



**HISTORY OF THE ISLAMIC WORLD  
HIGHER AND STANDARD LEVEL  
PAPER 1**

Tuesday 14 November 2000 (afternoon)

1 hour

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**INSTRUCTIONS TO CANDIDATES**

- Do not open this examination paper until instructed to do so.
- Answer Section A or Section B.

## SECTION A

### PRESCRIBED SUBJECT 1      **The Caliphate and the Imamate**

**DOCUMENT A**      *Extract from: **The history of al-Tabari**, vol. X, Albany (1993), p. 7*

At this Abu Bakr said, ‘This is Umar, and this is Abu Ubayda; render the oath of allegiance to whichever of them you wish.’ But they both said, ‘No, by God, we shall not undertake to hold this authority over you, for you are the best of the Muhajirun, the **“second of two when they were in the cave,”** and the Apostle of God’s deputy (khalifa) over the prayer; and prayer is the most meritorious obedience of the Muslims, so who should precede you or undertake this authority over you? Extend your hand so we may render the oath of allegiance to you!’

**DOCUMENT B**      *Extract from: **Encyclopaedia of Islam**, 2<sup>nd</sup> edition, article: *khalifa**

It is asserted by Muslim historians that the term khalifa was first used as the title of the successor of Muhammad by Abu Bakr, but it is doubtful if he ever assumed it as a title. From the reign of **Umar b. al-Khattab**, however, khalifat rasul Allah, successor of the messenger of God, became the common designation of the leader of the community, the amir al-mu’minin, the Commander of the Faithful, the title which Umar had adopted on his election. The title khalifat rasul Allah implied the assumption by Muhammad’s successor of Muhammad’s functions as judge and temporal leader of the community. Muhammad’s prophetic function, on the other hand, was held to have ceased with him and it was believed that the spiritual guidance of the community had been inherited by the community as a whole. The khalifa, thus, had no authority to give new interpretations to religious matters: his function was merely to maintain old doctrines. His office was simply a delegation of authority for the purpose of applying and defending the Shari‘a. The title khalifa rasul Allah was commonly applied to the orthodox or rightly guided caliphs (the Rashidun), who were regarded as the representatives or successors of Muhammad.

**DOCUMENT C**      *Extract from: **The Prophet and the Age of the Caliphates**, by H. Kennedy, Harlow (1986), p.52*

Abu Bakr was in many ways an ideal choice. Now an old man, he had been one of the first converts to Islam; it was with Abu Bakr as his sole companion that Muhammad had made the perilous journey from Mecca to Medina at the time of the Hijra and it had been Abu Bakr who led the prayers during the Prophet’s last illness. He was also related to Muhammad by marriage since his daughter A’isha had married Muhammad and become his most influential wife. It was not just his close connections with the founder of the umma which made Abu Bakr acceptable, however, and he showed qualities which were to prove invaluable to the community in the difficult early years and were to have a profound effect on its development. He was gracious and diplomatic with a vast knowledge of the tribes and tribal politics of the Arabian peninsula, all perhaps a heritage of his Quraysh origin. But, like Muhammad, he also had a very clear sense of what was really important; he might be polite in his dealings but he never compromised on essentials. It has been said of him that he became caliph because he *was* everybody’s second choice; he was the most acceptable of the Muhajirun to the **Ansar** of Medina.

**DOCUMENT D**      *Extract from: Islamic History. A New Interpretation, by M.A. Shaban, Cambridge, (1971), p. 19*

One must be careful not to exaggerate the powers of Abu Bakr as khalifat rasul Allah, Successor of the Prophet of God. The very title is ambiguous and this is precisely why it was chosen. Nobody could outline exactly the powers which the holder of this new office should be allowed so that he could fulfil his responsibilities; it was felt that only experiment could decide their extent. But it must be made clear that it was unthinkable that any ordinary man should wield the same powers as the Prophet. Thus Muhammad could have no true successor, since no man could ever have the same divine sanction behind his every act and decision. Therefore Abu Bakr had no religious authority and, in true Arab tradition, his secular authority as leader was kept to a minimum. He only had the powers necessary to preserve the **umma** and his actions gained legitimacy only by following the precepts of the Qur'an and the Sunna, i.e. the example given by the Prophet in his life. Seen in this light one can appreciate the limitations of Abu Bakr's authority as khalifa. He was in no sense a grand combination of Pope and Holy Roman Emperor. His emergence as leader was a decision taken by the community in a moment of supreme crisis in the light of accepted Arab tradition. This decision should never be thought of as founding the Caliphate as a permanent institution. In fact for a period of six months Abu Bakr was only a part-time khalifa who also continued to be a merchant.

1. Explain briefly the following:
  - (a) the “second of two when they were in the cave” (Document A)
  - (b) Umar b. al-Khattab (Document B)
  - (c) Ansar (Document C)
  - (d) umma (Document D) [4 marks]
  
2. From the evidence of Documents A and C, what were the principal reasons for the election of Abu Bakr as caliph? [4 marks]
  
3. From the evidence of Document B and your own knowledge, what was the ideal role of the caliph in the early Islamic period? [6 marks]
  
4. From the evidence of Documents C and D and your own knowledge, why was Abu Bakr's task as caliph so difficult? [6 marks]

## SECTION B

### PRESCRIBED SUBJECT 2      **The Crusades**

**DOCUMENT E**      *Extract from: **Al-Kamil**, by Ibn al-Athir, trans. F. Gabrieli and E.J. Costello, London (1978), pp. 3-5*

The power of the Franks first became apparent when in the year 478/1085-86 they invaded the territories of Islam and took Toledo and other parts of Andalusia. Then in 484/1091 they attacked and conquered the island of Sicily and turned their attention to the African coast. Certain of their conquests there were won back again but they had other successes.

In 490/1097 the Franks attacked Syria. The **Fatimids** of Egypt were afraid when they saw the Seljuqs extending their empire through Syria as far as Gaza, until they reached the Egyptian border and Atsiz invaded Egypt itself. They therefore sent messengers to invite the Franks to invade Syria and so protect Egypt from the Muslims.

When the Franks decided to attack Syria they marched east to Constantinople, so they could cross the straits and advance into Muslim territory by the easier, land route.

**DOCUMENT F**      *Extract from the speech of Pope Urban. as recorded by Robert the Monk in **Historia Hierosolymitana** in **The First Crusade. The Chronicle of Fulcher of Chartres and other source materials**, ed. E. Peters, Philadelphia (1971), p. 4*

‘Jerusalem is the navel of the world; the land is fruitful above others, like another paradise of delights. This the Redeemer of the human race has made illustrious by His advent, has beautified by residence, has consecrated by suffering, has redeemed by death, has glorified by burial. This royal city, therefore, is now held captive by His enemies, and is in subjection to those who do not know God, to the worship of the heathens. She seeks therefore and desires to be liberated, and does not cease to implore you to come to her aid. From you especially she asks help, because, as we have already said, God has conferred upon you above all nations great glory in arms. Accordingly undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven.’

When **Pope Urban** had said these things he so influenced to one purpose the desires of all who were present, that they cried out, ‘It is the will of God! It is the will of God!’ When the pope heard that, with eyes uplifted to heaven, he gave thanks to God.

**DOCUMENT G**      *Extract from: **The Dictionary of the Middle Ages**, article, **Crusade, Concept of**, Vol. 4, 1989, p. 16*

The stage was set for the convergence of holy war and pilgrimage effected in 1095, when the former Cluniac monk Urban II preached the First Crusade. His speech there and his subsequent actions seemed to envisage an armed pilgrimage to the East to support the eastern Christians against the Turks, and to liberate the Holy Land, especially Jerusalem, from the Muslim yoke. To attract followers he promised an indulgence granting remission of sins. Islam's parallel form of holy war, the jihad, does not appear to have had any direct causal influence on the Christian crusade.

With Urban's preaching the crusading movement was born, and took on added dimensions in the course of subsequent experiences. The **First Crusade** was to become an unstable mixture of messianic hope, individual mystical experience, and military venture. Its successes were never to be repeated, yet hope of repeating them was a major impetus for later crusades.

**DOCUMENT H**      *Extract from: **God of Battles**, by P. Partner, London (1997), pp. 80-1*

It is hard, if we try to use the moral arguments of the just war, to see that the Latin Christians who came to the east in 1097 had any real cause to demand retaliation for wrongs committed against them by the Muslims of Syria and Asia Minor.

The First Crusade was intended neither to ward off Muslim aggression from Eastern Christians nor to spread the Christian faith by missionary work. It had to do with the traditional greed for booty of the whole **Western knightly class**, but much more with a primitive religious nostalgia and violence that no one can really explain.

On 15 July 1099, after unimaginable hardships spread over a period of more than two years, the exhausted Western army, that was too small to surround and systematically besiege the city, took Jerusalem. Only then did they realise what they had achieved. The sheer magnitude of the victory, and its location in the distant and mysterious heart of the Christian religion, convinced the participants that God had indeed fought for them, that it had been Christ who had given them the cities they had taken and the battles they had won.

5. Explain briefly the following:
- (a) Fatimids (Document E)
  - (b) Pope Urban (Document F)
  - (c) The First Crusade (Document G)
  - (d) Western knightly class (Document H) *[4 marks]*
6. From the evidence of Document E and your own knowledge, why did most of the Muslims of the time think that the Crusaders had attacked the lands of Islam? *[6 marks]*
7. From the evidence of Document F and your own knowledge, what motives inspired the Crusaders to embark on the First Crusade? *[4 marks]*
8. Compare and contrast the analysis of the motives of the Crusaders as given in Documents G and H. *[6 marks]*
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