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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: 2021

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. Basing on the Islamic concept of education, explain five effects of demarcating schools and Madrasas.

In Islamic tradition, education is a holistic process that integrates both religious and worldly knowledge. Historically, Madrasas served as centers for comprehensive learning, encompassing subjects like theology, philosophy, mathematics, and science. The modern separation between secular schools and Madrasas has led to several significant effects.

Firstly, this demarcation has resulted in the fragmentation of knowledge. By isolating religious education from secular subjects, students may develop a compartmentalized understanding, missing the interconnectedness that a unified educational approach provides. For instance, ethical considerations in scientific research might be overlooked when moral education is confined solely to religious studies.

Secondly, the marginalization of religious education has become evident. Secular institutions often receive more resources and societal recognition, leading to the perception that Madrasas are less valuable. This disparity can diminish the status of religious scholars and discourage students from pursuing religious studies.

Thirdly, socio-economic disparities are exacerbated by this educational divide. Students from Madrasas, which often lack adequate funding, may find themselves at a disadvantage in the job market compared to their peers from secular schools. This situation can perpetuate cycles of poverty within communities that prioritize religious education.

Fourthly, identity conflicts arise among students navigating between these two educational systems. Those in secular schools might feel disconnected from their religious heritage, while Madrasa students may struggle to engage with contemporary societal issues. This divide can lead to internal conflicts and a sense of alienation.

Lastly, the separation poses challenges in curriculum development. Designing educational programs that bridge the gap between religious and secular knowledge becomes complex, often resulting in curricula that fail to provide a cohesive worldview. This can hinder the development of well-rounded individuals capable of integrating their faith with modern life.

In summary, the demarcation between schools and Madrasas has led to fragmented knowledge, marginalization of religious education, socio-economic disparities, identity conflicts, and curricular challenges. Addressing these issues requires an integrative approach that honors the comprehensive nature of knowledge in Islam.

2. Use four points to refute the claim of disbelievers who argue that the Qur'an is a product of Prophet Muhammad (s.a.w).

Critics who assert that the Qur'an is a creation of Prophet Muhammad (peace be upon him) often overlook several key aspects that challenge this claim.

Firstly, Prophet Muhammad was known to be illiterate, unable to read or write. The Qur'an itself addresses this in Surah Al-'Ankabut (29:48): "And you did not recite before it any scripture, nor did you inscribe one with your right hand." This illiteracy makes it improbable for him to author a text as complex and eloquent as the Qur'an.

Secondly, the Qur'an's literary excellence is unparalleled. Its unique style, profound meanings, and rhetorical mastery surpass the capabilities of even the most skilled Arab poets and linguists of the time. The Qur'an itself challenges skeptics to produce a chapter like it, a challenge that has remained unmet, indicating a divine origin beyond human capacity.

Thirdly, the consistency of the Qur'an over 23 years of revelation is remarkable. Despite being revealed in varied contexts—addressing different situations, questions, and challenges—the Qur'an maintains a coherent message and style, free from contradictions. This uniformity is unlikely if it were the product of human authorship under evolving circumstances.

Lastly, Prophet Muhammad's personal sacrifices underscore his genuine belief in the Qur'an's divine origin. Throughout his mission, he faced persecution, boycotts, and personal losses. If the Qur'an were his own fabrication, it would be illogical for him to endure such hardships without any worldly gain. His unwavering commitment to conveying the message, despite immense adversity, indicates his sincerity and the divine source of the Qur'an.

3. Assess five lessons Muslims can learn from a wide coverage of Qur'an on Jews.

The Qur'an extensively discusses the experiences of the Children of Israel, offering valuable lessons for Muslims.

One significant lesson is the consequences of disobedience. The Qur'an narrates instances where the Children of Israel deviated from divine commandments and faced repercussions. For example, their worship of the golden calf led to severe consequences, serving as a reminder to Muslims about the importance of steadfastness and adherence to God's commands.

Another lesson is the significance of community cohesion. The divisions and internal conflicts among the Children of Israel are highlighted as factors that weakened their society. Muslims learn the importance of unity and resolving disputes amicably to maintain communal strength.

The dangers of altering divine teachings are also emphasized. The Qur'an mentions how some among the Jews altered their scriptures for personal gain. This warns Muslims against distorting religious teachings and emphasizes preserving the purity of Islamic doctrine.

The role of patience and perseverance is underscored through the trials faced by the Children of Israel, such as their exodus from Egypt and years in the wilderness. These narratives highlight the need for patience in adversity, encouraging Muslims to trust in God's plan and remain resilient during challenges.

Lastly, the concept of accountability and divine justice is evident. The narratives demonstrate that privileges come with responsibilities and that communities are held accountable for their actions. Muslims are reminded that being chosen to receive guidance entails a duty to uphold justice and righteousness.

4. Briefly explain five disadvantages of Materialism as a way of life to human beings.

Materialism, defined as the excessive importance placed on material possessions and physical comfort over spiritual or intellectual values, has several adverse effects on individuals and society.

Firstly, materialism is associated with diminished well-being. Studies have found that individuals who prioritize material possessions often experience lower levels of happiness and life satisfaction. This pursuit can lead to a cycle where the temporary joy from acquiring new items fades quickly, prompting continuous and unfulfilling consumption.

Secondly, materialistic values can lead to poor psychological health. Research indicates that a strong focus on material wealth correlates with increased rates of depression, anxiety, and other mental health issues. This focus can detract from meaningful life aspects such as personal growth and relationships, leading to feelings of emptiness and insecurity.

Thirdly, materialism can diminish social connectedness. Individuals who prioritize possessions may neglect relationships, leading to weakened social ties and a sense of isolation. This detachment can erode community bonds and reduce the support systems essential for emotional well-being.

Fourthly, materialism often results in decreased self-esteem and a diminished sense of competence. People who base their self-worth on material success may experience persistent dissatisfaction, especially when comparing themselves to others. This comparison can lead to a continuous sense of inadequacy and a lack of fulfillment.

Lastly, materialism can contribute to ecological degradation. The constant desire for new possessions drives overconsumption, leading to resource depletion and environmental harm. This unsustainable consumption pattern poses significant threats to the planet's health and future generations.

In summary, materialism as a way of life can lead to reduced happiness, mental health challenges, weakened social bonds, lower self-esteem, and environmental damage. Recognizing these disadvantages encourages a shift towards values that promote personal well-being, strong relationships, and ecological sustainability.

5. To what extent did the teachings of Prophet Muhammad prompt the Quraysh to institute hardships on him and his companions in Mecca? Briefly explain by giving five points.

Prophet Muhammad's teachings in Mecca introduced profound spiritual and social reforms that challenged the existing Quraysh power structure, leading them to impose severe hardships on him and his followers.

One significant aspect was the strict monotheism advocated by Muhammad, which directly opposed the polytheistic traditions of the Quraysh. This monotheistic message threatened the religious authority and the economic benefits the Quraysh derived from pilgrimages to the Kaaba, which housed numerous idols. As a result, they perceived Islam as a direct threat to their socio-economic interests.

Additionally, Muhammad's emphasis on social equality undermined the established tribal hierarchy. By promoting the idea that all individuals are equal before God, regardless of their tribal affiliations or social status, his teachings challenged the privileges of the Quraysh elite, leading to their hostility.

Furthermore, the denunciation of idolatry by Muhammad was seen as an affront to the Quraysh's ancestral traditions. This rejection not only questioned their religious practices but also threatened their cultural identity, prompting them to retaliate against Muhammad and his followers.

The rapid growth of the Muslim community also alarmed the Quraysh leaders. As more individuals embraced Islam, the Quraysh feared losing their political dominance in Mecca. This fear of diminishing influence motivated them to persecute the burgeoning Muslim population.

Lastly, Muhammad's challenge to the Quraysh's moral and ethical norms, including their practices of usury, infanticide, and unjust trade, threatened their economic interests and societal norms. This confrontation with their way of life led to increased animosity and efforts to suppress the new faith.

6. Justify that religious, social and moral, political, and economic aspects during the Jahiliya period necessitated the advent of Prophet Muhammad (s.a.w).

The Jahiliya period, characterized by ignorance and moral decline in pre-Islamic Arabia, exhibited conditions across various facets of society that underscored the need for the prophetic mission of Muhammad (peace be upon him).

Religiously, Arabian society was predominantly polytheistic, with idol worship entrenched in daily life. The absence of a unifying monotheistic belief system led to fragmented spiritual practices and a lack of moral direction. The introduction of Islam provided a cohesive faith centered on the worship of one God, offering spiritual unity and purpose.

Socially and morally, the era was marked by practices such as tribalism, infanticide, especially of female infants, and rampant injustice. These customs perpetuated inequality and societal discord. Prophet Muhammad's teachings emphasized the sanctity of life, the importance of justice, and the equality of all individuals, challenging deep-seated social injustices and promoting moral reform.

Politically, the Arabian Peninsula lacked centralized governance, with tribes often engaged in continuous conflicts and vendettas. This political fragmentation resulted in instability and lawlessness. The advent of Islam introduced a framework for governance based on consultation, rule of law, and communal responsibility, fostering political cohesion and peace.

Economically, unethical practices such as exploitation, usury, and dishonest trade were widespread, leading to economic disparities and social strife.

7. “The innovations made by Caliph Omar bin Khatab to the Islamic state in the Caliphate era are still appropriate to the modern world.” Validate this statement by giving five evidences from today's life in Tanzania.

Caliph Omar bin Khatab, the second Caliph of Islam, introduced several administrative and social reforms that have enduring relevance. In contemporary Tanzania, these principles manifest in various facets of governance and society.

Firstly, Omar established a structured administrative system, emphasizing accountability and transparency. This approach is mirrored in Tanzania's efforts to combat corruption and promote good governance. The Tanzanian government's initiatives to enhance public sector accountability reflect Omar's commitment to ethical administration.

Secondly, the Caliph implemented social welfare programs, including stipends for the needy, funded by the public treasury. Similarly, Tanzania has social protection schemes aimed at supporting vulnerable populations, such as the Tanzania Social Action Fund (TASAF), which provides financial assistance to impoverished communities.

Thirdly, Omar's emphasis on justice led to the establishment of an independent judiciary. Tanzania upholds this principle through its judicial system, striving to ensure that courts operate without undue influence, thereby maintaining the rule of law.

Fourthly, the Caliph promoted agricultural development by distributing land to those willing to cultivate it. This policy resonates with Tanzania's Kilimo Kwanza (Agriculture First) initiative, which encourages citizens to engage in farming to boost food security and economic growth.

Lastly, Omar introduced a taxation system that was fair and equitable, ensuring that taxes were levied based on one's ability to pay. Tanzania's progressive tax policies aim to distribute the tax burden fairly among its citizens, reflecting this equitable approach.

In summary, the reforms introduced by Caliph Omar bin Khatab continue to find relevance in modern Tanzania through practices that promote good governance, social welfare, justice, agricultural development, and fair taxation.

8. Prophet Muhammad (s.a.w) employed a variety of techniques to make the Islamic state of Madina strong. Clarify six lessons in which today's Muslim leaders can learn from those techniques.

Prophet Muhammad (peace be upon him) utilized several strategies to strengthen the Islamic state of Madina, offering valuable lessons for contemporary Muslim leaders.

One key lesson is the importance of establishing a constitution that guarantees rights and responsibilities for all citizens. The Prophet's formulation of the Constitution of Madina, which outlined the rights of Muslims, Jews, and other communities, serves as an example of inclusive governance.

Another lesson is the practice of consultation, or Shura, in decision-making. The Prophet regularly consulted with his companions on matters of public concern, demonstrating the value of collective deliberation. Modern leaders can adopt this approach to foster transparency and community involvement.

The Prophet also emphasized the importance of alliances and treaties to ensure peace and security. By forming pacts with neighboring tribes, he secured Madina from external threats. Today's leaders can learn the significance of diplomatic relations and strategic partnerships.

Economic empowerment was another focus, as the Prophet encouraged trade and fair business practices to build a robust economy. Modern leaders can promote economic development by supporting entrepreneurship and ethical commerce.

The establishment of a welfare system to support the needy reflects the Prophet's commitment to social justice. Implementing social safety nets and charitable initiatives can help contemporary societies address poverty and inequality.

Lastly, the Prophet's emphasis on education and knowledge dissemination laid the foundation for an informed and enlightened community. Investing in education and fostering a culture of learning remain crucial for societal progress today.

In essence, Prophet Muhammad's strategies in Madina offer timeless guidance on inclusive governance, consultative leadership, diplomatic relations, economic development, social welfare, and education—principles that are highly applicable to modern Muslim leadership.

9. Giving five points, account for the decline of the Abbasid Caliphate.

The Abbasid Caliphate, once a formidable Islamic empire, experienced a decline due to several interrelated factors.

Firstly, political fragmentation significantly weakened the Caliphate. As regional governors and military commanders gained power, they established autonomous dynasties, such as the Fatimids in North Africa and the Umayyads in Spain, eroding central authority.

Secondly, internal strife and succession disputes led to instability. Frequent conflicts over leadership created divisions and distracted from effective governance, undermining the Caliphate's cohesion.

Thirdly, economic decline played a crucial role. Mismanagement of resources, coupled with the disruption of trade routes due to external invasions, diminished the empire's wealth and strained its financial systems.

Fourthly, military pressures from external forces, notably the Mongol invasions, dealt devastating blows to the Caliphate. The sack of Baghdad in 1258 by the Mongols marked a catastrophic event that the empire could not recover from.

Lastly, cultural and intellectual stagnation emerged as the Caliphate faced continuous turmoil. The once-thriving centers of learning and innovation suffered neglect, leading to a decline in scholarly and scientific advancements.

In summary, the decline of the Abbasid Caliphate resulted from political fragmentation, internal conflicts, economic downturns, external military threats, and cultural stagnation, collectively contributing to its eventual downfall.