

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: 2018

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 six arguments from the Holy Qur'an to authenticate its genuineness.

The authenticity of the Holy Qur'an is substantiated through several compelling arguments presented within its text.

Firstly, the Qur'an asserts its divine origin by challenging skeptics to produce a text of comparable eloquence and depth. In Surah Al-Baqarah (2:23), it states: "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." This challenge has remained unmet, underscoring the Qur'an's inimitable nature.

Secondly, the Qur'an contains knowledge that was beyond human comprehension at the time of its revelation. For instance, Surah Al-Mu'minun (23:12-14) describes the stages of human embryonic development with remarkable accuracy, details that align with modern scientific findings yet were unknown in the 7th century.

Thirdly, the Qur'an has been preserved meticulously since its revelation. Allah promises in Surah Al-Hijr (15:9): "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." This assurance is evident in the unaltered text that has been consistently transmitted through generations.

Fourthly, the Qur'an references historical events and civilizations with precise accuracy. The mention of the Pharaoh's body being preserved as a sign for future generations (Surah Yunus 10:92) corresponds with modern archaeological discoveries of mummified remains.

Fifthly, the Qur'an's linguistic excellence and literary mastery are unparalleled. Its unique style, profound meanings, and harmonious composition have captivated scholars and laypeople alike, solidifying its status as a linguistic miracle.

Lastly, the Qur'an provides prophecies that have manifested over time. One notable example is the prediction of the Byzantine Empire's victory over the Persians after a significant defeat, as stated in Surah Ar-Rum (30:2-4). This event occurred as foretold, reinforcing the Qur'an's divine insight.

2. Why is the true religion not followed by some Muslims accordingly? Give six reasons.

Despite identifying as Muslims, certain individuals may not adhere strictly to the tenets of Islam due to various factors.

One significant reason is a lack of proper understanding and education about Islamic teachings. Without comprehensive knowledge, individuals may misinterpret or neglect essential aspects of the faith.

Secondly, cultural influences can overshadow religious obligations. In some communities, cultural practices may conflict with Islamic principles, leading individuals to prioritize tradition over religious adherence.

Thirdly, societal pressures and the desire for social acceptance can lead Muslims to compromise their beliefs. For instance, in secular environments, the fear of discrimination or isolation might prompt some to downplay or abandon certain religious practices.

Fourthly, personal weaknesses and temptations play a role. The allure of materialism, hedonism, or other worldly desires can distract individuals from their spiritual responsibilities.

Fifthly, negative experiences or perceptions associated with religious authorities or communities can deter individuals from practicing Islam fully. Instances of hypocrisy, corruption, or judgmental attitudes within religious circles can lead to disillusionment.

Lastly, external factors such as political instability, economic hardships, or oppressive regimes can impede religious practice. In regions where practicing Islam is restricted or punished, individuals may be forced to conceal or abandon their faith.

These multifaceted factors contribute to why some Muslims may not follow the true religion as prescribed.

3. Analyze six lessons to contemporary Muslims in relation to the destruction of the Ad community.

The account of the Ad community, as detailed in the Qur'an, offers profound lessons for contemporary Muslims.

The Ad were known for their arrogance and denial of Prophet Hud's message. Despite their might, they rejected monotheism and moral rectitude. Consequently, they were destroyed by a furious windstorm that ravaged their dwellings. This narrative underscores the perils of pride and the rejection of divine guidance.

Firstly, the story emphasizes the importance of humility before Allah. The Ad's downfall was precipitated by their arrogance and sense of invincibility. Modern Muslims are reminded to cultivate humility, recognizing that all power and success are bestowed by Allah.

Secondly, the narrative highlights the necessity of adhering to monotheism (Tawheed). The Ad's engagement in idol worship led them astray, serving as a caution against associating partners with Allah. Contemporary Muslims are urged to maintain pure monotheistic beliefs and practices.

Thirdly, the account illustrates the consequences of ignoring prophetic warnings. The Ad dismissed Prophet Hud's admonitions, leading to their destruction. This serves as a reminder to heed the teachings of Prophet Muhammad (s.a.w.) and the guidance found in the Qur'an.

Fourthly, the story reflects the transient nature of worldly power and wealth. The Ad possessed significant resources and architectural achievements, yet these did not save them from divine punishment. Muslims today are reminded that material possessions are temporary and should not lead one away from spiritual obligations.

Fifthly, the narrative underscores the significance of community-wide righteousness. The collective disobedience of the Ad resulted in communal punishment. This highlights the responsibility of individuals to promote and uphold moral values within their societies.

Lastly, the account serves as a warning against complacency. The Ad's confidence in their strength led them to neglect their duty to Allah. Contemporary Muslims are

4. Give six reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness.

The pre-Islamic era, known as the Jahiliyyah, is often described as a time of moral ignorance and darkness due to several prevailing societal conditions.

Firstly, idolatry and polytheism were widespread, with the inhabitants of the Arabian Peninsula worshipping multiple deities. The Kaaba in Mecca housed numerous idols, leading to superstitions and rituals that often lacked ethical foundations.

Secondly, tribalism and clan loyalty dominated social structures, resulting in frequent conflicts and blood feuds. Tribal affiliations dictated social interactions, and disputes often escalated into prolonged vendettas, undermining social cohesion and justice.

Thirdly, social injustices were pervasive, particularly against women and marginalized groups. Practices such as female infanticide were prevalent, and women were often denied basic rights, including inheritance and autonomy. Slavery was widespread, with slaves subjected to harsh treatment and devoid of legal protections.

Fourthly, moral decadence manifested in the form of excessive indulgence in alcohol, gambling, and promiscuity. These vices were socially accepted and contributed to the erosion of family structures and ethical standards.

Fifthly, economic exploitation was common, with usurious practices leading to the oppression of the economically disadvantaged. The affluent engaged in lending money at exorbitant interest rates, trapping borrowers in cycles of debt and poverty.

Lastly, there was a profound absence of codified laws or ethical guidelines to govern behavior. In the absence of a unifying moral framework, might often equated to right, and justice was arbitrary, favoring the powerful.

5. Explain six methods used by the Quraysh to persecute the Muslims during the Meccan era.

During the early years of Islam in Mecca, the Quraysh employed various methods to persecute Prophet Muhammad (s.a.w.) and his followers in an attempt to suppress the burgeoning faith.

One method was social ostracism. The Quraysh imposed a boycott on the Banu Hashim clan, to which the Prophet belonged, prohibiting others from marrying their members or engaging in trade with them. This led to severe economic and social hardships, pushing the community to the brink of starvation.

Physical torture was another tactic, especially against those without tribal protection. Slaves and the impoverished were subjected to brutal treatment. Bilal ibn Rabah, an Ethiopian slave, endured severe beatings and was dragged across the scorching desert as punishment for embracing Islam.

Psychological abuse and public humiliation were also prevalent. Muslims were mocked, ridiculed, and insulted in public gatherings. The Prophet himself faced derogatory remarks and was often pelted with dirt and filth during his prayers.

Economic sanctions were imposed to deter others from converting. Muslim merchants were boycotted, and their businesses were sabotaged, leading to financial ruin for many who had embraced the new faith.

Attempts were made to undermine the Prophet's credibility through slander and false accusations. The Quraysh spread rumors labeling him as a sorcerer, poet, or madman, aiming to sow doubt among his followers and the broader community.

Lastly, coercion and threats were employed to force Muslims to renounce their faith. Family members were pressured to disown relatives who had converted, and some were threatened with death if they did not abandon Islam.

These multifaceted persecution methods highlight the immense challenges faced by early Muslims in Mecca and underscore their steadfastness and resilience in the face of adversity.

6. Examine six reasons for the Muslims' victory in the Battle of Badr.

The Battle of Badr, fought in 624 CE, stands as a pivotal moment in Islamic history, marking a decisive victory for the nascent Muslim community. Several factors contributed to this triumph.

Divine support is a cornerstone in Islamic tradition regarding this battle. The Qur'an references the assistance of angels sent by Allah to bolster the Muslim ranks, instilling confidence and courage among the fighters.

Strategic planning and effective leadership by Prophet Muhammad (s.a.w.) played a crucial role. He selected the battlefield, positioning his forces advantageously near accessible water sources while denying the same to the enemy.

High morale and unwavering faith among the Muslim warriors were evident. Despite being outnumbered, their belief in the righteousness of their cause and the promise of divine reward motivated them to stand firm.

The element of surprise also worked in favor of the Muslims. The Quraysh did not anticipate a well-organized resistance, leading to their underestimation of the Muslim forces' capabilities.

Unity and discipline within the Muslim ranks ensured cohesive action during the battle. Their adherence to the Prophet's directives and their collective commitment to the cause minimized internal discord.

Conversely, the Quraysh forces suffered from overconfidence and a lack of coherent strategy. Their numerical superiority led to complacency, and their underestimation of the Muslim fighters resulted in tactical errors.

In summary, the combination of divine intervention, astute leadership, strategic advantages, and the contrasting dispositions of the opposing forces culminated in a landmark victory for the Muslims at Badr.

7. Why is the reign of Omar Ibn Abdul-Aziz regarded as the heydays in Islam? Give six reasons.

The reign of Caliph Omar Ibn Abdul-Aziz is often hailed as a golden era in Islamic history due to his profound reforms and just governance.

Firstly, he implemented significant fiscal reforms that promoted economic equity. By reforming the taxation system, he ensured fair treatment of all citizens, including granting non-Arab Muslims the same fiscal rights as Arab Muslims. This policy fostered a more inclusive society and increased state revenues.

Secondly, Omar Ibn Abdul-Aziz prioritized the welfare of his subjects by initiating extensive public works. He oversaw the construction of canals, roads, rest houses for travelers, and medical dispensaries across regions like Persia, Khorasan, and North Africa. These projects enhanced trade, travel, and public health.

Thirdly, he is credited with commissioning the first official collection of Hadiths. Recognizing the importance of preserving the Prophet Muhammad's (s.a.w.) teachings, he ordered scholars such as Al-Zuhri and Ibn Hazm to systematically gather these traditions, ensuring their authenticity for future generations.

Fourthly, his reign was marked by a commitment to social justice and the eradication of corruption. He dismissed unpopular governors and officials, replacing them with individuals known for their integrity. This led to a more transparent and accountable administration.

Fifthly, Omar Ibn Abdul-Aziz promoted education and knowledge dissemination. He encouraged scholars to engage in intellectual pursuits and made efforts to make education accessible to the broader population, fostering a culture of learning.

Lastly, his personal piety and modesty set a moral example for his contemporaries and successors. He led a life of simplicity, eschewing the opulence often associated with leadership, and focused on serving the needs of the ummah (community).

8. Evaluate three internal and three external obstacles which hinder the development of Islam on a global level.

The global development of Islam faces several internal and external challenges that impede its progress and acceptance.

Internally, one significant obstacle is the prevalence of sectarian divisions within the Muslim community. Differences between various sects can lead to conflicts and disunity, weakening the collective voice and efforts of Muslims worldwide.

Another internal challenge is the misinterpretation and misapplication of Islamic teachings by extremist groups. These factions often promote radical ideologies that are not representative of mainstream Islam, leading to negative perceptions and internal strife.

Additionally, the lack of educational resources and institutions in certain Muslim-majority regions hampers the proper understanding and practice of Islam. This educational deficit can result in misconceptions and the inability to effectively convey Islamic principles to others.

Externally, widespread Islamophobia and negative stereotypes propagated by media outlets contribute to societal prejudices against Muslims. This external bias fosters discrimination and hinders the integration and acceptance of Islamic communities.

Political conflicts and foreign policies that target Muslim-majority countries can also serve as external obstacles. Such actions may be perceived as antagonistic, leading to resistance and further entrenchment of divisions between Muslim and non-Muslim societies.

Economic disparities and underdevelopment in many Muslim-majority nations present another external challenge. Poverty and lack of infrastructure can impede educational and religious outreach efforts, limiting the ability to promote Islamic teachings effectively.

initiatives, and engaging in interfaith dialogue to foster mutual understanding and respect.

9. Analyze six administrative hierarchies of the Islamic state in Madina before the demise of Prophet Muhammad (s.a.w.).

Before the passing of Prophet Muhammad (s.a.w.), the Islamic state in Madina was organized into a structured administrative system to ensure effective governance and the implementation of Islamic principles.

At the apex of this hierarchy was the Prophet himself, serving as the supreme leader. He held ultimate authority in religious, political, and military matters, guiding the community based on divine revelations.

Assisting him were the Muhajirun and Ansar, the early converts from Mecca and the native inhabitants of Madina, respectively. These companions formed a consultative body, offering counsel on various issues and aiding in decision-making processes.

For judicial affairs, the Prophet appointed judges (Qadis) to adjudicate disputes and ensure justice was served in accordance with Islamic law. Their role was pivotal in maintaining social harmony and upholding moral conduct.

Administratively, Madina was divided into various districts, each overseen by a local leader or chief. These individuals were responsible for implementing the Prophet's directives, collecting alms (Zakat), and addressing the needs of their communities.

The Prophet also established a treasury (Bayt al-Mal) to manage the state's finances. This institution oversaw the collection and distribution of Zakat and other revenues, ensuring resources were allocated for public welfare and defense.

Additionally, envoys and emissaries were appointed to establish and maintain diplomatic relations with neighboring tribes and states. Their duties included conveying the message of Islam, negotiating treaties, and fostering peaceful coexistence.

This administrative framework laid the foundation for governance in the nascent Islamic state, promoting justice, unity, and the effective implementation of Islamic teachings.