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: 2002**

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).

ISLAMIC HISTORY AND HADITH

1. Examine the significance of Qur'anic historical narratives in shaping Islamic worldview before the Prophethood of Muhammad (S.A.W).

Qur'anic historical narratives shaped the Islamic worldview by establishing the continuity of Divine guidance throughout human history. Stories of earlier Prophets such as Nuh, Ibrahim, Musa, and Isa showed that Islam was not a new invention but a continuation of the same message of Tawhid and moral accountability. This prepared minds to understand Prophethood as a recurring Divine pattern rather than an isolated event.

These narratives corrected distorted beliefs about history by presenting it as morally purposeful. The Qur'an showed that the rise and fall of nations depended on obedience or rebellion against Allah, as stated in the repeated phrase that Allah does not wrong people, but people wrong themselves. This created a worldview where history was guided by moral laws, not chance.

The narratives emphasized accountability and the Hereafter, linking worldly actions to eternal consequences. Communities such as 'Ad, Thamud, and Pharaoh were destroyed not because of weakness, but because of arrogance and injustice. This instilled a worldview centered on responsibility and ethical living.

Qur'anic history also offered psychological reassurance to believers. It showed that rejection, persecution, and hardship were common experiences of earlier Prophets. This helped early Muslims understand suffering as part of Divine testing rather than failure.

Finally, these narratives trained believers to think critically about power, wealth, and success. They dismantled materialistic worldviews by showing that true success lies in faith and obedience, not dominance or numbers.

2. Discuss the moral and spiritual training given to early Muslims during the persecution in Makkah.

Early Muslims were trained to develop strong faith in Tawhid as the foundation of their moral character. Continuous revelation emphasized the oneness of Allah and rejection of idols, purifying belief before addressing social power.

Spiritual discipline was cultivated through prayer, remembrance, and recitation of the Qur'an. These practices strengthened inner resilience and provided comfort during torture, boycott, and social isolation.

Patience and perseverance were central moral lessons. Muslims were taught to endure harm without retaliation, following the example of the Prophet and earlier Prophets mentioned in the Qur'an.

Moral integrity was emphasized even under oppression. Muslims were taught honesty, trustworthiness, and restraint, proving that ethical behavior should not depend on circumstances.

Brotherhood and mutual support were also developed. Believers shared resources, protected one another, and stood united, forming a moral community bound by faith rather than blood.

3. Analyze the role of patience and non-violence in the early spread of Islam.

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Patience prevented the early Muslim community from being destroyed before it matured. By avoiding violent confrontation, Muslims survived a hostile environment despite being few and powerless.

Non-violence exposed the moral weakness of the persecutors. The restraint shown by Muslims contrasted sharply with Quraysh brutality, winning sympathy and respect from neutral observers.

Patience allowed faith to grow deeply rather than superficially. Believers who remained steadfast under hardship developed unshakable conviction, becoming effective carriers of the message later.

This approach preserved the moral purity of Islam. By refusing revenge, Islam maintained its ethical credibility and avoided becoming another tribal conflict.

Ultimately, patience created long-term strategic success. When Islam later gained power, it did so with moral authority, not blood-soaked beginnings.

4. Why was the Charter of Madinah a turning point in Islamic political history?

The Charter of Madinah established the first written constitution in Islamic history, defining rights and responsibilities of Muslims and non-Muslims within one political community.

It recognized religious pluralism while maintaining Islamic leadership, allowing Jews and other groups to practice their faith freely under mutual protection.

The Charter replaced tribal loyalty with citizenship based on agreement and justice, transforming social organization in Arabia.

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It established rule of law by binding all groups, including Muslims, to common principles of justice, defense, and dispute resolution.

This document transformed Islam from a religious movement into an organized state system grounded in law, accountability, and coexistence.

5. "Allah is sufficient for us, and He is the best disposer of affairs." (3:173). Examine how reliance on Allah shaped Muslim resilience during hostile encounters.

Reliance on Allah strengthened psychological stability during fear and uncertainty. Believers trusted that outcomes were in Allah's control, reducing panic and despair.

It prevented moral compromise. Muslims refused to abandon principles even when threatened, knowing that sustenance and protection came from Allah, not oppressors.

This reliance inspired courage rather than passivity. Trust in Allah empowered Muslims to face stronger enemies without losing hope.

It unified the community spiritually. Shared reliance on Allah created collective confidence and reduced internal fear or blame.

Finally, reliance on Allah reframed victory and loss. Success was measured by obedience and steadfastness, not immediate material outcomes.

6. Assess the leadership qualities of Prophet Muhammad (S.A.W) during times of crisis.

The Prophet demonstrated calmness under pressure, maintaining clarity of judgment during moments of fear, such as battles and conspiracies.

He practiced consultation, seeking advice from companions and valuing collective wisdom even when he was Divinely guided.

Moral consistency defined his leadership. He upheld justice and mercy even when dealing with enemies or traitors.

He showed adaptability, changing strategies when circumstances required, without compromising principles.

Most importantly, he led by example, sharing hardship with followers and never distancing himself from their struggles.

7. Examine the role of women in the development of early Islamic society.

Women played a foundational role through faith and support, with Khadijah being the first believer and primary supporter of the Prophet.

Women contributed intellectually by transmitting Hadith and religious knowledge, shaping Islamic scholarship.

They participated socially and economically, engaging in trade, charity, and community welfare.

Women showed moral courage, enduring persecution and migration alongside men.

Islam elevated women's status by granting rights to inheritance, education, and dignity, enabling their active contribution to society.

8. Discuss how Islamic justice was administered during the era of the Rightly Guided Caliphs.

Justice was rooted in the Qur'an and Sunnah, ensuring consistency with Divine law.

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Equality before the law was upheld, with rulers subject to the same legal standards as citizens.

Judges were appointed based on knowledge and integrity, not political loyalty.

Due process was emphasized through evidence and witnesses, preventing arbitrary punishment.

Justice extended to non-Muslims, whose rights and security were legally protected.

9. Analyze the historical and social factors that have affected Islamic identity in East Africa.

Colonial rule disrupted Islamic education systems and weakened traditional institutions.

Introduction of secular governance marginalized Islamic law and values in public life.

Economic challenges limited access to education and religious development.

Cultural globalization introduced competing value systems that diluted Islamic identity.

Internal divisions and lack of unified leadership weakened collective Islamic influence in the region.