Module Title: The History of Radical Religious Politics in the Islamic World
Level: Six
Time Allowed: One hour and thirty minutes

Instructions to candidates:

- Enter your student number **not** your name on all answer books.
- Answer **two** questions: **one** from **Section A** and comment on **one** source from **Section B**.
- The same material should not constitute a substantial part of more than one question.
- Section A carries 67% of the overall marks. Section B carries 33% of the overall marks.
- Begin each question in a separate answer book; label each answer book clearly with the number of the question you are answering.
- Neither books nor notes may be taken into the examination.
Section A

Answer one question.

1. To what extent are the ideological origins of Islamism restricted to the era after 1798?

2. How far have Islamists embraced the existing social and political systems of the Islamic world since 1928?

3. For what reasons have women participated in modern Islamist movements since 1928?

End of Section A
Section B follows overleaf
Section B

Comment on one source from the following:


My friend, for thousands of years, our destiny became worse than yours. Three fifths of the wealth of Iran went to the Moubedans (old Persian clergymen) in the name of the gods. We became their servants and slaves. Four fifths of the wealth in France was taken from us by the clergymen of God. The Pharaoh, clergymen and spiritual teachers of religion have always been successful. My friend, I am living thousands of years after you. Witnessing all the suffering of my friends, I began to feel that the ‘Gods’ hated the slaves. Religion seemed to reinforce the slavery system ... I began to believe that I was born and destined to slavery. Amidst all of this hopelessness, I learned that a man had descended from the mountains saying ‘I have been commissioned by God’ ... God was speaking with slaves, giving them good news of being saved, and prosperous, and heirs of the earth. I had doubts, thinking that he was also one of those Prophets of China, India, etc. His name was Mohammed, I was told that he was an orphan who was a shepherd behind these mountains...

You cannot have an Islamic State except insofar as you have an Islamic society. Any attempt at establishing a political order for the establishment of a genuine Islamic society would be the superimposition of laws over a reluctant society. This is not in the nature of religion; religion is based on sincere conviction and voluntary compliance. Therefore, an Islamic state evolves from Islamic society. In certain areas, progress towards an Islamic society may be frustrated by political suppression. Whenever religious energy is thus suppressed, it builds up and ultimately erupts in either isolated acts of struggle or resistance that are called terrorist by those in power or a revolution. In circumstances where Islam is allowed free expression, social change takes place peacefully and gradually, and the Islamic movement develops programs of Islamization before it takes over the destiny of the state because Islamic thought - like all thought – flourishes only in a social environment of freedom and public consultation (shura).