



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

Wednesday 17 May 2000 (afternoon)

1 hour

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: Studies in early Islamic history, by M. Hinds, Princeton (1996), pp. 56–8*

In the first half of Safar 37/late July–early August 657, there took place some important developments in the war between Ali and Mu‘awiya which brought to an end the prolonged confrontation at Siffⁿ. As the battle progressed – and this is reported by both Iraqi and Syro-Medinan authorities – the Syrians became fearful that they were losing, and it was at this point that Mu‘awiya and Amr ibn al-As exploited the divisions which existed within the ranks of the coalition which Ali had attempted to form. If Ali had been prepared to leave Mu‘awiya in Syria and to refrain from interfering in Syrian affairs, and if Mu‘awiya had really been prepared to settle for a free hand in Syria, the Syrians would very probably have been ready to swear allegiance to Ali as *amir al-mu‘minin*.

DOCUMENT B *Extracted from: The history of prophets and kings, by al-Tabari, Albany (1996), p.85*

In the name of God, the Merciful and Compassionate, that is what Ali b. Abi Talib and **Mu‘awiya** b. Abi Sufyan have mutually determined. ‘Ali has decided it for the men of Kufa and those of their party (*shi‘a*) who are with them of the believers and the Muslims; Mu‘awiya has decided it for the men of Syria and those believers and Muslims with them.

We will comply with the authority (*hukm*) of God and His Book, and nothing else will bring us together. We will refer to the Book of God, from its opening to its close. We will effect what it lays down and eliminate what it does away with. The two arbitrators – and they are Abu Musa al-Ash‘ari Abdullah b. Qays and Amr b. al-As al-Qurashi – will act in accordance with whatever they find in the Book of God.

DOCUMENT C *Extract from: Islamic history A new interpretation, by M. Shaban, Cambridge, (1971), pp.74–5*

Mu‘awiya, indeed, had some justification in his demand for revenge and, what is more, he had the military power in Syria to make his protest effective. It is more likely that vengeance for Uthman made an excellently pious cloak for more realistic differences. All the circumstances lead us to believe that the difference between ‘Ali and Mu‘awiya centred around the special position of Syria.

The two armies met each other at Siff^on in the spring of 38/657, and then followed one of the most curious battles in history. The confrontation at Siff^on lasted three months, as compared with the few hours of the **Battle of the Camel**. No one had the will to fight, and so hostilities flared up between negotiators rather than soldiers. Apart from a few skirmishes, most of these three months were spent on negotiations which led nowhere. When battle was finally joined, it was just as abruptly stopped when the Syrians raised the Qur’an on their spears to symbolise yet another appeal for peace and talks.

DOCUMENT D *Extract from: The Arab Kingdom and its fall, by J. Wellhausen, Beirut, (1963), pp.56–7*

Soon after the Battle of the Camel, Ali and the men of Iraq marched against the Syrians, and came upon their army at the Euphrates boundary. The fierce battle at Siff^on turned finally in his favour, but when the Syrians were in danger of being cut to pieces, they stuck Qur’ans upon their lance-points. The men of Iraq understood what was meant by this, – “You are spilling the blood of Muslims, who follow, like yourselves, the standard of the Word of God,” and it made an impression upon them. Their championship of the right in the theocracy had driven them into the struggle against Uthman, then against A’isha and the people of **Basra**, and now against Mu‘awiya and the Syrians. The unity of Muhammad’s congregation was thus going to pieces. At a moment of deep emotion the faithful who were foremost in the fight and acted as an example to the others, first laid down their weapons before the Qur’an, and the rest followed their lead. They also compelled Ali to stop the fighting and to have the question of the succession to the caliphate decided, not by the sword, but by the Qur’an, *i.e.* by arbitrators who should be guided by reasons taken from the Qur’an.

1. Explain briefly the following:
 - (a) amir al-mu'minin (Document A)
 - (b) Mu'awiya (Document B)
 - (c) Battle of the Camel (Document C)
 - (d) Basra (Document D) *[4 marks]*

2. From the evidence of Documents A and C and your own knowledge, what were the reasons for the conflict between Mu'awiya and Ali? *[6 marks]*

3. From the evidence of Document C and D and your own knowledge what happened at the battle of Siffin? *[6 marks]*

4. From the evidence of Document B and your own knowledge, what did the two arbitrators agree to do at Siffin? *[4 marks]*

SECTION B

PRESCRIBED SUBJECT 2 **The Crusades**

DOCUMENT E *Extract from **Al-Kamil**, by Ibn al-Athir, trans. by F. Gabrieli and E. J. Costello, London, (1978), pp.68–9*

On Wednesday II shaww~l 569/15 May 1174 Nur al-Din Mahmī d ibn Zangi ibn Aq Sunqur, ruler of Syria, Mesopotamia and Egypt, died of a heart attack. He was buried in the citadel at Damascus, and later transferred to the **madrassa** that he had founded in Damascus.

Nur al-Din was making preparations to invade Egypt and take it from Saladin, in whom he noticed a certain reluctance to fight the Franks as he should. He knew that it was fear of himself, Nur al-Din, and of finding himself face to face with his lord, that weakened Saladin's enthusiasm, and made him content to have the Franks as a defence between them.

DOCUMENT F *Extract from "**The Career of Nur-ad-Din**" by H. A. R. Gibb in **A History of the Crusades**, Vol. I ed. by M. W. Baldwin, Madison, (1969), pp.515–6*

The new counter-crusade was henceforth to be placed under the banner of orthodoxy, and Nur al-Din gave active encouragement to all the elements that could contribute to the revival of the faith, by the foundation of schools, mosques, and **Sufi** convents, and to the unity of popular feeling by the service of preachers and poets. It entered into his political ambitions also. The campaigns soon to be opened against Damascus were preceded and accompanied by poetic denunciations and pointed demonstrations of the injury done to the cause of Islam by the alliance of its political chiefs with the Franks. Whatever part private ambition may have had in his policy, it cannot be questioned that in the twenty five years that lay ahead of him he was to go far towards creating the general unity amongst the Muslims of Syria of which **Saladin** was to reap the benefit after him.

DOCUMENT G *Extract from **A History of the Crusades** by S. Runciman, Cambridge, (1954), Vol II, p.398*

In the spring of 1174 Nur al-Din came to Damascus to plan his Egyptian campaign. As he rode out one morning with his friends through the orchards he talked to them of the uncertainty of human life. Nine days later, on 15 May, he died of a quinsy. He had been a great ruler and a good man, who had loved above all things justice. After his illness nineteen years before, something of his energy had left him; and more and more of his time was spent on pious exercise. But his piety, narrow though it was, won him the respect of his subjects and of his enemies. He was austere and smiled seldom. He lived simply and forced his family to do likewise, preferring to spend his vast revenues on works of charity. He was a careful and watchful administrator; and his wise government consolidated the realm that his sword had won.

DOCUMENT H *Extract from Al-Kamil by Ibn al-Athir, trans. by F. Gabrieli and E. J. Costello, London (1978), pp.71–2*

On the battlefield Nur al-Din had no equal; he carried two bows and quivers into the fray with him. The lawyer Qutb ad-Din al-Nasawi said to him: “In God’s name, do not endanger yourself and all Islam! If you fell in battle, every Muslim alive would be put to the sword.” Nur al-Din replied: “And who am I to be spoken to like this? Before I was born there was another to defend Islam and this country, and he is God, apart from who there is no God!” Among his public works he built walls for all the cities and fortresses of Syria, among them Damascus, Hims, Hamat, Aleppo, Shaizar, **Baalbek**, and many others. He built numerous Hanafite and Shafi’ite *madrasas*, the Great Mosque of Nur al-Din at Mosul, hospitals and caravanserais along the great roads, dervish monasteries in every town, and left generous endowments to each.

5. Explain the following:
- (a) madrasa (Document E)
 - (b) Sufi (Document F)
 - (c) Saladin (Document F)
 - (d) Baalbek (Document H) [4 marks]
6. From your own knowledge and the evidence of Document E, why was the death of Nur al-Din a welcome relief to Saladin? [4 marks]
7. From the evidence of Documents F and H, and your own knowledge, what were the major achievements of Nur al-Din? [6 marks]
8. From the evidence of these documents and your own knowledge, what factors contributed to the reunification of the Muslim Near East by Nur al-Din in face of the Crusader threat? [6 marks]
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