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

Wednesday 14 May 2014 (afternoon)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer all the questions from either Section A or Section B.
- The maximum mark for this examination paper is *[25 marks]*.

SECTION A

Prescribed subject 1 The origins and rise of Islam c500–661

Read all the sources carefully and answer all the questions that follow.

Sources in this booklet have been edited: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

These sources and questions relate to the impact of revelation in the Meccan period, and relations between the early Muslims and the Christians of Ethiopia.

SOURCE A *Extract adapted from **Layers of Time. A History of Ethiopia** by Paul B Henze, London (2000). Paul B Henze is a former American diplomat and historian.*

There was an Ethiopian Christian community in Mecca consisting of traders, artisans and soldiers with whom Muhammad is likely to have had contact. He probably gained a favourable impression of Ethiopians from knowledge of their opposition to Jews and Persians in South Arabia. As Muhammad developed his mission, he fell into difficulty with the Quraysh. Some of his followers felt endangered and decided to flee. He advised them, according to a well-known tradition: “If you were to go to Abyssinia [Ethiopia], it would be better for you until such time as Allah shall relieve you from your distress, for the king there will not tolerate injustice and it is a friendly country.” Later, the Prophet is reported to have said: “Leave the Abyssinians in peace as long as they do not attack you.” No *jihad* was ever declared against the Aksumite empire by the early Muslims.

SOURCE B *Extract adapted from **A History of Islamic Societies** by Ira M Lapidus, Cambridge (2002). Ira M Lapidus is Emeritus Professor of History at the University of California, Berkeley, US.*

As Muhammad’s mission unfolded it became clear that it involved not only the presentation of the Quranic revelation, but also the social leadership of the community. We have a concrete sign that, as early as the year 615, Muhammad had become the leader of a community, and that those who believed in his teachings constituted a group which was set apart from other Meccans. In that year, a group of his followers left for Abyssinia. For the sake of religion, people were willing to leave their families and clans and take up life together in a foreign land. The bonds of common belief were stronger than the bonds of blood. In this way, the new religion threatened to dissolve the old order of society and to create a new one.

SOURCE C

*Extract from **Muhammad. His life based on the earliest sources** by Martin Lings, Cambridge (1983). Martin Lings was a British scholar and convert to Islam who died in 2005.*

Not for all of the Muslims had the emigration been a necessity. The families of some had given up trying to make them give up their new faith. Their presence was a source of strength to the exiles in Abyssinia [Ethiopia], and among them was Jafar, an eloquent speaker who had been chosen by Muhammad to preside over the community of exiles. The [Ethiopian] king asked him if he had any revelation from their Prophet. Jafar recited a passage from surat Maryam, which had been revealed shortly before their departure. When he heard it, the king and his bishops wept. Then the king turned to two envoys who were there from the Quraysh and said: “You may go. For, by God, I will not hand them over to you. They will not be betrayed.”

SOURCE D

*Extract from the reported speech of Jafar ibn Abi Talib to the king of Aksum [Ethiopia], reported in **The Life of Muhammad** by Ibn Ishaq (English translation by Alfred Guillaume; Oxford, 1955). Ibn Ishaq (d. 761) was a biographer and one of the earliest historical sources for the early Islamic period.*

O king! We were plunged into the depth of ignorance and barbarism... we knew no law except that of the strong. Then, Allah raised among us a man, who has called us to the oneness of God, and taught us not to associate anything with Him. He forbade us the worship of idols; and he commanded us to speak the truth, avoid evil, offer prayers, give alms, and observe fasting. We have believed in him and have accepted his teachings. We have allowed what God has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us and persecuted us in order to make us leave the worship of God and return to the worship of idols. They have tortured and injured us, so we have come to your country, and hope that you will protect us from oppression!

SOURCE E *Copy of a letter in Arabic reportedly sent by Muhammad to the Aksumite king of Abyssinia [Ethiopia] inviting the king to accept the advice of the Prophet and to follow him. (Source: photograph in the Military Museum of Yemen in Sana'a.)*



[Source: http://en.wikipedia.org/wiki/File:Sana%27_military_museum_07.JPG]

1. (a) Identify key points made in Source C concerning the Ethiopians, the Meccans and Muhammad. [3 marks]
- (b) What is the message conveyed by Source E? [2 marks]

2. Compare and contrast the views expressed in Sources A and B about the reasons and advantages of leaving Mecca for Ethiopia. [6 marks]

3. With reference to their origin and purpose, assess the value and limitations of Source A and Source D for historians studying the political and religious alliances and enemies that the early Muslims made. [6 marks]

4. Using the sources and your own knowledge, assess the reasons for, and results of, the early Muslims' migration to Ethiopia. [8 marks]

SECTION B

Prescribed subject 2

The kingdom of Sicily 1130–1302

Read all the sources carefully and answer all the questions that follow.

Sources in this booklet have been edited: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

These sources and questions relate to King Roger II's relations with Muslims, and the trial and execution of Philip of Mahdiyya in 1153.

SOURCE A

*Extract adapted from a Latin note on the margin of Romuald of Salerno's **Chronicon**, probably dating from the late 12th century. Romuald was the archbishop of Salerno and spent much time at the royal court of William I and William II in Palermo.*

King Roger II had a eunuch called Philip who was very dear to him. Because Roger trusted him and found him to be very capable, he appointed him to be in charge of his entire palace. As time went by, he made him admiral of his fleet, which he sent to Buna [in North Africa]. He took the town, plundered it and returned to Sicily in triumph. However, Philip only appeared to be a Christian: in mind and deed he was completely Muslim. He hated Christians; he very much favoured Muslims. He did not like to enter church and did not worry about avoiding meat on Fridays or at Lent. He sent his messengers with offerings to a mosque of Muhammad, and had made himself very agreeable to the priest of that place. When these and others of his sins reached the king's ears, Roger accused him of specific crimes in his court. Fearing the justice of the king, Philip began to ask for his pity and to commit himself in future to being a Christian. Then, the king, bursting into tears said, "let the laws be upstanding and may they strike the enemy of the faith and bring terror to the infidels." Then the counts, nobles and judges pronounced their sentence: "We decree [order] that Philip is to be burned alive." By this action, it was clear that King Roger was a most Christian ruler who, in punishing a crime of faith, did not even spare his servant brought up as one of his own sons, but, for his own honour and glory, sent him to the fire.

SOURCE B

*Extract from Ibn al-Athir's famous chronicle of Islamic history, **al-Kāmil fī'l-ta'rīkh**. It dates to the early 13th century, but much of it is based on older sources.*

In the year 1153, the fleet of Roger II, king of the Franks in Sicily, set out for the town of Buna [in North Africa], and in charge of it was his servant Philip of Mahdiyya. They besieged the town, and captured it during October 1153. However, they were gentle towards the communities of the religious allowing them to leave with their families and possessions to the countryside. Philip returned to Sicily and Roger arrested him for his kindness towards the Muslims of Buna. It is said that he, Philip, and all his servants were Muslims, and that they used to hide this fact. His opponents testified against him that he did not fast and that he was a Muslim. So, Roger gathered the bishops, counts and knights and they decided that he should be burned to death. He was burned during Ramadan [from 20 November to 19 December 1153]. This was the first blow dealt to the Muslims. Roger died shortly afterwards. A blockage of the throat had made him ill and he was nearly eighty years old. His reign had been for sixty years.

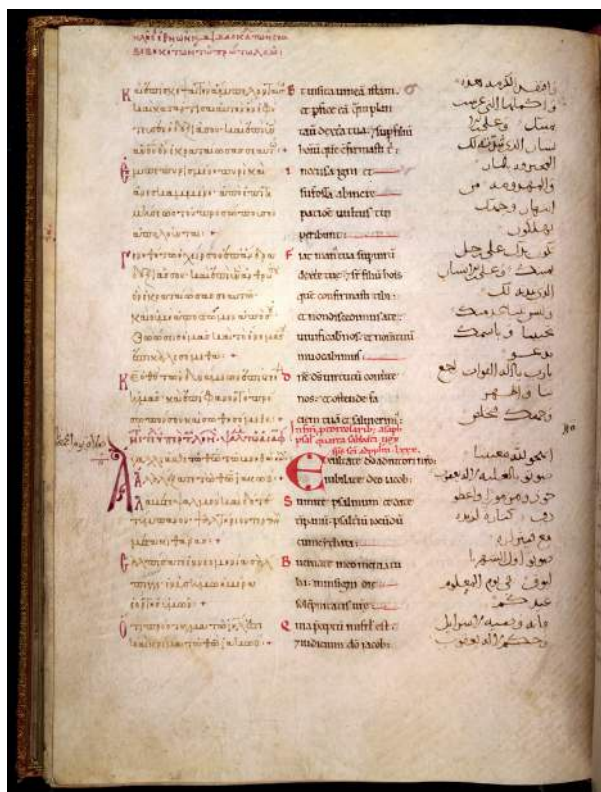
SOURCE C *Extract adapted from **The Muslims of medieval Italy** by Alex Metcalfe, Edinburgh (2009). Alex Metcalfe is lecturer in medieval history at Lancaster University, UK.*

In his dying days, Roger's political and religious predicament was clear and his royal justice risked exposure as inconsistent: apostasy [conversion] from Christianity was contrary to the laws of his own kingdom, yet it was apparently acceptable in his own palaces. Indeed, many of the officials of his administration were Muslims or converts from Islam, and the king himself was said to have spoken Arabic, like Sicily's mainly Muslim population. His sacrifice of Philip served less as an act of religious piety than as a concession to the Latin nobility, who had successfully anticipated the political shape and direction of the future kingdom. Unwilling to appear openly rebellious when the great king was still alive, they instead forced his hand in their own favour at a crucial period in the kingdom's development by gaining ground at the expense of the palace officials and servant-officers.

SOURCE D *Extract adapted from **The Normans in Sicily** by John Julius Norwich, Harmondsworth (1992). John Julius Norwich is a writer of popular academic histories.*

The manifest improbability of this account [of Romuald's], coupled with the fact that it is so obviously a later addition to the manuscript, justifies our dismissing it as a complete fabrication. Roger had grown up with Arabs; he spoke their language; he had trusted them, even more than his fellow Normans, all his life. Many of the highest offices in the central government were Muslim-staffed. Both the army and the navy relied on Saracen strength. Commercial prosperity was assured by Arab merchants, treasury and mint were under the control of Arab administrators. Arabic was an official language of the state. Just as his father, Roger had refrained from playing any active part in the Crusades. It was inconceivable that he should now publically prosecute his admiral on religious grounds, opening the way to almost certain confessional strife [religious dispute] from which his kingdom might never recover.

SOURCE E *The Harley Psalter. This was produced on the order of Roger II for the royal chapel. It was written in Greek, Latin and Arabic, and set out in three columns with Latin at the centre. Each liturgy was designed for a different religious community of the kingdom. (Source: British Library, Harley 5786, fol.106v)*



[Source: © The British Library Board The Harley Psalter Harley 5786, fol.106v]

5. (a) What, according to Source A, were the reasons for the execution of Philip? [3 marks]
- (b) What is the message conveyed by Source E? [2 marks]

6. Compare and contrast the views expressed in Sources C and D about the political and religious policies of Roger II. [6 marks]

7. With reference to their origin and purpose, discuss the value and limitations of Source A and Source B for historians studying Roger II in his final years as ruler. [6 marks]

8. Using the sources and your own knowledge, analyse the statement in Source B that “this was the first blow dealt to the Muslims”. [8 marks]