



88055401

ISLAMIC HISTORY
HIGHER LEVEL AND STANDARD LEVEL
PAPER 1

Wednesday 9 November 2005 (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 Period of the Rightly Guided Caliphs**

DOCUMENT A *Extract adapted from al-Suyuti, **History of the Caliphs**, trans H S Jarrett, (Amsterdam Oriental Press, 1970), p. 73.*

When the Prophet of God died, some of the Arabs turned their back on their faith and they said, “we will perform the prayers, but we will not pay the poor tax”. I went to Abu Bakr and said, “O successor of the Prophet of God, be considerate to the people, for they are but on a level with brute beasts” and he replied, “By Allah, I will do battle with them as long as I can grasp a sword in my hand, even if they deny me the worth of a camel’s halter.” Omar adds, “I found him in this business more energetic and determined than myself, and he governed the affairs of the people with justice — thus many of their difficulties were made easy for me when I came to rule them.”

DOCUMENT B *Extract adapted from Bernard Lewis, **The Arabs in History**, (Hutchinson University Library, London, 1970), p. 51.*

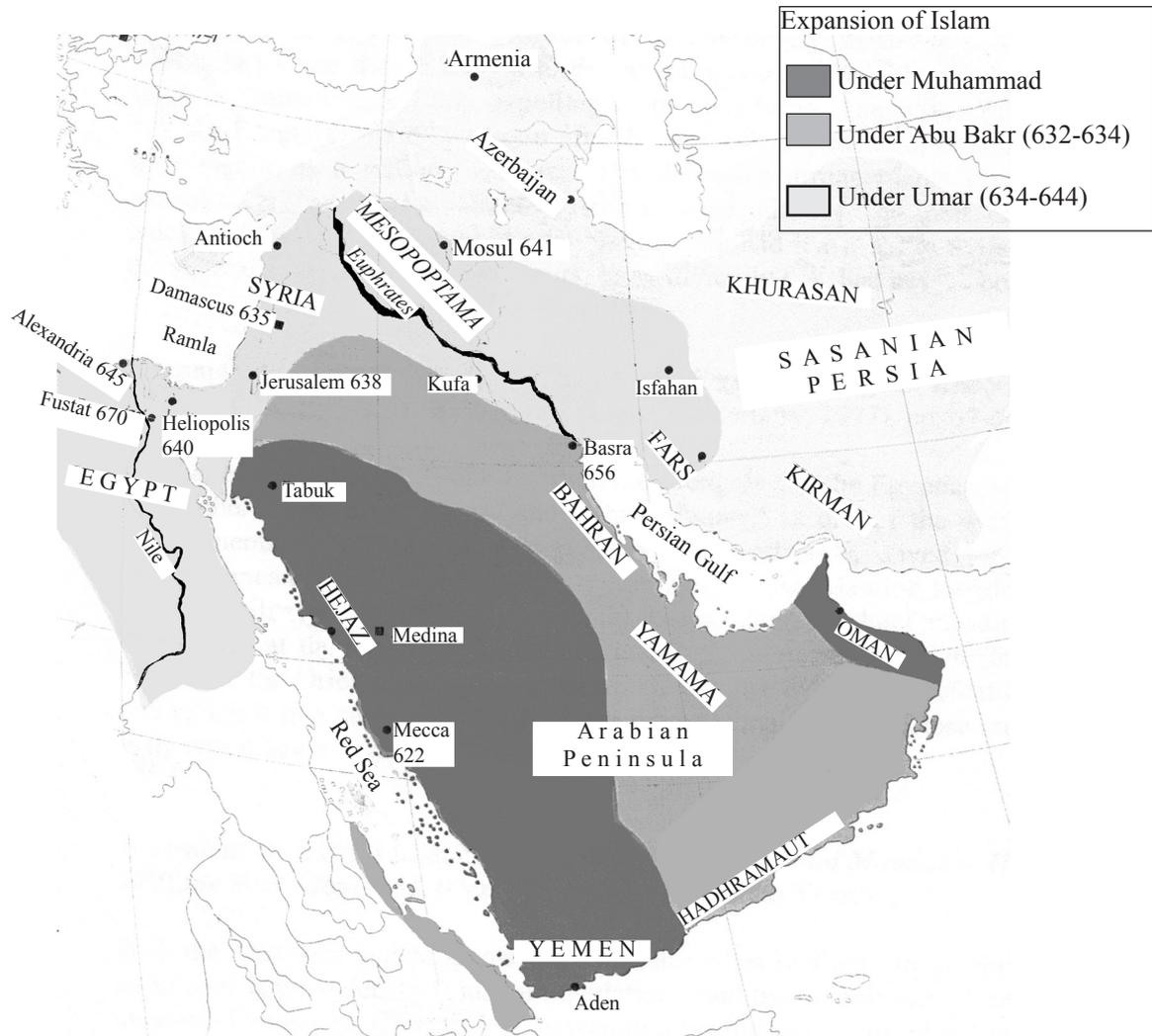
The authority exercised by Abu Bakr differed from the start in several important respects from that of the Arabian tribal Sheikh. He was the head not merely of a community, but of a region. He possessed executive powers and an army, since the situation that followed his accession demanded political and military action. He assumed political and military authority which became an essential part of the office of the Caliph. Two years later, on the death of Abu Bakr, Umar, already the power behind the throne, succeeded by nomination without serious opposition.

DOCUMENT C *Extract adapted from M A Shaban, **Islamic History: A New Interpretation I, 600-750** (Cambridge University Press 1971), pp. 26-7.*

[Abu Bakr] must have died a satisfied man because in his short reign of two years he had accomplished the main task facing him: he had re-established the threatened Madinan regime. Not only had he brought the breakaway tribes back into the Umma but he had also succeeded in converting those tribes who had previously resisted Islam. Through the Ridda wars unity was limited by the fact that the Ridda tribesmen could not be active members of the Umma. For the first time tribesmen who had no common interest or activity, were now participating in such activities. Thus we see Makkans fighting alongside tribesmen from eastern Arabia in Iraq. We also see Yamanites from the south, side by side with Maccans and Madinese in Palestine, in the north.

DOCUMENT D

Adapted from Expansion of Islam to 750 CE from the Historical Atlas of Islam (Cambridge, Massachusetts, 2004), p. 29.



1. From the evidence of Document A and your own knowledge, what were the challenges that Abu Bakr faced when he became the first caliph? [6 marks]
2. From the evidence of Documents B and C and your own knowledge, what measures did Caliph Abu Bakr take to restore the authority of the Islamic state? [6 marks]
3. From the evidence of Documents C and D and your own knowledge, in what ways did Abu Bakr contribute to the expansion of the Islamic empire? [6 marks]
4. From the evidence of all the documents and your own knowledge, evaluate the strengths and weaknesses of Abu Bakr's caliphate. [7 marks]

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

DOCUMENT A *Extract adapted from Abu Shama, **Dhayl ala al-rawdatayn** (Cairo, 1947), p. 208.*

The Mongols conquered the land and there came to them
From Egypt a Turk, who sacrificed his life.
In Syria he destroyed and scattered them.
To everything there is a pest of its own kind.

DOCUMENT B *Extract adapted from M G S Hodgson, **The Venture of Islam**, (Chicago, 1974), vol. II, pp. 416-7.*

The one power in the central Muslim area that had resisted the Mongol attack was the government of Egypt. The prestige of the seemingly master-less Mamluks was established when they managed to defeat the unbeaten Mongols at Ayn Jalut south of Damascus in 1260, expelling them from Syria. The sultan Baybars (1260-77), who came to the throne as a result of an assassination, organised the government with vigour as a military state. His defensive arrangements at the various garrisons were admired for their efficiency. He quickly eliminated the Ayyubid principalities that had remained in Syria, centralising the state of Saladin and his successors.

DOCUMENT C *Extract adapted from J J Saunders, **Muslims and Mongols: Essays of Medieval Asia**, ed G W Rice (University of Canterbury, 1977), pp. 67-68.*

The battle of Ayn Jalut, fought between the Mongols and the Egyptian Mamluks on 3 September 1260, is commonly and rightly regarded as one of the world's decisive engagements. It halted the Mongol advance westwards, saved Egypt and the Mediterranean world from Mongol conquest, raised the Mamluk kingdom to be the leading military and political power in Islam, doomed the Crusading States to destruction at the hands of the victors, and dealt a crushing blow to the status and culture of the Oriental Christian churches. It was the first major defeat the Mongols had suffered in a career of almost uninterrupted triumph lasting close on sixty years. Why was it never avenged?

DOCUMENT D *Extract adapted from R Amaitai-Preiss, **Mongols and Mamluks: The Mamluk Ilkhanid War 1260-1281**, (Cambridge University Press, 1995), p. 2.*

Both the Mamluks and Mongols were military élites of Eurasian Steppe origin who ruled over large settled Muslim populations, and based their armies on disciplined masses of mounted archers. Yet fundamental differences existed between the two groups. First, the Mongols continued to maintain a tribal and nomadic way of life, whereas the Mamluks, born as pagans, had been plucked out of the nomadic environment, converted to Islam and functioned as an urban military caste. While the Mamluks were Muslims, the Mongols entered the Islamic world holding a mixture of Shamanistic, Buddhist and Eastern Christian beliefs. The Mamluk sultans saw themselves as defenders of Islam and the Muslims, and portrayed themselves as such, whereas the early Ilkhans killed the Caliph, destroyed mosques and sought alliances with local and Western Christians against the Muslims. Even with the eventual conversion of the Mongols to Islam, the religious dimension of the conflict did not completely disappear.

5. From the evidence of Documents A, B and D and your own knowledge, who were the Mamluks? *[6 marks]*

 6. From the evidence of Documents A and D and your own knowledge, how was the arrival of the Mongols perceived in the Islamic World? *[6 marks]*

 7. From the evidence of Documents B and C and your own knowledge, discuss the impact of the Battle of Ayn Jalut on the Mongols. *[6 marks]*

 8. From the evidence of all the documents and your own knowledge, compare and contrast the Mongols and the Mamluks. *[7 marks]*
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