

**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: 2003

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 challenges faced by Muslims in Makkah and Madinah during the life of Prophet Muhammad (S.A.W).

In Makkah, Muslims faced severe religious persecution because Islam directly challenged idol worship, which was the foundation of Quraysh authority. Believers were mocked, tortured, socially boycotted, and even killed, with no political protection or legal rights. This created an environment of fear and constant pressure on faith.

Another major challenge in Makkah was economic oppression. Muslims were excluded from trade, employment, and social networks, especially during the boycott in Shi'b Abi Talib. Poverty and hunger tested the sincerity and patience of believers.

In Madinah, the challenge shifted from survival to governance. Muslims now had political authority, which brought responsibility to manage social relations, justice, defense, and administration. Leadership demanded wisdom rather than mere endurance.

Madinah also presented internal challenges, particularly hypocrisy. Unlike Makkah, where opposition was open, Madinah had hypocrites who pretended to support Islam while secretly undermining it, creating internal instability.

Additionally, Muslims in Madinah faced external military threats from Quraysh and allied tribes. Unlike in Makkah, armed conflict became a reality, requiring organization, discipline, and moral restraint in warfare.

2. “We sent Our messengers with clear proofs and sent down with them the Book and the balance so that people may uphold justice.” (57:25). Discuss the concept of justice in Islamic history.

Justice in Islamic history is rooted in Divine revelation, not human preference. The verse establishes that justice is the central mission of Prophets, supported by clear proofs and Divine law to guide humanity toward fairness.

Islamic justice emphasizes equality before the law. In practice, rulers and ordinary citizens were subject to the same legal standards, as demonstrated during the period of the Rightly Guided Caliphs.

Justice in Islam also includes social and economic dimensions. Systems like zakat, prohibition of riba, and protection of the poor ensured balanced distribution of wealth and reduced exploitation.

Judicial justice was institutionalized through independent courts and judges, who were expected to rule without fear or favoritism. This preserved public trust in governance.

Historically, justice extended to non-Muslims as well. Their lives, property, and religious freedom were protected under Islamic law, reflecting justice as a universal value rather than a sectarian one.

3. Examine the role of Hijrah in transforming Islam from a persecuted faith into a state system.

Hijrah marked the transition from passive endurance to organized community life. Migration to Madinah allowed Muslims to practice Islam freely without persecution.

It provided political legitimacy, as the Prophet was invited as a leader and arbitrator. This transformed Islam into a socio-political system rather than a private belief.

Hijrah enabled the establishment of Islamic institutions, including the Mosque, courts, and welfare systems, which were impossible in Makkah.

The migration created a united community by combining the Muhajirun and Ansar under faith-based brotherhood, replacing tribal divisions.

Finally, Hijrah allowed Islam to defend itself militarily and diplomatically, ensuring survival and expansion within ethical boundaries.

4. Analyze the causes of hostility between Muslims and Jewish tribes in Madinah.

One cause was violation of treaties, particularly the Charter of Madinah, which required mutual loyalty and defense. Some Jewish tribes breached these agreements.

Political rivalry emerged as Islam gained influence, threatening the economic and social dominance of certain Jewish leaders.

Religious rejection of the Prophet's message also contributed, as many Jewish scholars refused to accept Muhammad (S.A.W) despite recognizing prophetic signs.

Some Jewish groups collaborated with external enemies, such as Quraysh, during times of war, directly threatening the security of Madinah.

These factors combined to create hostility that was political and contractual rather than purely religious, leading to conflict based on betrayal rather than belief.

5. Account for the events and consequences of the Treaty of Hudaibiyyah.

The treaty occurred when Muslims attempted to perform Umrah but were stopped by Quraysh, leading to negotiations instead of confrontation.

Although the terms appeared unfavorable, the Prophet accepted them to avoid bloodshed and secure peace.

The treaty established a ten-year truce, allowing Muslims to interact freely with other tribes and spread Islam peacefully.

It enhanced the Prophet's political legitimacy, as Quraysh recognized the Muslims as a negotiating equal.

As a result, Islam spread rapidly, and the treaty ultimately led to the peaceful Conquest of Makkah after Quraysh violated its terms.

6. Discuss the concept of Shura and its application during the Caliphate period.

Shura refers to consultation in decision-making, rooted in the Qur'anic command to consult believers in affairs.

During the Caliphate, Shura guided leadership selection, particularly in the appointment of the first four Caliphs.

It was applied in governance through consultation with scholars, companions, and community leaders.

Shura promoted accountability by preventing absolute rule and encouraging collective responsibility.

This system strengthened unity and trust, ensuring that decisions reflected communal interest rather than personal ambition.

7. Evaluate the contribution of Caliph Ali ibn Abi Talib to Islamic governance.

Caliph Ali emphasized justice and moral integrity, refusing to compromise Islamic principles for political convenience.

He upheld equality before the law, treating allies and opponents with the same legal standards.

Ali promoted simplicity in leadership, rejecting luxury and corruption among officials.

He valued knowledge and wisdom, encouraging intellectual engagement and sound judgment in governance.

Despite political challenges, his leadership model remains a benchmark for ethical governance in Islamic history.

8. “Fitnah is worse than killing.” (2:191). Examine how internal conflicts affected Muslim unity.

Internal conflicts diverted focus from collective goals to factional interests, weakening the Islamic State.

Political disputes after the early Caliphate fractured unity and trust among Muslims.

Conflicts led to bloodshed among believers, causing long-lasting sectarian divisions.

Moral authority of leadership declined as disputes overshadowed justice and unity.

These conflicts demonstrated that internal discord can destroy societies more deeply than external enemies.

9. Using examples, explain why Prophets cannot be considered products of their societies.

Prophets consistently challenged prevailing norms rather than conforming to them, opposing idol worship and injustice.

They promoted moral values contrary to societal practices, such as equality and accountability.

Prophetic messages remained consistent across cultures and eras, showing Divine origin rather than social conditioning.

Societies often resisted Prophets, proving that they were not reflections of popular opinion.

Their teachings transformed societies instead of reinforcing existing traditions, confirming their Divine mission rather than cultural production.