

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

151/2

ISLAMIC KNOWLEDGE 2

(For Both School and Private Candidates)

Time: 3 Hours

SOLUTIONS

Year: 2000

Instructions

1. This paper consists of **eight (8)** questions.
2. Answer **five (5)** questions choosing **two (2)** questions from section **A** and **three (3)** questions from section **B**.
3. Each question carries **twenty (20)** marks.
4. Cellular phones are **not** allowed in the examination room.
5. Write your **Examination Number** on every page of your answer booklet(s).

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Bismillahir-Rahmanir-Rahiim
ISLAMIC HISTORY AND HADITH

1. Compare the strategies used by the Quraysh and the hypocrites in undermining Islam during the Madinan period.

The Quraysh used open and external strategies to undermine Islam, relying mainly on military confrontation, economic pressure, and alliances with hostile tribes. Their opposition was clear and direct, as seen in battles such as Badr, Uhud, and the Confederates, where they sought to physically eliminate the Muslim community. This open hostility allowed Muslims to clearly identify the enemy and respond through defense, diplomacy, and strategic planning.

In contrast, the hypocrites employed covert and internal strategies that were more dangerous in nature. They pretended to be Muslims while secretly spreading doubt, fear, and disunity within the community. The Qur'an exposes this behavior by describing how they discouraged believers during times of difficulty and spread rumors to weaken morale.

Another difference lies in motivation. The Quraysh were motivated by loss of political power, economic interests, and tribal pride, while the hypocrites were driven by fear of losing social status and personal benefits within Madinah. They outwardly accepted Islam to protect their interests but inwardly rejected its values.

The Quraysh undermined Islam through propaganda and diplomatic pressure, attempting to isolate Muslims regionally. Hypocrites, however, undermined trust from within by questioning leadership decisions and discouraging obedience, especially during military campaigns.

Despite their differences, both groups ultimately failed because the Qur’anic guidance exposed hypocrisy and strengthened Muslim awareness. The contrast between open enemies and hidden opponents trained the Muslim community to deal with both external aggression and internal moral threats.

2. “And We made some of you a trial for others: will you have patience?” (25:20).

Examine how internal and external trials strengthened the early Muslim community.

External trials such as persecution, exile, and warfare tested the physical and emotional endurance of early Muslims. These hardships purified faith by distinguishing sincere believers from opportunists and strengthening reliance on Allah rather than worldly power.

Internal trials, including hypocrisy and اختلافات within the community, trained Muslims to develop patience, wisdom, and moral discipline. The Qur’an repeatedly addressed these challenges to build awareness and resilience rather than denial.

Trials cultivated unity and brotherhood, as believers learned to support one another under pressure. Shared hardship deepened bonds of faith and reduced tribal divisions, replacing them with Islamic solidarity.

These trials also developed strong leadership and organizational skills. Facing constant challenges forced Muslims to plan, consult, and act collectively, preparing them for statehood and governance.

Ultimately, trials reshaped the Muslim worldview, teaching that hardship is a means of spiritual growth and Divine selection rather than a sign of failure, thus strengthening long-term commitment to Islam.

3. Discuss the political, social, and educational roles of the Mosque in the establishment of the Islamic State.

Politically, the Mosque served as the headquarters of the Islamic State, where leadership decisions, treaties, and public announcements were made. It symbolized transparency and accountability, as governance was conducted in public view rather than hidden palaces.

Socially, the Mosque functioned as a center of unity, bringing together Muslims from different tribes and backgrounds. It fostered brotherhood, resolved disputes, and provided support to the poor, travelers, and vulnerable members of society.

Educationally, the Mosque was the primary institution for teaching the Qur'an, Hadith, and moral values. Companions learned directly from the Prophet, making it the foundation of Islamic scholarship and character formation.

The Mosque also played a judicial role, where disputes were addressed and justice was administered based on Islamic principles. This reinforced the rule of law and moral accountability.

By combining worship with governance, education, and social welfare, the Mosque embodied the holistic nature of Islam and became the backbone of the Islamic State.

4. Analyze the factors that contributed to unity among Muslims during the leadership of Prophet Muhammad (S.A.W).

The strongest factor was shared belief in Tawhid, which replaced tribal identity with faith-based unity. Loyalty to Allah and His Messenger became the central bond among Muslims.

The establishment of brotherhood between the Muhajirun and Ansar eliminated economic and social divisions. This practical unity ensured mutual support and reduced jealousy and competition.

Just and compassionate leadership by the Prophet fostered trust and obedience. His fairness in judgment and humility as a leader prevented resentment and favoritism.

The Qur'an continuously emphasized unity and warned against division, shaping collective consciousness and moral responsibility. This Divine guidance reinforced social cohesion.

Common struggle against external threats also unified Muslims, as defense of faith and community created shared purpose and collective identity.

5. "Indeed Allah supported you at Badr while you were weak." (3:123). Account for the causes of the Battle of Badr and evaluate its long-term significance in Islamic history.

The immediate cause of the Battle of Badr was Quraysh aggression, including confiscation of Muslim property and continued persecution even after Hijrah. Muslims sought to reclaim some of their lost rights through intercepting a trade caravan.

Quraysh escalated the situation by mobilizing a large army, turning a limited operation into a full-scale confrontation. This made armed defense unavoidable.

Despite being numerically inferior, Muslims entered the battle with strong faith and reliance on Allah, fulfilling the condition mentioned in the verse.

The victory at Badr established the credibility of the Muslim community as a legitimate political and military force in Arabia. It shifted the balance of power in favor of Islam.

Long-term, Badr strengthened Muslim morale, exposed hypocrites, and demonstrated that success depends on faith, discipline, and Divine support rather than numbers.

6. Assess the administrative reforms of Caliph Umar ibn al-Khattab and their impact on governance.

Umar introduced structured administration by dividing the empire into provinces with appointed governors accountable to the central authority. This improved efficiency and reduced abuse of power.

He established a public treasury system to manage state finances transparently, ensuring fair distribution of resources and welfare support.

Judicial reforms included appointing independent judges and separating judiciary from executive authority, strengthening justice and public trust.

Umar introduced systematic record-keeping and public accountability, including regular audits of officials' wealth to prevent corruption.

These reforms created a strong, just, and efficient governance model that became a benchmark in Islamic political history.

7. Explain the sources of Bayt al-Mal and their role in economic justice during the Caliphate era.

Zakat was a primary source, redistributed to the poor, needy, and vulnerable, ensuring social welfare and reducing inequality.

Kharaj and Ushr provided revenue from agriculture and trade, supporting public services and infrastructure.

Jizyah contributed to state revenue while guaranteeing protection and rights for non-Muslims.

War booty and state-owned lands supplemented the treasury, used for defense and development.

Through Bayt al-Mal, wealth circulation was regulated to prevent concentration, promoting economic justice and social stability.

8. Discuss the causes and consequences of the Battle of Jamal.

The Battle of Jamal was caused by disagreement over justice for the assassination of Caliph Uthman, creating political tension.

Different interpretations of priority between stability and immediate accountability escalated into armed confrontation.

Tribal loyalties and political manipulation intensified the conflict, weakening unity.

The battle resulted in Muslim casualties, damaging trust and moral authority.

Its long-term consequence was deep political division, paving the way for further conflicts such as Siffin.

9. Using historical evidence, demonstrate how the character of Prophet Muhammad (S.A.W) was shaped by divine guidance rather than Arabian culture.

Arabian culture valued tribal revenge, but the Prophet practiced forgiveness, most clearly during the Conquest of Makkah.

Pre-Islamic society tolerated injustice, while the Prophet emphasized equality and protection of the weak.

He rejected idolatry despite its deep cultural roots, demonstrating independence from societal norms.

His moral consistency before and after Prophethood shows continuity guided by revelation, not social pressure.

The Qur'an repeatedly corrected cultural practices through the Prophet, proving his character was shaped by Divine guidance rather than environment.