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NATIONAL EXAMINATIONS COUNCIL OF TANZANIA
ADVANCED CERTIFICATE OF SECONDARY EDUCATION EXAMINATION

115/2

ISLAMIMC KNOWLEDGE 2

(For Both School and Private Candidates)

Time: 3 Hours

ANSWERS

Year: 2009

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. Compare and contrast the activities of the Jews and hypocrites in their attempts to destroy Islam in the Madinian era in the life of Prophet Muhammad (S.A.W.).

During the Medinian era, both certain Jewish tribes and the hypocrites (Munafiqun) engaged in activities aimed at undermining the nascent Muslim community, albeit through different approaches.

The Jewish tribes, notably Banu Nadir and Banu Qurayzah, initially entered into agreements with the Muslims, as outlined in the Constitution of Medina, which aimed to establish mutual cooperation and peaceful coexistence. However, some of these tribes violated these pacts. For instance, Banu Nadir conspired to assassinate Prophet Muhammad (S.A.W.) and later allied with the Quraysh in the Battle of the Trench, while Banu Qurayzah breached their alliance by siding with the Meccan forces during the same battle. These overt acts of betrayal posed direct military threats to the Muslim community.

In contrast, the hypocrites were individuals within the Muslim community who outwardly professed Islam but secretly harbored disbelief and malice. Led by figures like Abdullah ibn Ubayy, they sought to sow discord from within. Their tactics included spreading rumors to demoralize believers, attempting to create divisions among the Muslim ranks, and withdrawing support at critical moments, such as during the Battle of Uhud, where a faction of hypocrites abandoned the Muslim army, leading to confusion and weakened morale.

While both groups aimed to destabilize Islam, the key difference lay in their methods: the Jewish tribes engaged in explicit external alliances and military confrontations, whereas the hypocrites employed covert internal subversion. This distinction underscores the multifaceted challenges faced by the early Muslim community in Medina.

2. "Do men think that they will be left alone on saying, we believe, and that they will not be tested?" (29:2). Examine how the emergent Muslim community was tested.

The early Muslim community in Medina faced numerous trials that tested their faith, resilience, and unity.

One significant test was the persistent external threat from the Quraysh of Mecca, leading to pivotal battles such as Badr, Uhud, and the Trench. These confrontations not only tested the Muslims' military capabilities but also their trust in divine support amidst adversity.

Internally, the community grappled with the subversive activities of the hypocrites, who sought to erode the community's cohesion and morale. Their actions included spreading false information, attempting to incite dissent, and undermining the Prophet's leadership.

Additionally, the Muslims faced economic hardships, partly due to boycotts and the need to support emigrants (Muhajirun) who had left behind their possessions in Mecca. This situation demanded a spirit of charity and collective responsibility, as the Ansar (native inhabitants of Medina) shared their resources to alleviate the difficulties faced by their brethren.

Social challenges also emerged, as the diverse composition of the Medinian society required the establishment of new social norms and laws to govern interactions among Muslims, Jews, and other groups. The formulation and implementation of the Constitution of Medina aimed to address these complexities by promoting justice and mutual respect.

Furthermore, personal sacrifices were demanded from the believers, including enduring persecution, loss of property, and, in some cases, their lives. These trials served to purify the community, distinguishing those steadfast in their faith from those whose commitment wavered.

Collectively, these tests were instrumental in strengthening the resolve of the Muslim community, deepening their faith, and solidifying their unity under the leadership of Prophet Muhammad (S.A.W.).

3. Discuss the role of the Mosque in the History of Islam.

The mosque has been a central institution in Islam, serving multifaceted roles that extend beyond being merely a place of worship.

Historically, the mosque functioned as a community center where Muslims gathered not only for prayers but also for educational purposes. It was a place where the teachings of Islam were disseminated, and discussions on various aspects of life were held, fostering a well-informed and cohesive community.

Politically, especially during the time of Prophet Muhammad (S.A.W.), the mosque served as the seat of governance. Decisions regarding the welfare of the community, administration of justice, and diplomatic engagements were often conducted within its premises, highlighting its role in the political sphere.

Socially, mosques have been venues for communal gatherings, where social bonds are strengthened, and collective concerns are addressed. They serve as centers for charitable activities, distribution of aid, and support for those in need, embodying the Islamic principles of compassion and solidarity.

Educationally, mosques have historically housed learning circles and classes where subjects ranging from religious studies to sciences were taught. This tradition laid the foundation for the establishment of formal educational institutions in the Muslim world.

Spiritually, the mosque provides a serene environment conducive to reflection, meditation, and the performance of various forms of worship, facilitating a deeper connection between the individual and the Creator.

In essence, the mosque has been integral to the spiritual, educational, social, and political fabric of Islamic societies, reflecting its comprehensive role in the lives of Muslims.

4. Explain the factors which led to the disintegration of the Islamic State.

The disintegration of the early Islamic State can be attributed to a confluence of political, social, and economic factors that emerged over time.

One significant factor was the succession disputes following the death of Prophet Muhammad (S.A.W.). The lack of a clear, designated successor led to divisions among the Muslim community, resulting in the establishment of different caliphates and internal conflicts.

Additionally, the rapid territorial expansion of the Islamic State introduced diverse cultures, languages, and traditions into the empire. This diversity, while enriching, also posed challenges in governance and integration, leading to regional disparities and tensions.

Economic disparities further exacerbated these divisions. As wealth accumulated in certain regions and among specific groups, social stratification deepened, leading to feelings of disenfranchisement and rebellion among the less privileged.

Moreover, external pressures from emerging powers and internal dissent weakened the central authority. Rebellions, coupled with invasions from rival empires, strained the state's resources and military capabilities.

Lastly, administrative challenges, such as corruption and inefficient governance, eroded public trust in the leadership. This decline in confidence undermined the unity and cohesion necessary for a stable state, paving the way for its eventual fragmentation.

5. Permission to fight is granted to those against whom war is made, because they have been wronged and Allah (S.W) has the power to help them (22:39). Account for the Battle of Badr and assess its importance in the history of Islam in connection to the verse above.

The Battle of Badr, fought in 624 CE, stands as a pivotal moment in Islamic history, exemplifying the principles outlined in Surah 22:39, where permission to engage in combat is granted to those who have been wronged.

Prior to the battle, Muslims in Mecca faced severe persecution, leading to their migration to Medina. Despite this relocation, the Quraysh continued their hostility, threatening the safety and existence of the Muslim community. In response to these injustices, the Muslims prepared to confront their oppressors, embodying the Quranic directive to defend themselves after enduring prolonged aggression.

The encounter at Badr was significant not only for its military outcome but also for its profound impact on the morale and legitimacy of the Muslim community. Despite being outnumbered, the Muslims secured a decisive victory, which they attributed to divine assistance. This triumph bolstered their confidence and demonstrated that their cause had divine favor.

Strategically, the victory disrupted the Quraysh's trade routes and showcased the growing strength of the Muslim community. It also served as a unifying event, solidifying the resolve of the believers and attracting new converts to Islam.

In essence, the Battle of Badr exemplifies the Quranic principle of justified self-defense against oppression and marks a turning point that significantly influenced the trajectory of Islam's expansion and consolidation.

6. "In Islamic History, Omar II is a Revivalist". Comment.

Omar ibn Abd al-Aziz, commonly known as Omar II, is often regarded as a revivalist in Islamic history due to his efforts to return the Umayyad Caliphate to the principles of justice and piety exemplified during the era of the Rightly Guided Caliphs.

Ascending to power in 717 CE, Omar II implemented significant reforms aimed at addressing the moral and administrative deviations that had emerged. He curtailed extravagant expenditures of the ruling class, redirecting resources towards public welfare and the needy, thereby embodying the Islamic tenet of social justice.

Recognizing the grievances of non-Arab Muslims, who faced discrimination under Umayyad policies, Omar II abolished the jizya tax for converts to Islam, promoting equality among Muslims regardless of ethnic background. This policy not only rectified injustices but also encouraged a more inclusive and cohesive Muslim community.

Furthermore, he emphasized the importance of consultation (shura) in governance, seeking counsel from religious scholars and ensuring that his policies aligned with Islamic teachings. His commitment to accountability and transparency restored public trust in the leadership.

Omar II's reign, though brief, is lauded for its return to Islamic values and ethical governance, earning him the reputation of a revivalist who sought to realign the caliphate with its foundational principles.

7. Explain the sources of revenue in the Caliphate era.

During the Caliphate era, the Islamic state established a structured financial system to manage its economic affairs, primarily through the institution known as the Bayt al-Mal, or the "House of Wealth." This treasury was responsible for collecting and disbursing funds to ensure the state's smooth functioning and the welfare of its citizens.

One of the primary sources of revenue was Zakat, an obligatory almsgiving imposed on Muslims. Typically amounting to 2.5% of one's accumulated wealth, Zakat was collected to support the needy, including the poor, orphans, widows, and the disabled. This practice not only served as a means of wealth redistribution but also reinforced social solidarity within the Muslim community.

Another significant source was the Jizya, a per capita tax levied on non-Muslim adult males, known as dhimmis, who resided within the Islamic state. In return for this tax, they were granted protection and

exemption from military service. The Jizya exemplified the state's commitment to religious tolerance and the inclusion of diverse communities under its governance.

The Kharaj was a land tax imposed on agricultural lands, particularly those acquired through conquest. The rate varied based on the type of land and its produce, ensuring that landowners contributed fairly to the state's revenue. This tax was crucial in maintaining the economic stability of the agrarian sectors within the Caliphate.

Fay referred to income derived from state-owned lands and properties, including natural resources and unclaimed assets. Revenues from Fay were utilized for public expenditures, such as infrastructure development, administrative costs, and other communal needs, thereby enhancing the state's capacity to serve its populace.

Khums, translating to "one-fifth," was a tax on war booty, where 20% of the spoils acquired during military campaigns were allocated to the state. This portion was used to support public welfare projects, the families of soldiers, and other state responsibilities, reflecting the organized approach to resource management during the Caliphate era.

Collectively, these revenue sources underpinned the financial framework of the Caliphate, enabling it to fulfill its obligations towards governance, social welfare, and the propagation of Islamic principles.

8. "The Battle of Siffin was inevitable." Discuss.

The Battle of Siffin, fought in 657 CE between Caliph Ali ibn Abi Talib and Mu'awiya ibn Abi Sufyan, the governor of Syria, is often regarded as an unavoidable conflict due to a series of political and social tensions that had been escalating within the early Islamic community.

A primary catalyst for this confrontation was the assassination of the third Caliph, Uthman ibn Affan. His death led to widespread unrest and a demand for justice. Mu'awiya, a relative of Uthman, accused Caliph Ali of not apprehending and punishing the perpetrators, leading to a significant rift between the two leaders. This accusation undermined Ali's authority and fueled dissent among his opponents.

The political landscape was further complicated by regional loyalties and power dynamics. Mu'awiya had established a strong power base in Syria, with unwavering support from his constituents. In contrast, Ali's support was fragmented, with various factions within his domain holding differing views on governance and justice. This division weakened the central authority and made reconciliation efforts increasingly challenging.

Efforts to resolve the dispute through negotiation and arbitration were attempted but ultimately failed. The deep-seated mistrust and differing objectives of the parties involved rendered peaceful solutions ineffective. The inability to find common ground on issues of leadership, justice, and governance further escalated tensions.

The socio-political environment of the time was marked by a struggle over the rightful leadership of the Muslim community. The lack of a clear succession mechanism after Prophet Muhammad's death had already led to previous conflicts, and the situation between Ali and Mu'awiya exacerbated these existing fissures. The contest for legitimacy and control over the expanding Islamic state made the confrontation at Siffin increasingly unavoidable.

In summary, the convergence of demands for justice, regional power struggles, failed negotiations, and leadership disputes created a volatile situation where the Battle of Siffin became an inevitable clash in the early Islamic period.

9. Using the intuition training of Prophet Muhammad (S.A.W), show that prophets are not products of their social formation.

Prophet Muhammad's (S.A.W) life and mission exemplify that prophets transcend their societal contexts, bringing forth guidance that often challenges and reforms existing norms.

Born into the Quraysh tribe in Mecca, a society steeped in polytheism and tribalism, Muhammad (S.A.W) was distinguished by his innate monotheistic belief and moral integrity, earning him the epithet "Al-Amin" (the trustworthy). Despite the prevailing idolatrous culture, he exhibited a profound inclination towards spirituality, often retreating to the Cave of Hira for contemplation. It was during one such retreat that he received the first revelation, marking the commencement of his prophethood.

The message he propagated starkly contrasted with the societal norms of his time. He advocated for the worship of one God, social justice, and the abolition of practices like infanticide and exploitation, directly confronting the entrenched customs of Meccan society. His teachings emphasized equality, compassion, and community welfare, principles that were revolutionary in the context of the existing social order.

Moreover, his leadership in Medina showcased the implementation of a just and inclusive society, as outlined in the Constitution of Medina. This document established a pluralistic community where rights and responsibilities were clearly defined, irrespective of tribal or religious affiliations. Such initiatives underscore that his guidance was divinely inspired, aiming to reform and elevate societal values beyond their existing state.