



**ISLAMIC HISTORY**  
**HIGHER LEVEL AND STANDARD LEVEL**  
**PAPER 1**

Tuesday 10 May 2005 (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 Period of the Rightly Guided Caliphs**

**DOCUMENT A**      *Extract adapted from Ibn Ishaq, **Sirat Rasul Allah**, translated as **The Life of Muhammad** by A Guillaume (Oxford University Press, 1955), p. 685.*

Do not let a man deceive himself by saying that the acceptance of Abu Bakr was a spontaneous affair that was confirmed. Admittedly it was that, but God averted the evil of it. There is none among you to whom people would devote themselves as they did to Abu Bakr. He who accepts a man as ruler without consulting the Muslims, such acceptance has no validity for either of them: they are in danger of being killed. What happened was that when God took away His messengers the Ansar opposed us. They gathered with their chiefs in the hall of Banu Saïda. Ali, al-Zubayr, and the companions withdrew from us, while the Muhajirun gathered to Abu Bakr.

**DOCUMENT B**      *Extract adapted from Philip K Hitti, **History of the Arabs**, (The Macmillan Press, London, 1970), p. 139.*

As long as Muhammad lived, he performed the functions of prophet, lawgiver, religious leader, chief judge, commander of the army and civil head of state — all in one. But now Muhammad was dead. Who was to be his successor, his *khalifah* (caliph), in all except the spiritual function? In his role as the last and greatest prophet, who had delivered the final dispensation to mankind, Muhammad evidently could have no one to succeed him.

The Prophet left no male children. Only one daughter, Fatimah, the wife of Ali, survived him. But the Arabian chieftdom or sheikhdom was not exactly hereditary; it was more electoral, following the line of tribal seniority. So even if his sons had not died before him, the problem would not have been solved. Nor did Muhammad clearly name a successor. The caliphate is therefore the first problem Islam had to face. It is still a living issue.

**DOCUMENT C**      *Extract adapted from H M Balyuzi, **Muhammad and The Course of Islam**, (George Ronald, 1976), p. 167.*

Muhammad had left neither a will nor any other document to specify a successor. But he had mentioned orally that his cousin and son-in-law should succeed Him. Ali was young. There were much older men in the ranks of the Muslims, prominent, well tested and experienced, who believed that their age coupled with their services gave them a valid claim. There were also many leading figures among the Muslims — Muhajirun and Ansar alike — who for a variety of reasons were hostile towards Ali. Thus it was that at the gathering assembled on the very day of the Prophet's death, whatever rights Ali did possess were entirely ignored. If voices were raised on his behalf they fell on deaf ears.

**DOCUMENT D**      *Extract adapted from Bernard Lewis, **The Arabs in History**, (Hutchinson University Library, London, 1970), pp. 50-1*

With the death of Muhammad, the infant Muslim community faced a constitutional crisis. The Prophet had left no provision for the succession, nor had he even created a council on the lines of the tribal Majlis which might have exercised authority during the crucial transition period. The unique and exclusive character of the authority which he claimed as only representative of God’s will, would not have allowed him to nominate his successor during his lifetime. The concept of legitimate succession was foreign to the Arabs at the time and it is probable that even if Muhammad had left a son the problem of succession would not have been solved. The Arab tradition that the Sheikh should be chosen from a single family seems to have had little effect, and in any case the claims of fathers-in-law like Abu Bakr, or sons-in-law like Ali, can have had little impact in a polygamous society. The Arabs had only one tradition to guide them — the election of a new tribal chief.

1. From the evidence of Document A and your own knowledge, what happened at the death of the Prophet Muhammad? *[6 marks]*
  
2. From the evidence of Document D and your own knowledge, what were the important factors that had to be considered for succession to the Prophet Muhammad? *[6 marks]*
  
3. Compare and contrast the views of succession to the Prophet Muhammad in Documents C and D. *[6 marks]*
  
4. From the evidence of Document B and your own knowledge, how is the caliphate “still a living issue”? *[7 marks]*

**SECTION B****PRESCRIBED SUBJECT 2      The Mongols AH596–807 / AD1200–1405**

**DOCUMENT A**      *Extract from Ata-Malik Juvaini, **The History of the World-Conqueror**, translated by J A Boyle, (Manchester, 1958), vol. I, p. 36.*

When Ong-Khan heard of Genghis Khan’s wisdom, his bravery, splendour and majesty, he marvelled at his courage and energy and did all that lay in his power to advance and honour him. Day by day he raised Genghis Khan’s station and position, until he took control of the running of the state, and of the troops and followers who were controlled by his discipline and justice. The sons and brothers of Ong-Khan and his courtiers and favourites became envious of the rank and favour Genghis Khan enjoyed: they plotted against him and sets treacherous traps to destroy Genghis Khan’s reputation.

**DOCUMENT B**      *Extract from J A Boyle, **The Mongol World Empire** (London, 1977), p. iv.*

The founder of that empire we call Genghis Khan after his Mongol title Chingiz Khan, means something like “Universal Ruler”. His original name was Temujin, and he was born in 1167 — or, according to some authorities, up to twelve years earlier — in what is today the Cita Region in Eastern Siberia to the east of Lake Baikal. He was the founder not only of the Mongol world empire but also the Mongol state, the present-day Mongolian People’s Republic. He first united the various Mongol-speaking tribes into a single nation at an assembly of the Mongol princes, held in the spring of 1206, where he was proclaimed the supreme ruler of the Mongol peoples.

**DOCUMENT C**      *Extract from R Marshall, **Storm in the East**, (Penguin Books, London, 1994), p. 54.*

The devastating consequences of Genghis Khan’s campaigns lead one to wonder why an army bothers to conquer a place if in the process there is nothing left worth ruling. The answer is that, under Genghis Khan, the Mongols were not really engaged in a campaign of conquest. As soon as fighting came to an end, the armies withdrew from all the territories except Khwarazmia which was put under the control of Mongol appointed administrators. There was no real interest in occupying and exploiting the lands through which they had swept like a whirlwind. Despite the vastness of the conquests, Genghis’s vision of the world at the time of his death was still centred upon the steppe. While Mongol territory had expanded to include all the lands previously controlled by all the other Turko-Mongol tribes, it was almost coincidental that it also consumed some of the lands of settled peoples that surrounded its frontiers. Genghis Khan’s invasions of northern China and Khwarazmia were designed to gain submission, not so that he could rule the world. He had set out originally to gain control of the steppe, and from his perspective the settled territories on his frontiers were of marginal importance.

**DOCUMENT D** *Extract from D Morgan, Medieval Persia, (Longman, London 1998), p. 58.*

Genghis Khan left Dar al-Islam in 620/1223 to return to Mongolia. His last military campaign was against His-Hsia, whose ruler had failed to contribute his due quota of troops for the expedition west. In 1227, probably aged about sixty, he died after a career of conquest which has few parallels in recorded history. But Genghis was no military conqueror. He thought too in terms of organisation and imperial structure. He left to his successors more than piles of plunder and corpses, though of both there was certainly a plentiful supply. He had laid the institutional foundations for an empire which both survived the death of its founder and continued to expand.

**DOCUMENT E** *Chinese drawing of Genghis Khan from Islamic History I Handbook (Edinburgh University, 2004), p. 102.*



5. From the evidence of Documents A and B and your own knowledge, what were the key factors that contributed to the rise of Genghis Khan? *[6 marks]*
  
  6. From the evidence of Document C and your own knowledge, what were the distinguishing characteristics of the military campaigns of the Mongols? *[6 marks]*
  
  7. From the evidence of Document E and your own knowledge, how is Genghis Khan portrayed in the sources? *[6 marks]*
  
  8. From the evidence of Documents B and D and your own knowledge, what is the legacy of Genghis Khan? *[7 marks]*
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