

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

115/1

ISLAMIMC KNOWLEDGE 1

(For Both School and Private Candidates)

Time: 3 Hours

ANSWERS

Year: 2012

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. Explain six reasons why Islam enjoins people to search for knowledge.

Islam places a profound emphasis on the pursuit of knowledge, considering it a fundamental aspect of a believer's life.

Firstly, seeking knowledge is deemed an obligation for every Muslim, as emphasized by the Prophet Muhammad (s.a.w.) who stated, "The acquisition of knowledge is compulsory for every Muslim, whether male or female."

Secondly, knowledge serves as a means to strengthen one's faith and relationship with Allah. Understanding the divine revelations and the natural world leads to a deeper appreciation of the Creator's wisdom and fosters spiritual growth.

Thirdly, acquiring knowledge enables individuals to fulfill their religious duties accurately. A proper understanding of Islamic teachings ensures that acts of worship and daily conduct align with the principles set forth in the Qur'an and Sunnah.

Fourthly, Islam encourages the use of intellect and reasoning. The Qur'an frequently calls upon believers to reflect and ponder, indicating that intellectual engagement is a path to understanding divine signs and achieving personal development.

Fifthly, knowledge equips individuals to contribute positively to society. Educated Muslims can address social challenges, promote justice, and enhance the well-being of their communities through informed decisions and actions.

Lastly, the pursuit of knowledge is associated with great rewards in the Hereafter. The Prophet Muhammad (s.a.w.) mentioned that "God has revealed to me, 'Whoever walks in the pursuit of knowledge I facilitate for him the way to heaven.'"

In summary, Islam enjoins the search for knowledge to fulfill religious obligations, strengthen faith, encourage intellectual growth, enable societal contributions, and attain spiritual rewards.

2. "For the sake of peace and national unity, people should not mix religion and politics." Discuss this argument by giving four points.

The interplay between religion and politics is a subject of considerable debate, with arguments both for and against their separation.

Firstly, proponents of separating religion from politics argue that it helps prevent sectarian conflicts. In multi-religious societies, intertwining political decisions with religious doctrines can lead to favoritism, discrimination, and tensions among different faith communities, thereby undermining national unity.

Secondly, a secular political framework ensures that laws and policies are formulated based on universal principles of justice and equality, rather than specific religious beliefs. This inclusivity fosters a sense of belonging among all citizens, regardless of their religious affiliations, contributing to societal harmony.

Thirdly, history has shown that the fusion of religion and politics can lead to the manipulation of religious sentiments for political gain. Such exploitation can erode the sanctity of religious institutions and create divisions within the populace, destabilizing the social fabric.

Conversely, some argue that moral and ethical guidance derived from religious teachings can positively influence political leadership. However, ensuring that this influence does not infringe upon the rights of those with differing beliefs is crucial to maintaining peace and unity.

In conclusion, while moral insights from religion can inform personal conduct, maintaining a clear boundary between religious institutions and political governance is often advocated to preserve peace and national unity in diverse societies.

3. Examine six conditions for obtaining guidance from the Qur'an as stipulated in Surah Al-Baqarah (2:1-21).

Surah Al-Baqarah outlines several conditions for individuals seeking guidance from the Qur'an.

Firstly, possessing Taqwa (consciousness of Allah) is essential. The Qur'an serves as "a guide for those mindful of Allah."

Secondly, belief in the unseen is required. Embracing realities beyond sensory perception, such as the existence of Allah, angels, and the Hereafter, is fundamental for deriving guidance from the Qur'an.

Thirdly, establishing regular prayer connects believers with their Creator and fosters spiritual discipline, aligning them with the Qur'anic path.

Fourthly, spending in charity from what Allah has provided reflects selflessness and compassion, qualities that the Qur'an seeks to instill in its followers.

Fifthly, belief in the revelations sent to Prophet Muhammad (s.a.w.) and those sent before him signifies acceptance of the continuity of divine guidance throughout human history.

Lastly, conviction in the Hereafter ensures accountability and motivates adherence to the moral and ethical directives outlined in the Qur'an.

Collectively, these conditions cultivate a receptive heart and mind, enabling individuals to receive and benefit from the guidance offered by the Qur'an.

4. Explain six elements of Muhammad's life demonstrating that he was guided by Allah (s.w.) before he was commissioned with the ministry of prophethood.

Several aspects of Prophet Muhammad's early life indicate divine guidance even before his formal call to prophethood.

Firstly, he was renowned for his exceptional honesty and trustworthiness. The people of Mecca honored him with the title "Al-Ameen" (the trustworthy), reflecting his impeccable character.

Secondly, his participation in the "Alliance of the Virtuous" (Hilf al-Fudul) showcased his commitment to justice and support for the oppressed, aligning with the moral principles later emphasized in Islam.

Thirdly, his marriage to Khadijah, a respected and virtuous woman, provided him with emotional support and financial stability, enabling him to engage in spiritual contemplation.

Fourthly, his practice of retreating to the Cave of Hira for meditation reflects a deep spiritual inclination and a quest for truth, setting the stage for receiving divine revelation.

Fifthly, his reputation for resolving disputes fairly, such as his role in the placement of the Black Stone in the Kaaba, highlights his wisdom and integrity.

Lastly, his early experiences as a shepherd and merchant exposed him to diverse cultures and social issues, fostering empathy and understanding, qualities essential for his future prophetic mission.

Collectively, these elements of Muhammad's early life reflect divine guidance, preparing him for his role as the final prophet.

5. "Verily we have granted thee a manifest victory" (48:1). With reference to verse 48:1, analyze six terms of the truce of Hudaibiyya.

The Treaty of Hudaibiyya, referred to in Surah Al-Fath (48:1) as a "manifest victory," contained several key terms that significantly impacted the early Muslim community.

Firstly, both parties agreed to a ten-year cessation of hostilities, providing much-needed peace and stability.

Secondly, Muslims were to return to Medina without performing Umrah that year but were permitted to enter Mecca the following year for a three-day pilgrimage.

Thirdly, any Meccan who embraced Islam and fled to Medina without guardian permission would be returned to Mecca, while Muslims fleeing to Mecca would not be returned.

Fourthly, tribes were free to align with either the Muslims or the Quraysh, allowing alliances to form without interference.

Fifthly, the treaty stipulated that Muslims would enter Mecca unarmed during their pilgrimage, carrying only sheathed swords, emphasizing the peaceful intent of their visit.

Lastly, both parties agreed to refrain from betraying or harming each other, establishing a foundation of mutual respect and non-aggression.

These terms facilitated peaceful interactions, allowed for the spread of Islam, and were considered a strategic victory for the Muslim community.

6. Explain six qualifications that led to the election of Abu Bakr Siddiq (r.a.) as a caliph.

Abu Bakr Siddiq (r.a.) was chosen as the first caliph due to several notable qualifications.

Firstly, his unwavering faith and early acceptance of Islam demonstrated his deep commitment to the religion.

Secondly, his close companionship with Prophet Muhammad (s.a.w.) provided him with profound insights into Islamic teachings and leadership.

Thirdly, his integrity and honesty earned him widespread respect and trust within the Muslim community.

Fourthly, his decisive leadership during critical moments, such as leading prayers during the Prophet's illness, showcased his capability to guide the community.

Fifthly, his impartiality and sense of justice ensured fair decision-making, aligning with Islamic principles.

Lastly, his humility and selflessness prioritized the welfare of the ummah over personal interests, reflecting the qualities of an ideal leader.

These attributes collectively made Abu Bakr Siddiq (r.a.) the preferred choice to lead the Muslim community after the Prophet's demise.

7. Briefly analyze activities of the four forces that worked against the Islamic government under the Prophet (s.a.w.).

During the Prophet Muhammad's (s.a.w.) leadership in Medina, the nascent Islamic state faced opposition from various groups attempting to undermine its stability and growth.

Firstly, the Quraysh tribe of Mecca persistently opposed the Muslim community. Their antagonism manifested in military confrontations, notably the Battles of Badr and Uhud, aiming to suppress the spread of Islam and reclaim their perceived authority.

Secondly, certain Jewish tribes in Medina, such as Banu Qaynuqa, Banu Nadir, and Banu Qurayza, breached agreements with the Muslim community. Their actions included conspiring with external enemies and attempting to destabilize the internal harmony of Medina, leading to conflicts and eventual expulsion or punitive measures.

Thirdly, the hypocrites (Munafiqun) within Medina, led by Abdullah ibn Ubayy, outwardly professed Islam while covertly working against it. They sought to sow discord among Muslims, undermine the Prophet's decisions, and collaborated with adversaries, posing a significant internal threat to the community's cohesion.

Lastly, various Arab tribes surrounding Medina viewed the rise of the Islamic state with suspicion and hostility. Some engaged in aggressive actions, such as the tribes involved in the Battle of the Trench (Ahzab), where a coalition besieged Medina in an attempt to annihilate the Muslim community.

These four forces—Meccan Quraysh, certain Jewish tribes, internal hypocrites, and hostile Arab tribes—collectively endeavored to challenge and destabilize the Islamic government during the Prophet's era.

8. With vivid historical evidence, explain the growth of strong Islamic city-states in East Africa.

Between the 8th and 16th centuries, the eastern coast of Africa witnessed the emergence of prosperous Islamic city-states, primarily due to extensive trade networks and cultural exchanges.

The strategic coastal locations of cities like Kilwa, Mombasa, and Zanzibar facilitated their development into bustling trade hubs. These city-states engaged in commerce with merchants from Arabia, Persia, India, and even China, exchanging goods such as gold, ivory, and slaves for porcelain, textiles, and spices. This vibrant trade led to economic prosperity and attracted settlers from various regions.

The influx of Arab and Persian traders introduced Islam to the region. Over time, intermarriage between local Bantu-speaking populations and these foreign merchants led to the formation of a unique Swahili culture, characterized by a blend of African and Islamic influences. The Swahili language, incorporating elements from Arabic, emerged as a lingua franca, further unifying the coastal communities.

The adoption of Islam played a pivotal role in the administrative and social organization of these city-states. Islamic law and governance structures were implemented, fostering a sense of unity and facilitating diplomatic relations with other Islamic regions. The construction of mosques and educational institutions underscored the importance of religion and learning in these societies.

The wealth generated from trade enabled the city-states to commission impressive architectural projects. Notable examples include the Great Mosque of Kilwa and the Husuni Kubwa palace, reflecting a fusion of African and Islamic architectural styles. These structures symbolized the cities' prosperity and the deep-rooted influence of Islam.

However, the arrival of Portuguese explorers in the late 15th and early 16th centuries disrupted the autonomy and affluence of these city-states. The Portuguese sought to control the lucrative trade routes, leading to conflicts and a gradual decline in the prominence of the Swahili city-states.

In summary, the growth of strong Islamic city-states in East Africa was propelled by strategic trade practices, cultural assimilation, and the unifying force of Islam, which together fostered prosperous and cohesive urban centers along the Swahili coast.