the basic ethical questions.

The Qur'an commands honesty and truthfulness. Lying, cheating, and false testimony are strictly forbidden. This establishes trust in society and strengthens relationships.

It emphasizes justice, commanding Muslims to judge fairly even if against relatives or the wealthy. Justice protects the weak and maintains social harmony.

The Qur'an calls for kindness to parents, relatives, orphans, and the needy. This shows that social ethics in Islam are built on compassion and care.

It prohibits immoral acts like zina, alcohol, gambling, and theft. These corrupt individuals and society, so Islam eliminates them for the benefit of mankind.

The Qur'an also teaches humility, patience, forgiveness, and generosity. These virtues ensure peaceful coexistence and reduce hatred.

9. Discuss forms of trade and transactions which are not allowed in Islam.

One prohibited form is riba (interest). It exploits the poor and allows the rich to become richer without effort, creating inequality.

Another is gharar (uncertainty in contracts). Transactions where terms are unclear or where goods are unknown are forbidden to prevent exploitation.

Maysir (gambling) is also prohibited. It encourages laziness, greed, and unjust acquisition of wealth.

Trade in haram goods like alcohol, pork, or idols is forbidden, because it promotes sin and corruption in society.

Monopolization and hoarding of goods to raise prices are not allowed, as they harm the community, especially the poor.