



IB DIPLOMA PROGRAMME  
PROGRAMME DU DIPLÔME DU BI  
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M07/3/HISTI/BP1/ENG/TZ0/XX



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

Wednesday 9 May 2007 (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**    *An extract from Ibn Khaldun, **The Muqaddimah: An Introduction to History**, (Princeton University Press, 1967), pp. 394-5.*

The conditions governing the institution of the Imamate are four: knowledge, probity, competence, freedom of the senses and limbs from any defect that might affect the judgement and action. There is a difference of opinion concerning a fifth condition, that is Quraysh descent.

**DOCUMENT B**    *An extract from al-Nawbakhti, (d. 929) **Kitab Firaq al-Shia**, ed. M. Sadiq, Najaf, 1959, p. 7.*

The Prophet left this life without having designated a successor to oversee in his place the religion, to reconstruct, to establish cohesion, to make a constant effort in that which concerns the state and the interests of its subjects, to fix disagreements, to designate chiefs of armies, to mobilise the armies, to defend the territory of Islam, to suppress rebellion, to instruct the ignorant and to render justice in favour of the oppressed.

**DOCUMENT C**    *An extract from Bernard Lewis, **The Arabs in History**, (Hutchinson University Library, London 1970), p. 57.*

The first caliphs were moved in this respect by practical considerations; they themselves felt no need to define terms and functions or to formulate principles, and the study of their measures must be based on simple facts. Their policy was basically determined by the interests not of the subjects of the conquered provinces, but of the Arab-Muslim aristocracy created by the conquests. It was shaped to a large extent by the behaviour of commanders and rulers. At first the Arabs retained the Persian and Byzantine machinery of government with its officials, and even the old coinage... The different conquered provinces had different laws and customs. As the Arabs took over old systems there was no unified law of the Empire.

**DOCUMENT D**    *An extract from Albert Hourani, **Arab Thought in the Liberal Age**, (Cambridge University Press, 1983), p. 4.*

The Sharia told men what right action was, but it also laid down precise worldly penalties for doing wrong. It was a system of laws as well as a system of morality. To uphold the Sharia and impose the penalties, to watch over the performance of all duties commanded by God, to defend the Umma against its enemies, to spread the bounds of the faith by holy war (Jihad): all these involved a leader with authority, in other words political power. Thus the Islamic community could not be complete unless it was also a state, and political action was a way of serving God... Thus, according to the belief of most Muslims, to found and lead a community was part of the essential function of the Prophet and his legitimate successors.

**DOCUMENT E** *An extract from Phillip K. Hitti, **History of the Arabs**, (London, Macmillan 1937), p. 139.*

As long as Muhammad lived he performed the functions of the prophet, law-giver, 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 caliph, in all except the spiritual function?... The Prophet left no male children. Only one daughter, Fatima, the wife of Ali, survived him. But the Arabian chieftdom or sheikdom was not exactly hereditary; it was more electoral, following the line of tribal seniority. So even if his sons had not predeceased him, the problem would not have been solved. Nor did Muhammad clearly designate a successor. The caliphate is therefore the first problem Islam had to face. It is still a living issue.

1. From the evidence in Documents A and D and your own knowledge, what did the early Muslims regard as the necessary attributes of the caliph? Consider both personal qualities and lineage. [6 marks]
2. From the evidence in Document B and your own knowledge, what are the main functions of the caliphate? [6 marks]
3. From the evidence in Documents B, C and D and your own knowledge, compare and contrast differing perceptions of the evolution of the caliphate in the 7th century. [6 marks]
4. From the evidence of all the documents and your own knowledge, discuss the ways in which the caliphate is “still a living issue”. [7 marks]

## SECTION B

### **PRESCRIBED SUBJECT 2    The Crusades: the threat from the West AH489-690/AD1096-1291**

**DOCUMENT A**    *An extract from a biography of Saladin by his contemporary, Ibn Shaddad, quoted in: **Islamic and Middle Eastern Studies Handbook**, (University of Edinburgh 2006-7) p. 79.*

If one said that once Saladin had gone forth on the Holy War he did not spend a dinar except on the war, one would speak the truth and one's statement would be accurate. The Holy War and the suffering in it weighed heavily on his heart and in his whole being; he spoke of nothing else, thought only about equipment for the fight, was interested only in those who had taken up arms, had little sympathy for anyone who spoke of anything else or encouraged any other activity. For love of the Holy War and on God's path he left his family and his sons, his homeland, his house and all his estates, and chose out of all the world to live in the shade of his tent, where the winds blew on him from every side.

**DOCUMENT B**    *An extract from William, Archbishop of Tyre (AD1130 - 85), **A History of Deeds Done Beyond the Sea**. (New York Octagon Books, 1976) p. 358-9.*

Shirkuh was succeeded by his nephew Saladin, the son of his brother Nur al-Din. The new ruler was a man of keen and vigorous mind, valiant in war, and of an extremely generous disposition. It is said that at the beginning of his rule, when he visited the caliph to pay the homage that he owed, he stuck his lord to the ground with a club, which he held in his hand and slew him. He then put all the caliph's children to rule as both caliph and sultan. For the Turks were regarded with hatred by the Egyptians, and Saladin feared that sometime when he had occasion to come before the caliph, his lord might order him to be put to death.

**DOCUMENT C**    *An extract from P. H. Newby, **Saladin in His Time**, London, (Phoenix Press, 2001) p. 365.*

To his admirers, Saladin on his deathbed at Damascus can be seen as the hero of Islam, the destroyer of the Latin Kingdom and the restorer of the shrines in Jerusalem. Not all his Muslim contemporaries accepted this view. He can be seen by his critics as manipulating Islam to win power for himself and his family. Only then did he launch on an adventure, which still left a Frankish state poised to strike, if Europe was willing to support it, at an overburdened and impoverished Muslim empire.

**DOCUMENT D**    *An extract from S. Ruciman, **A History of the Crusades, Islamic & Middle Eastern Studies Handbook** (University of Edinburgh 2006-7) p.78.*

His [Saladin's] achievements had been great. He had completed the work of Nur al-Din in uniting Islam and he had driven the western intruders out of the Holy City. But he had been unable to expel them altogether. King Richard and the forces of the Third Crusade had been too much for him. Had he been followed by another ruler of his calibre, the small remaining task might soon have been done. But the tragedy of medieval Islam was its lack of permanent institutions, to carry on authority after a leader's death. The caliphate was the only institution to have an existence transcending that of its holders; and the caliph was now politically impotent. Nor was Saladin caliph. He was a Kurd of no great family who commanded the obedience of the Muslim world only by the force of his personality. His sons lacked his personality.

**DOCUMENT E** Image of Saladin from Carole Hillenbrand, *The Crusades: Islamic Perspectives*, Edinburgh, (Edinburgh University Press, 1999) p. 6.



5. From the evidence in Document B and your own knowledge, explain Saladin's rise to power. [6 marks]
6. From the evidence in Documents C and D and your own knowledge, assess Saladin's main achievements. [6 marks]
7. From the evidence in Documents A, B and C and your own knowledge, compare and contrast the different perceptions of Saladin through time, found in Christian and Muslim sources. [6 marks]
8. From the evidence of all the documents and your own knowledge, discuss the legacy of Saladin. [7 marks]