

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: 2016

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. In the light of the Qur'an and Prophetic sayings, review six concepts of education in Islam.

Education in Islam is a comprehensive and integral aspect of a Muslim's life, deeply rooted in the teachings of the Qur'an and the sayings of Prophet Muhammad (s.a.w.).

Firstly, the pursuit of knowledge is considered a religious obligation for every Muslim. The Prophet Muhammad (s.a.w.) emphasized this by stating, "Seeking knowledge is obligatory for every Muslim." This underscores that acquiring knowledge is not merely encouraged but mandated for all believers.

Secondly, education in Islam encompasses both religious and worldly knowledge. The Qur'an encourages reflection upon the natural world, urging believers to ponder the signs of Allah in creation. This holistic approach ensures that Muslims are well-versed in spiritual matters and equipped to navigate worldly affairs effectively.

Thirdly, the concept of 'Ilm (knowledge) in Islam is not limited to theoretical understanding but extends to practical application. Knowledge must translate into righteous actions and ethical conduct, aligning with the Qur'anic principle that those who possess knowledge and act upon it are granted higher ranks by Allah.

Fourthly, the Qur'an and Hadith place significant emphasis on the role of teachers and the process of learning. The Prophet Muhammad (s.a.w.) likened the guidance he brought to nourishing rain that benefits the land, highlighting the transformative impact of education. This metaphor illustrates the importance of educators in cultivating moral and intellectual growth.

Fifthly, education is viewed as a means to achieve moral and spiritual purification. The Qur'an describes the Prophet's mission as one of teaching the Book and wisdom and purifying the believers. This indicates that true education in Islam aims to refine character and foster a deep connection with the Creator.

Lastly, the accessibility of education to all members of society, regardless of gender or social status, is a fundamental principle in Islam. The Prophet Muhammad (s.a.w.) encouraged the education of women, stating that seeking knowledge is a duty upon every Muslim, male and female. This inclusivity ensures the upliftment and empowerment of the entire community.

In summary, Islamic education is a holistic endeavor that integrates faith and reason, theory and practice, and individual and societal well-being, as guided by the Qur'an and the teachings of Prophet Muhammad (s.a.w.).

2. By providing six arguments, show the weakness of the contention that the Qur'an was fabricated by Muhammad (s.a.w.) for material gain.

The assertion that Prophet Muhammad (s.a.w.) authored the Qur'an for personal material gain is undermined by several compelling arguments.

Firstly, historical records indicate that the Prophet lived a life of notable austerity and simplicity, both before and after the Qur'anic revelations. Despite opportunities to amass wealth, he consistently chose a modest lifestyle, often distributing any resources he acquired to those in need.

Secondly, the Qur'an itself addresses and refutes claims of fabrication. In response to accusations from contemporaries, the Qur'an challenges skeptics to produce a chapter comparable to its content and eloquence, a feat that has remained unmet, highlighting its inimitable nature.

Thirdly, the Prophet faced significant persecution, social ostracism, and economic sanctions due to his message. If material gain were his objective, it is illogical that he would persist in a mission that brought substantial personal hardship and offered no financial benefit.

Fourthly, the Qur'an contains profound theological, legal, and moral teachings that have been recognized for their depth and consistency. The complexity and coherence of these teachings suggest a source beyond the capacity of an unlettered individual in seventh-century Arabia.

Fifthly, the Prophet had numerous opportunities to compromise with the Quraysh leaders, who offered wealth and power in exchange for abandoning his monotheistic message. His steadfast refusal of such offers indicates a commitment to a divine mission rather than personal enrichment.

Lastly, the enduring impact of the Qur'an, guiding billions over centuries, and its preservation in its original form, point to a text of divine origin rather than a man-made creation aimed at transient material gain.

Collectively, these points demonstrate that the claim of the Qur'an being a fabrication for material purposes lacks credible foundation.

3. With reference to the behaviors of Jews as stipulated in the Qur'an, draw six lessons for contemporary Muslims.

The Qur'an narrates various accounts of the Children of Israel, highlighting their experiences and behaviors. These narratives offer valuable lessons for contemporary Muslims.

Firstly, the Qur'an emphasizes the consequences of altering divine commandments for personal benefit. Some among the Children of Israel modified religious laws to suit their desires, leading to spiritual and communal decline. This serves as a caution against compromising religious principles for worldly gains.

Secondly, ingratitude for divine blessings is highlighted as a detrimental behavior. Despite receiving manifold favors, some Israelites displayed ingratitude, resulting in divine displeasure. Muslims are reminded to consistently express gratitude for Allah's blessings to maintain His favor.

Thirdly, the Qur'an recounts instances where the Children of Israel exhibited disunity and internal conflict. Such division weakened their community and made them susceptible to external threats. This underscores the importance of unity and cohesion among Muslims to preserve communal strength.

Fourthly, the narrative of some Israelites demanding to see Allah directly, despite clear signs of His existence, illustrates the pitfalls of excessive skepticism. Muslims are encouraged to cultivate faith based on the ample signs provided, avoiding unwarranted doubt.

Fifthly, the Qur'an describes how some among the Children of Israel neglected the enforcement of justice, leading to societal corruption. This highlights the imperative for Muslims to uphold justice in all affairs, as it is a cornerstone of a righteous society.

4. Discuss six uses of the mosque during the lifetime of Prophet Muhammad (s.a.w.).

During the lifetime of Prophet Muhammad (s.a.w.), the mosque served as a multifaceted institution central to the Muslim community, extending beyond merely a place of worship.

Firstly, it functioned as the primary location for congregational prayers, including the five daily prayers and the Jumu'ah (Friday) prayer. The Prophet emphasized the importance of performing prayers in congregation within the mosque, fostering a sense of unity and discipline among Muslims.

Secondly, the mosque acted as an educational center where the Prophet imparted religious teachings, explained Qur'anic revelations, and provided guidance on various aspects of life. Companions and seekers of knowledge would gather to learn directly from him, making the mosque a hub for learning and intellectual discourse.

Thirdly, it served as the administrative headquarters for the nascent Islamic state. The Prophet conducted consultations, made important decisions, and managed the affairs of the Muslim community from the mosque, highlighting its role in governance and public administration.

Fourthly, the mosque functioned as a social welfare center. It was a place where the needs of the poor and needy were addressed, with resources such as food and clothing distributed to them. The mosque thus played a pivotal role in ensuring social justice and community support.

Fifthly, it operated as a judicial court where disputes were settled, and justice was administered. The Prophet would hear cases and provide judgments based on Islamic principles, ensuring that the mosque was a symbol of fairness and moral integrity.

Lastly, the mosque served as a space for community gatherings and discussions. It was a venue for deliberating on matters affecting the community, planning collective actions, and fostering a sense of brotherhood and mutual support among Muslims.

In essence, during the Prophet's time, the mosque was a dynamic institution integral to the spiritual, educational, administrative, social, judicial, and communal facets of Muslim life.

5. Evaluate six obligations of a Caliph in his capacity to protect Islam.

A Caliph, as the leader of the Islamic community, bears significant responsibilities to safeguard and promote the tenets of Islam.

Firstly, the Caliph is obligated to implement and uphold Sharia (Islamic law) within the society. This involves ensuring that all legislative and judicial matters align with the principles outlined in the Qur'an and Sunnah, thereby maintaining the moral and legal framework of the community.

Secondly, the Caliph must ensure the protection and security of the Muslim ummah (community). This includes defending the community against external threats, maintaining internal peace, and safeguarding the rights and properties of all citizens.

Thirdly, the Caliph is responsible for promoting education and knowledge dissemination. By facilitating access to both religious and worldly education, the Caliph helps cultivate an informed and enlightened society capable of contributing positively to the advancement of Islam.

Fourthly, the Caliph must manage the economic affairs of the state in a manner that reflects Islamic values. This encompasses the equitable collection and distribution of Zakat (almsgiving), ensuring economic justice, and providing for the welfare of the needy and destitute.

Fifthly, the Caliph has the duty to engage in Dawah (inviting others to Islam). This involves spreading the message of Islam through peaceful means, exemplifying Islamic ethics, and fostering relationships that encourage understanding and acceptance of the faith.

Lastly, the Caliph is tasked with preserving the unity of the Muslim community. By addressing divisions, promoting solidarity, and ensuring inclusive governance, the Caliph maintains the cohesion necessary for the strength and prosperity of the ummah.

In fulfilling these obligations, the Caliph plays a pivotal role in protecting and nurturing the Islamic faith and its adherents.

6. Crumbling and finally the decline of the Islamic State after the Caliphate Era resulted from heterogeneous phenomena. Reveal six factors to validate this statement.

The decline of the Islamic State post-Caliphate era can be attributed to a confluence of diverse factors that collectively undermined its stability and cohesion.

Firstly, internal political fragmentation significantly weakened the state. Succession disputes and power struggles among leaders led to the emergence of rival factions, eroding central authority and creating divisions within the community.

Secondly, economic challenges played a crucial role. Mismanagement of resources, coupled with the depletion of wealth due to prolonged conflicts, strained the state's finances, leading to a decline in public services and infrastructure.

Thirdly, military defeats and territorial losses diminished the state's power. Continuous warfare, both internal and external, exhausted the military and resulted in the loss of key regions, further destabilizing the state.

Fourthly, social and cultural decay contributed to the decline. A departure from Islamic ethical standards and the rise of moral corruption eroded societal cohesion and trust in leadership.

Fifthly, external invasions and pressures, such as the Crusades and Mongol invasions, inflicted severe damage. These incursions not only caused significant loss of life and property but also disrupted trade routes and economic stability.

Lastly, intellectual stagnation and resistance to innovation stifled progress. A decline in scholarly pursuits and the suppression of critical thinking led to a lack of advancements in science, technology, and governance, rendering the state less adaptable to changing circumstances.

These multifaceted factors, interwoven and compounding over time, culminated in the gradual decline and eventual dissolution of the Islamic State following the Caliphate era.

7. Examine six factors which restricted the writing of Hadith during the lifetime of Prophet Muhammad (s.a.w.) and the necessity of that after his death.

During the lifetime of Prophet Muhammad (s.a.w.), several factors contributed to the restriction of documenting Hadiths (the sayings and actions of the Prophet).

Firstly, there was a concern that recording Hadiths might lead to their confusion with the Qur'an. The Prophet prioritized the preservation of the Qur'anic text, fearing that simultaneous documentation could result in mixing divine revelations with his own sayings.

Secondly, the Arab society of the time had a strong oral tradition. People were accustomed to memorizing and transmitting information verbally, relying on their exceptional memory skills to preserve and convey knowledge.

Thirdly, the Qur'an was revealed progressively over 23 years, and its compilation was ongoing during the Prophet's life. The focus was on ensuring the accurate collection and arrangement of the Qur'anic verses, which took precedence over recording Hadiths.

Fourthly, the Prophet occasionally discouraged the writing of his sayings to prevent any potential alteration or misrepresentation. He wanted to ensure that his words were understood and transmitted correctly, without the risk of distortion through written records.

Fifthly, there was a limited availability of writing materials and literate individuals. The scarcity of resources and scribes made it challenging to document all sayings systematically.

Sixthly, the emphasis was on living the teachings rather than documenting them. The Prophet encouraged his companions to embody the principles of Islam through their actions and behaviors, focusing on practical application over written records.

After the Prophet's death, the necessity to document Hadiths became apparent. The expansion of the Muslim community and the passing of the Prophet's companions raised concerns about preserving the authenticity of his teachings. To safeguard against loss and ensure accurate transmission, scholars began compiling Hadiths systematically, leading to the development of a rich corpus of Prophetic traditions that continue to guide Muslims today.

8. By giving six points, explain how the East African Muslim Welfare Society (EAMWS) contributed to the development of Muslims in East Africa.

The East African Muslim Welfare Society (EAMWS), established in 1945, played a pivotal role in advancing the welfare of Muslims across East Africa.

Firstly, EAMWS focused on educational development by establishing schools and providing scholarships. This initiative aimed to enhance literacy rates and offer both religious and secular education to Muslim communities, empowering them with knowledge and skills.

Secondly, the society invested in healthcare by setting up clinics and hospitals. These medical facilities improved access to healthcare services, addressing the health needs of Muslims and contributing to overall community well-being.

Thirdly, EAMWS engaged in economic empowerment programs. By offering vocational training and supporting small businesses, the society helped uplift the economic status of Muslims, fostering self-reliance and financial stability.

Fourthly, the society promoted social cohesion by organizing community events and forums. These gatherings encouraged unity among Muslims from diverse backgrounds, strengthening communal bonds and fostering a sense of belonging.

Fifthly, EAMWS provided legal assistance and advocated for the rights of Muslims. By representing community interests in legal matters, the society ensured that Muslims had a voice in broader societal affairs, protecting their rights and interests.

Lastly, the society was instrumental in religious propagation and the construction of mosques. By facilitating the building of places of worship and supporting religious education, EAMWS nurtured the spiritual growth of the Muslim population in East Africa.

Through these multifaceted efforts, the East African Muslim Welfare Society significantly contributed to the holistic development of Muslim communities in the region.