

**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: 2004

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. Examine the social conditions of Arabia before Islam and their impact on early Islamic reforms.

Pre-Islamic Arabia was characterized by tribalism, where loyalty to the tribe outweighed justice and moral principles. This led to endless tribal wars and cycles of revenge. Early Islamic reforms directly challenged this system by replacing tribal loyalty with faith-based brotherhood, as emphasized in the establishment of Ukhuwwah among Muslims.

Social injustice was widespread, particularly against women, orphans, slaves, and the poor. Practices such as female infanticide, exploitation of the weak, and denial of inheritance rights were common. Islam reformed these conditions by affirming human dignity and justice, declaring that all humans are honored creations of Allah and establishing rights for women, children, and the vulnerable.

Moral corruption was another defining feature, including alcoholism, gambling, adultery, and unchecked sexual behavior. Early Islamic reforms focused on moral purification, gradually prohibiting these practices and promoting self-discipline, chastity, and accountability before Allah.

Economic exploitation dominated society, especially through usury and dishonest trade. Islam introduced ethical economic reforms by forbidding *riba*, encouraging fair trade, and instituting *zakat* as a mechanism for social welfare and economic balance.

Religious confusion prevailed, with widespread idol worship alongside remnants of earlier monotheistic traditions. Islam reformed this spiritual chaos by restoring *Tawhid*,

removing idols, and reorienting society toward worship of one God, which became the foundation of all other reforms.

2. Discuss the stages of da‘wah employed by Prophet Muhammad (S.A.W) in Makkah.

The first stage of da‘wah was secret preaching, where the Prophet ﷺ privately to close family members and trusted friends. This stage focused on building a core group of believers with strong faith and commitment.

The second stage involved semi-public preaching to selected groups, particularly during gatherings and pilgrimages. This allowed the message to reach a wider audience while still minimizing direct confrontation with Quraysh leadership.

The third stage was open public preaching, following the Divine command to proclaim the message openly. The Prophet preached publicly at places like Mount Safa, openly calling people to Tawhid despite hostility.

Another stage involved patient endurance in the face of persecution. The Prophet emphasized perseverance, moral integrity, and non-violence, preparing Muslims spiritually rather than retaliating militarily.

Finally, da‘wah included seeking external support, such as presenting Islam to visiting tribes and delegations, which eventually led to the pledges of Aqabah and the Hijrah to Madinah.

3. Analyze the reasons behind the opposition of Quraysh leaders to Islam.

Quraysh leaders opposed Islam because it threatened their economic interests tied to idol worship at the Ka‘bah. Acceptance of Tawhid would have undermined pilgrimage-related trade and income.

Islam challenged the social hierarchy by promoting equality, threatening the privileges of the elite. Leaders feared losing their status and authority over slaves and the poor.

The Qur'anic message condemned immoral practices common among Quraysh elites, exposing their moral corruption and hypocrisy, which generated resentment.

Islam rejected ancestral traditions, directly confronting the authority of elders and established customs. Quraysh leaders viewed this as an attack on their identity and heritage.

Finally, the fear of political loss drove opposition. Islam united people under a new moral authority, which Quraysh leaders perceived as a direct challenge to their leadership and control of Makkah.

4. "Permission to fight is given to those who have been wronged." (22:39). Assess the circumstances that led to armed struggle in Islam.

This verse was revealed after years of severe persecution of Muslims in Makkah, including torture, murder, and expulsion from their homes. Armed struggle was permitted only after peaceful endurance had been exhausted.

Muslims were forced to migrate to Madinah, losing property and livelihoods. Continued aggression from Quraysh made self-defense a necessity rather than a choice.

The formation of the Islamic State in Madinah required protection from external threats. Armed struggle became essential to safeguard religious freedom and communal survival.

The Qur'anic permission emphasized justice, not aggression. Fighting was allowed strictly to repel oppression and restore rights, not for conquest or revenge.

This marked a shift from passive endurance to regulated self-defense, establishing ethical principles for warfare, including protection of non-combatants and honoring treaties.

5. Discuss the importance of discipline and obedience in Islamic military history.

Discipline ensured unity and coordination during military engagements, preventing chaos and individualism. The Prophet emphasized following commands even in moments of pressure.

Obedience to leadership was essential for strategic success, as demonstrated in battles where unity led to victory. Disobedience, such as at Uhud, resulted in setbacks, reinforcing its importance.

Military discipline fostered moral restraint, preventing excesses such as looting or harming civilians. Islamic warfare was guided by ethical conduct, not brutality.

Strict organization and discipline strengthened morale and trust among soldiers, making smaller Muslim forces effective against larger armies.

Ultimately, discipline and obedience reflected spiritual submission to Allah, linking military success to faith and moral integrity rather than numbers alone.

6. Examine the policies of Caliph Umar ibn Abd al-Aziz and justify his title as a revivalist.

Umar ibn Abd al-Aziz restored justice by ending corruption and returning confiscated wealth to the public treasury. This revived trust in leadership.

He emphasized equality, abolishing discriminatory policies against non-Arab Muslims and ensuring fair treatment for all citizens.

Economic reforms focused on welfare, with zakat distribution so effective that poverty was significantly reduced in some regions.

He revived adherence to the Qur'an and Sunnah, discouraging luxury among officials and promoting piety and accountability.

His policies re-centered governance on moral values rather than political ambition, justifying his recognition as a Mujaddid and revivalist of Islamic principles.

7. Analyze the economic principles practiced during the Umayyad Caliphate.

The Umayyads maintained organized taxation systems, including zakat, kharaj, and jizyah, which funded state administration and defense.

Infrastructure development such as roads, mosques, and irrigation supported economic growth and trade.

Agricultural expansion was encouraged, increasing productivity and state revenue.

However, wealth became increasingly centralized among elites, leading to social inequality.

This imbalance weakened public trust and contributed to later political unrest, revealing the consequences of deviating from Islamic economic justice.

8. Discuss the causes of the Battle of Siffin and its implications on Muslim political unity.

The Battle of Siffin arose from disagreement over leadership following the assassination of Caliph Uthman. Calls for justice conflicted with political priorities.

Differing interpretations of authority between Caliph Ali and Mu'awiyah escalated tensions into armed conflict.

Political manipulation and tribal loyalties intensified the dispute, undermining unity.

The arbitration process deepened divisions rather than resolving them, leading to long-term sectarian splits.

This battle weakened the Islamic State and marked the beginning of enduring political fragmentation.

9. Evaluate the relevance of Islamic historical lessons in contemporary Muslim societies.

Islamic history emphasizes justice, accountability, and ethical leadership, which remain crucial for modern governance.

Lessons of unity warn against division based on ethnicity or political rivalry.

The balance between moral values and political power highlights the dangers of corruption and authoritarianism.

Historical experiences stress the importance of education and moral reform as foundations of social stability.

Overall, Islamic history provides timeless guidance for addressing modern challenges through faith-based principles and responsible leadership.