



TANZANIA HEADS OF ISLAMIC SCHOOLS
FORM SIX INTER ISLAMIC MOCK EXAMINATIONS

ISLAMIC KNOWLEDGE 1

MARKING SCHEME

CODE: 115/1

2025

1. The effects of materialism in contemporary world are:

- (i) It allows killing through production of poisonous gases.
- (ii) It enjoins immorality e.g. Nudists clubs which allows men and women to mix together, etc.
- (iii) Despotism and dictatorship. Their leaders are based on policies of Machiavellian principles of politics. Leaders are not the servants of their people but they are masters.
- (iv) Economic and political exploitation words like democracy, peoples party, our nation, war against terrorism are used to advance such exploitation.
- (v) Suppression of other ideologies
- (vi) Suppression of weak countries
- (vii) Mass killing and blood shed

2 x 5 = 10

2. Characteristics of hypocrites as stipulated in suratul Tauba and Baqara:

- (i) They do not believe in God and last day (2:8)
- (ii) They are always meant to corrupt and resort to injustice
- (iii) They are always the doers of mischief (2:11-12)
- (iv) They do not use their sources effectively they are deaf, blind and dumb (2:17-18)
- (v) They are diseased in their hearts. They are always after evils and are not ready to change from such misbehaviour.
- (vi) They are always against Islamic movements
- (vii) Enjoin evils and forbid goods
- (viii) They instigate people not to go for Jihad or any Islamic movements
- (ix) They uttered the words of disbelief
- (x) They break the convenient with Allah (s.w)

2 x 5 = 10

3. Qur'an is not satanic verses due to the following reasons:

- (i) The message of the Qur'an has been revealed so as to make human being aware with the tricky of Satan (81:25)
- (ii) In the Qur'an is a challenge that if Qur'an is not the word of Allah (s.w) let the Jins and human being join together to produce even a single verse resembling to Qur'an but no one happened to do so. (17:88)
- (iii) Also in Qur'an (4:82) Allah (s.w) said that if the Qur'an was a mixture of words of Allah (s.w) and other sources there should have many contradictions.

- (iv) Qur'an itself claimed that it's not the word of Satan but is from Allah (s.w) brought to all people in the universe to remind them about their creation. If it was the word of Satan this verse could not be seen there.

$$02 \frac{1}{2} \times 4 = 10$$

4. Sources of revenue during the pious Caliphate are:

- (i) Al-Kharaj, was the land tax collected from non-Muslim. The amount realized through al-Kharaj was spent on salaries of soldiers and for other military purposes.
- (ii) Al-Fay-I, is the income come from the conquered, it included that movable and immovable property which fell into the lands of the government without actual warfare. It was converted into Ushur lands.
- (iii) Jizya, this was tax chargeable from able bodies non Muslims in lieu of guarantee given to them or the protection of their life and property, also for the exemption from military services.
- (iv) Ushru was an import duty charged from both Muslims and non Muslims. This tax was chargeable only once in a year and on goods which exceeded the value of 200 Dirhams.
- (v) Khums (Ghanima) out of the booty fell into the hand of Muslims worries 4/5 was divided among the worries and 1/5 belonged central government.
- (vi) Other are: Zakat, Sadaqat, Dharaaib, Kara al-ardh, awaqat and am-waalul-fadhillah.

$$2 \times 5 = 10$$

5. The following are the factors for the decline of Umayyad dynasty.

- (i) Civil wars, it was fought between Arab and non-Arab called Mawali. Muslim Arabs considered themselves to be the first-class citizens. The Umayyad monarchs, with exception of Umar bin Abdul-Azia imposed the poll-tax on the non-Arabs.
- (ii) Incompetence of the rulers. Most of the Umayyad monarchs were incompetent and pleasure loving. They were addicted to wine, women, music and sport. They had no time to devote to public affairs or redressing the grievances.
- (iii) Abbasid conspiracies – Secret plan to overthrow Umayyad they used to bribe and buy some of Umayyad governor. Also there was a massive propaganda campaign launched by the Abbasids who made a common cause with the Alids to overthrow the Umayyad and restore the caliphate to its legitimate claimants from Banu Hashim.
- (iv) The Kharijites – The fanatical sect of the Kharijite was a blood thirsty enemy of the Umayyads. Throughout Umayyad period the Kharijite proved a constant source of trouble.
- (v) Shia revolts. They employed different mechanisms in search for a leader from the Ahlul-bayt. They only wanted a member and descendant of Prophet to be a leader.
- (vi) Political instability. Some of Umayyad Caliphs were not experienced in the governance.

$$2 \times 5 = 10$$

6. The role of truce of Hudaibiya in the establishment of Islam in my community is:

- (i) We are taught by truce of Hudaibiya to be strategic in the realization of the Islamic objectives.

- (ii) The truce of Hudaibiya remind the Muslims to fulfil the promises even if they intered with non-Muslims.
- (iii) The truce remind the Muslims that when opportunity available for the establishment of Islam to use it effectively.
- (iv) Truce of Hudaibiya reminds Muslims that Allah (s.w) does not leave his true believers in humiliating condition with no relief based on time.
- (v) Also through truce of Hudaibiya Muslims should learn that the promises of Allah (s.w) will always be fulfilled and vision is one of the mechanism used by Allah (s.w) to communicate with his creatures.

2 x 5 = 10

7. Approaches to be used in advising Muslim in non Islamic country to use are

- (i) To be honest in all aspects if life this behavior will attract non Muslim to believe that Islam is a true religion.
- (ii) Humbleness. To forgive non Muslims whatever they do against them. Even if the spread bad words against them they have to forgive them as Prophet (s.a.w) with the emergent Muslims did.
- (iii) Tolerance – Muslims are supposed to be tolerance in various matters from the twaghut government and their human fellow who are no believer so as to close the door of reason to attack the Muslims.
- (iv) Muslim to have the highest patience for the sake of Allah (s.w) not to react even if is minor issues.
- (v) To propage Islam in very wise way and not use force in call non-Muslim towards the way of Allah (s.w).
- (vi) To be kind to them and to be ready to assist them in all matters not related to belief.

Intro - 01 ½

05Points 3 ½ = 17 ½ Concl. 01 = 20 marks

8. The following are the factors to show that all prophets came with one message to mankind

- (i) The source of their message is one is from Allah (s.w). No prophet among the prophets came with his own message.
- (ii) Their methods if teaching were almost the same. The little differences were in accordance with the need and the state of culture of the people.
- (iii) All prophets and messengers of Allah (s.w) taught about the unity of one God among his people.
- (iv) All prophets and messengers of Allah (s.w) taught their people about their purpose of creation.
- (v) All predicted good rewards to their people who do good.
- (vi) They intimidating people about the punishment of Allah to the wrong doers.
- (vii) They were helping one other in executing their mission.

Introduction - 01

06 points each 3 - 18

Conclusion - 01

TOTAL = 20

9. The aims of education in Islam are

- (i) Islamic education must have its prime objective to enable the recipients to be in a position to fulfill their basic mission on the earth i.e. to worship Allah (s.w).
- (ii) An Islamic education must teach the learners the basic features of the value system embodied in the Qur'an and sunnah. What is good association, friendship dress and so on.
- (iii) An Islamic education system must build in the mind of learners Resilience, adoptability and mechanisms for adjustment in the world matters other than fundamental beliefs. In other word in Islam is not static way of life.
- (iv) Islamic education must promote a concept of economic justice, political equality, the redistribution of national income and self restrained in conception.
- (v) In Islamic education system the soul must be given supprime position in the whole scheme of human life. In other words the concept of life after death must be understood to be as real as life before death.
- (vi) Curriculum in Islamic education system must emphasize the point that absolute reality lies with Allah (s.w) it must enable the recipient to fulfill the objective for which man was created.

Introduction	-	01
Six points @ 03	-	18
Conclusion	-	01
TOTAL		20

Wabillahi Tanfiq