

**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: 2020**

**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. Compare five practices of Atheism during the lifetime of Prophet Muhammad with practices of disbelievers in the contemporary world.

During the lifetime of Prophet Muhammad, explicit atheism—defined as the outright denial of any deity—was virtually nonexistent in Arabian society. The prevailing belief system was polytheistic, with tribes worshipping multiple idols and deities. However, certain practices and attitudes exhibited by the disbelievers of that era bear resemblance to contemporary atheistic behaviors.

Firstly, the disbelievers of Mecca often dismissed the concept of resurrection and an afterlife, focusing solely on their worldly existence. This materialistic outlook parallels modern atheistic perspectives that reject any form of life beyond death, emphasizing a secular approach to existence.

Secondly, both groups exhibit a reliance on empirical evidence and tangible proof. The Quraysh demanded physical miracles from Prophet Muhammad to validate his prophethood, similar to how contemporary atheists often require scientific evidence to substantiate religious claims.

Thirdly, the mockery and ridicule of prophetic messages were common among the Quraysh, who viewed the Prophet's teachings as a threat to their traditional beliefs and societal norms. This skepticism and derision are echoed in modern times, where atheists may critique religious doctrines, viewing them as outdated or incompatible with contemporary values.

Fourthly, the prioritization of ancestral traditions over new revelations was a hallmark of the Meccan disbelievers. They often resisted the Prophet's message, clinging to the customs of their forefathers. In a similar vein, some contemporary atheists uphold secular humanism and cultural norms, placing them above religious teachings.

Lastly, the association of divinity with material wealth and social status was prevalent among the Quraysh, who believed their prosperity was a sign of divine favor. This materialistic worldview finds a counterpart in modern atheistic practices that equate success and happiness with material accumulation, often disregarding spiritual dimensions.

2. Give four evidences to prove that the Qur'an was a complete book during the lifetime of Prophet Muhammad (s.a.w).

The preservation and compilation of the Qur'an during Prophet Muhammad's lifetime are supported by several evidences:

Firstly, the Prophet employed scribes to document revelations as they were received. Notable companions, such as Zayd ibn Thabit, were tasked with writing down the verses immediately, ensuring accurate transcription. This practice indicates that the Qur'anic text was systematically recorded during the Prophet's life.

Secondly, many companions committed the entire Qur'an to memory. The oral tradition was a cornerstone of Arab culture, and memorization served as a means to preserve the text. The existence of numerous Huffaz (memorizers) provided a living repository of the Qur'an, complementing its written form.

Thirdly, the Prophet would annually recite the entire Qur'an with the Angel Gabriel during Ramadan. In the final year of his life, this recitation occurred twice, signifying the completion and affirmation of the text. This event underscores that the Qur'an was finalized and complete before the Prophet's passing.

Lastly, references within the Qur'an itself allude to its compilation as a complete book. The term "Al-Kitab" (The Book) is used in various verses, suggesting that the revelations were collectively regarded as a singular, cohesive scripture during the Prophet's era.

Collectively, these evidences demonstrate that the Qur'an was meticulously preserved, both orally and in written form, and was recognized as a complete book during the lifetime of Prophet Muhammad.

### 3. Considering the Qur'anic concept of Education:

(a) Briefly explain two facts to justify that in Islam, education should enjoy the first priority.

In Islam, education holds a position of paramount importance, as evidenced by several key considerations:

Firstly, the very first revelation to Prophet Muhammad was the command to "Read" ("Iqra"), highlighting the significance of knowledge acquisition from the inception of the Islamic message. This initial directive underscores that seeking knowledge is foundational to the faith.

Secondly, numerous Qur'anic verses and Hadiths emphasize the virtue of knowledge and learning. For instance, the Qur'an elevates those who possess knowledge, stating that they are granted higher ranks. This emphasis indicates that education is a means to achieve spiritual and societal elevation.

(b) Why is education given first priority in Islam? Give three points.

Education is prioritized in Islam for several reasons:

Firstly, it enables individuals to understand and fulfill their religious obligations accurately. A well-informed believer can perform acts of worship with proper comprehension and sincerity.

Secondly, education fosters moral and ethical development. Through learning, individuals discern right from wrong, leading to a just and harmonious society.

Thirdly, the pursuit of knowledge encourages societal progress and innovation. Educated individuals contribute to advancements in various fields, enhancing the community's overall well-being.

In essence, education in Islam is a catalyst for personal growth, moral integrity, and collective prosperity.

4. Allah named the Ad, Thamud, Midian, Luth, and Noah's people among the punished nations of the past.

(a) Why and how was each nation punished? Briefly explain.

The Qur'an recounts the narratives of several past nations that faced divine punishment due to their transgressions:

The People of 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.

The People of Thamud defied Prophet Salih's call to righteousness and committed injustices. Their persistent wrongdoing led to their annihilation by a thunderbolt of humiliating punishment.

The People of Midian engaged in fraudulent trade practices and idolatry, dismissing Prophet Shu'ayb's warnings. As a result, they were obliterated by a severe earthquake that left them lifeless in their homes.

The People of Luth indulged in immoral behaviors and ignored Prophet Luth's admonitions. Their blatant transgressions led to their destruction by a storm of clay stones.

The People of Noah persistently rejected Prophet Noah's calls to monotheism and repentance. Their continuous disobedience resulted in a catastrophic flood that eradicated all but the believers.

(b) Why does Allah (s.w.t.) not punish people nowadays as in the past? Give two reasons.

In contemporary times, the manifestation of divine punishment differs from the explicit destructions recounted in ancient narratives. Two reasons for this are:

Firstly, with Prophet Muhammad (s.a.w.) being the final messenger, the era of direct divine intervention as a response to communal transgression has ceased. The Qur'an now serves as the enduring guidance for humanity.

Secondly, Allah allows individuals and societies the autonomy to choose their paths, using the lessons from past nations as warnings. This period serves as a test, with ultimate accountability reserved for the Hereafter.

5. Briefly explain five elements in Muhammad's early life proving that Prophets were guided by Allah before they were commissioned with the ministry of Prophethood.

Prophet Muhammad's early life exhibits several elements indicating divine guidance prior to his prophetic mission:

Known as "Al-Amin" (the Trustworthy), Muhammad was distinguished for his honesty and integrity, earning widespread respect in Meccan society.

Even before receiving revelation, he refrained from participating in idol worship, reflecting an innate inclination towards monotheism.

Muhammad regularly retreated to the Cave of Hira for meditation, indicating a profound spiritual disposition and seeking of truth.

Incidents from his youth suggest he was shielded from engaging in prevalent immoral activities, preserving his purity.

His role in resolving the dispute over the Black Stone placement in the Kaaba showcased wisdom and fairness, traits essential for prophetic leadership.

6. Briefly explain five causes for the second battle in the history of Islam.

The second significant battle in Islamic history, the Battle of Uhud, was precipitated by several factors:

The Quraysh sought to avenge their defeat at the Battle of Badr, aiming to restore their honor and deter further Muslim influence.

Securing vital trade routes to the Levant was crucial for the Quraysh's economic prosperity. The rise of the Muslim community in Medina threatened these commercial pathways.

A decisive victory over the Muslims was seen as essential to reestablish the Quraysh's dominance among Arabian tribes, which had been undermined by their prior loss.

The Quraysh garnered support from various tribes, uniting them under a common cause to confront the growing influence of Islam.

The choice to engage near Mount Uhud, close to Medina, was intended to intimidate the Muslim community and demonstrate the Quraysh's reach and power.

These combined motives culminated in the Battle of Uhud, reflecting the Quraysh's multifaceted agenda to counter the burgeoning Islamic state.

7. 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 structured with a comprehensive administrative hierarchy to ensure effective governance and social cohesion.

At the pinnacle of this hierarchy was the Prophet himself, serving as the supreme leader. He combined spiritual guidance with temporal authority, making decisive judgments on religious and worldly matters. For instance, he adjudicated disputes among the tribes and provided leadership during conflicts, exemplified by his role in the Battle of Uhud.

Supporting the Prophet was the Majlis al-Shura, or consultative council. This body comprised prominent companions who offered counsel on various issues. A notable example is the deliberation before the Battle of the Trench, where the strategy of digging a defensive trench was adopted based on a suggestion from Salman al-Farsi, a member of the council.

The judiciary was another critical component, with appointed judges resolving legal disputes based on Islamic principles. Prophet Muhammad (s.a.w.) appointed Mu'adh ibn Jabal as a judge in Yemen, entrusting him to make decisions in accordance with the Qur'an and Sunnah.

For administrative efficiency, Madina was divided into various districts, each overseen by an appointed leader or governor. These governors managed local affairs, collected alms, and ensured the implementation of Islamic laws. For example, Amr ibn al-As was appointed as the governor of Oman, where he facilitated the spread of Islam and managed regional matters.

The role of scribes was also integral, responsible for documenting revelations, treaties, and correspondence. Zayd ibn Thabit, a prominent scribe, was entrusted with recording the Qur'anic revelations and drafting important documents, such as the Constitution of Madina, which outlined the rights and duties of the diverse communities within the state.

Lastly, the military leadership was organized under appointed commanders who led expeditions and defended the state. Khalid ibn al-Walid, known as "The Sword of Allah," led several successful military campaigns, including the Battle of Mu'tah, demonstrating strategic prowess and leadership.

This structured administrative hierarchy, encompassing leadership, consultation, judiciary, regional governance, documentation, and military organization, was pivotal in the effective management and unification of the early Islamic state in Madina.

8. Islam reached the coast of East Africa in the 8th century, but it was until the 19th century when it reached the interior of East Africa. Why did Islam take so long to spread from the coast to the interior of East Africa? Explain by giving six reasons.

The delayed penetration of Islam from the East African coast to its interior, spanning from the 8th to the 19th century, can be attributed to several interrelated factors.

Geographical barriers posed significant challenges. The dense forests, vast savannahs, and mountain ranges created formidable obstacles for coastal traders and missionaries attempting to journey inland. For instance, the Eastern Arc Mountains presented a natural hindrance to movement and communication.

The prevalence of strong, established indigenous belief systems also played a role. Communities in the interior practiced ancestral worship and other traditional religions, exhibiting resistance to foreign influences. This cultural adherence made the introduction of Islam a gradual process, as it required overcoming deep-seated spiritual traditions.

Political dynamics further influenced the spread. The interior regions were often organized into decentralized societies with local chieftains wary of external interference. The lack of centralized authority made it difficult for Islamic emissaries to negotiate widespread acceptance, as alliances had to be forged with multiple leaders.

Economic factors were also at play. The lucrative trade networks of coastal cities like Kilwa and Mombasa were primarily maritime-focused, dealing in goods such as gold, ivory, and slaves with partners across the Indian Ocean. There was limited economic incentive to venture into the interior, where trade routes were less established and potentially perilous.

Health and environmental challenges cannot be overlooked. The interior regions were rife with diseases unfamiliar to coastal dwellers, such as malaria and sleeping sickness, which deterred prolonged expeditions. The lack of immunity among coastal traders made inland journeys hazardous.

Lastly, the nature of early Islamic propagation in East Africa was predominantly through trade rather than organized missionary activities. While coastal interactions facilitated cultural exchanges, the intentional and systematic spread of Islam required dedicated efforts, which became more pronounced in the 19th century with the advent of Sufi orders and increased inland trade.

In summary, the interplay of geographical, cultural, political, economic, health-related, and strategic factors contributed to the protracted diffusion of Islam from the East African coast to its interior regions.

#### 9. Considering the Science of Hadith, assess six criteria of a good Matn.

In the Science of Hadith, the Matn refers to the actual content or text of the Hadith, encapsulating the sayings, actions, or approvals attributed to Prophet Muhammad (s.a.w.). Evaluating the authenticity and reliability of a Matn involves several critical criteria:

Firstly, the Matn should be free from contradictions with the Qur'an. As the primary source of Islamic guidance, any Hadith content must align with Qur'anic principles. For instance, a Hadith suggesting the permissibility of dishonesty would be rejected, as it contradicts the Qur'anic emphasis on truthfulness.

Secondly, the Matn must not conflict with established authentic Hadiths. Consistency within the Hadith literature is essential to maintain doctrinal coherence. A report advocating for actions contrary to well-known prophetic practices would be scrutinized and likely deemed inauthentic.

Thirdly, the content should uphold the dignity and moral integrity expected of prophetic teachings. Any Matn portraying the Prophet (s.a.w.) in a manner unbecoming of his character, such as engaging in unjust behavior, would be considered spurious.

Fourthly, the Matn should be free from linguistic anomalies or expressions that were not prevalent during the Prophet's time. Anachronistic language or terminology unfamiliar to the early Islamic era may indicate later fabrication.

Fifthly, the Matn must not contain information that contradicts established historical facts. For example, a Hadith describing an event that is known to have occurred after the Prophet's lifetime would be deemed inauthentic.

Lastly, the Matn should not promise disproportionate rewards or punishments for minor actions, as this may reflect exaggeration inconsistent with the balanced nature of Islamic teachings. For instance, a Hadith stating that a specific minor deed guarantees paradise without any other good deeds would be questionable.