



MARKSCHEME

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HISTORY

ROUTE 1

Higher Level and Standard Level

Paper 1

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SECTION A

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

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

1. (a) Identify key points made in Source C concerning the Ethiopians, the Meccans and Muhammad. [3 marks]

- Only some Muslims needed to leave Arabia;
- The exiles had formed a Muslim community outside the Arabian Peninsula;
- Muhammad had elected a leader for the Muslims in Ethiopia;
- The Ethiopian king showed interest in the Quranic revelations;
- The exiles had memorized a recently revealed Quranic verse;
- The Quraysh also had representatives in Ethiopia who had demanded that the exiles be handed over to them, but their request was not accepted by the king.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

(b) What is the message conveyed by Source E? [2 marks]

- To spread Islam, Muhammad considered areas outside Arabia;
- Muhammad used diplomacy *ie* letters and messengers to spread Islam;
- Muhammad had been exposed to the neighbours of the Arabian peninsula;
- Muhammad attempted to seek religious unity with, or allies within, other monotheistic religions.

Award [1 mark] for each valid point up to a maximum of [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]*

For “compare”

- Both sources agree that during the time of Muhammad, there was a group of Muslims who had left Mecca in order to settle overseas in Ethiopia;
- Both sources agree that by the time of the emigration, Muhammad had become the established leader of a distinctive community of believers and followers;
- Both sources agree that Muhammad’s preaching of the new religion was in conflict with the established socio-religious order, falling into difficulty with the Quraysh (Source A) and noting that the new religion threatened to dissolve the old order of society and to create a new one (Source B).

For “contrast”

- Source A claims that Muhammad already knew Ethiopians and probably had contacts with them. Source B makes no mention of this important link;
- Source A claims that the Meccan migrants left because they were in conflict with the Quraysh and, by implication, were under threat of suffering some form of injustice. Source B on the other hand does not suggest that the Meccans were refugees, but rather that they had left because of their religious belief;
- While Source B focuses on the way in which religion was supplanting ties of kinship at this time, Source A looks to reported sayings concerning the future relations between the Muslims and the Christian Ethiopians.

End-on description of both sources would be worth up to *[3 marks]* if the comparative element is only implicit, and *[4 marks]* with excellent explicit linkage. If both sources are used with a good running linkage of both comparison and contrast award a maximum of *[4–5 marks]*. For the maximum of *[6 marks]* expect a detailed, comprehensive, running, comparison and contrast. If there is only either comparison or contrast award a maximum of *[4 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]*

Source A

Origin: The author is a modern western (US) author who had worked as a diplomat.

Purpose: To provide a general history of Ethiopia to the academic reader.

Value: Given the author's professional background, the book is likely to have been well-researched. The author utilizes primary sources and offers a clear, cautious and concise view of the relations between Muhammad and the Ethiopians. As a diplomat, it could be argued that he has an awareness of the dynamics of alliances.

Limitations: The book is a general history of Ethiopia that does not focus primarily on Muslim-Christian relations or the career of Muhammad in Mecca. The book may be subjective as the author writes from his own perspective and frame of cultural reference. His account may be open to interpretation and bias.

Source D

Origin: A reported speech recorded in an early medieval Muslim source.

Purpose: The speech is extracted from a book that aims to shed light on the life and career of the Prophet Muhammad. The purpose of the speech is to introduce Muhammad as a Prophet to the king, explain the reasons behind their sufferings and seek protection.

Value: Ibn Ishaq is one of the most notable sources in Islamic history as his works date from a period much closer to the events in question than many other sources, and as such, they are able to provide fragments of the oral traditions that existed at the time. This particular speech is a primary source extracted from his book. It represents Muhammad's policies and actions towards the King of Abyssinia.

Limitations: Ibn Ishaq writes from his own religious perspective and frame of cultural reference. The extract runs the risk of being subjective due to the fact that it could possibly advocate an Islamic perspective. Also, the speech is meant to persuade the king to protect the Muslim exiles and, as such, it could exaggerate acts of hostility by Quraysh. Additionally, the author was reporting the alleged speeches of others: he could not verify them and he was using them for the benefit of an eighth century Muslim audience. His account may be open to interpretation and bias.

Do not expect all of the above. Ideally there will be a balance between the two sources, and each one can be marked out of *[3 marks]*, but allow a *[4/2 marks]* split. If only one source is assessed, mark out of *[4 marks]*. For a maximum of *[6 marks]* candidates must refer to both origin and purpose, and value and limitations.

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

Source material

Source A: According to this source, Muhammad is already likely to have made important links with the Ethiopians living in Mecca and was probably well-acquainted with the wider political situation. It was on his advice that some of his followers voluntarily went into exile. Muhammad was well-disposed towards Ethiopia, and remained so according to reported sayings of the Prophet.

Source B: In this source, a date of 615 is given for the emigration, pre-dating Muhammad’s own “migration” by seven years. The source focuses on the formation of an early Muslim community, also suggesting that the motive for the migration was religious unity, which was stronger than kinship.

Source C: This source implies that the emigration was not entirely forced, but formed part of a community-building exercise. The author observes that there was a hierarchy within the community in accordance with the wishes of Muhammad, who had personally appointed a leader and representative of the Muslims. That leader, Jafar ibn Abi Talib, was part of the wider kin group of Muhammad: he was the elder brother of Ali; Abu Talib was Muhammad’s uncle.

Source D: According to this medieval Muslim source, some clear results of the migration were the spread of the Quranic revelation, the duties and obligations of Muslims; their transition from pre-Islamic “ignorance” to enlightenment, and of Muhammad’s own mission, which was reportedly explained to the Aksumite ruling elites. The source also points out the need for protection and security at the king’s court as a reason for the migration.

Source E: The source indirectly reveals Muhammad’s attempt to introduce Islam into Ethiopia, thus inferring that it could have been tolerated there.

Own knowledge

Upon receiving his first revelation in 610, Muhammad initially started preaching secretly and generally highlighting concepts such as equality. The early converts at this stage were individuals either coming from Muhammad’s family such as his wife, Khadija, and cousin, Ali bin abi Talib, or close friends, for example Abu Bakr. Also, at the this stage, early followers came from poor backgrounds and converted as individuals rather than whole clans. By 613, Muhammad turned to public preaching and at first, the leading clans of Quraysh acquiesced to this. Nevertheless, as Muhammad’s movement gained more followers and converts and as his ideas crystallized and became more specific (for example highlighting the belief in one God as opposed to idol-worshipping and stressing his prophecy), many among the Qurayshi leading clans saw it as a direct challenge to their own power and wealth. This was due to the fact that religion and trade were closely linked in pre-Islamic Arabia. Consequently, some leading clans among the Quraysh initiated an opposition movement against the early Muslim converts that took the shape of verbal attacks, physical violence and ostracism. At this stage Muhammad himself was being protected under the kinship system: his uncle being a leading figure of the Banu Hashim, though not a convert, still protected his nephew. Thus, the early opposition movement mainly targeted followers without protectors. Under circumstances of daily suffering and persecution, by 615 Muhammad advised his followers to seek temporary refuge in Abyssinia at the court of the Christian King.

Other than releasing pressure on the early converts, the migration to Abyssinia could also be seen as a way to seek potential allies with other monotheistic religions in the area. As much as it was not meant to be a permanent flight, the migration to Abyssinia did free the early Muslims from the direct hostility of the Quraysh and at the same time it allowed them to forge communal bonds and religious unity rather than the bond of kinship which, up to then, had been the dominant bond. In addition, the migration introduced Muhammad's prophecy and mission outside Arabia.

The migration to Abyssinia could be seen as paving the way for the decisive *Hijra* to Yathrib in 622. On a long-term level, it may be argued that the existence of good relations between Muslims and Christians was facilitated by this early co-existence.

Do not expect all the above and accept other relevant material. If only source material or own knowledge is used the maximum mark that can be obtained is **[5 marks]**. For maximum **[8 marks]** expect argument, synthesis of source material and own knowledge, as well as references to the sources used.

SECTION B

Prescribed subject 2 The kingdom of Sicily 1130–1302

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

5. (a) According to Source A, what can we say about the reasons for the execution of Philip? *[3 marks]*

- Philip had betrayed the personal trust of the king by favouring Muslims and Islam;
- As a “Christian” he had acted as if he were a Muslim, which was seen as an affront to the king’s Christian religion;
- The allegations made against him were: failing to go to church; not fasting at Lent; eating meat on a Friday; and sending gifts to a mosque of Muhammad and making friends with its priest;
- Roger executed Philip in order for him to maintain his own “honour and glory” and to prove that he was a true Christian.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

(b) What is the message conveyed by Source E? *[2 marks]*

- Roger wished to encourage the use of religious literature;
- It was important to Roger that the message of the psalter would be accessible to a wide range of people within his kingdom and could be understood by those who could read Greek and/or Latin and/or Arabic;
- Roger may have perceived Latin to have been the most significant of the three languages and given it central importance on each page;
- Roger may have wished to use the psalter to infiltrate Christian ideas into the other religious communities within his kingdom;
- Roger was willing to tolerate a diversity of peoples in Sicily and allowed them to use their own language.

Award [1 mark] for each valid point up to a maximum of [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]*

For “compare”

- Both sources point to the presence of Muslims, or former Muslims, around the king who were employed in the personal service of the king or in positions of high office and/or in the military;
- Although Source D doubts the veracity of the act against Philip, both sources argue that Roger would not have acted on “religious grounds” (Source D) or through “religious piety” (Source C);
- Both sources claim that Roger was an Arabic speaker, and the second source adds that he had grown up with Arabs.

For “contrast”

- The main contrast is over the question of whether or not the alleged episode occurred. Source C does not discuss the authenticity of the sources and assumes that the accounts quoted in Source A and Source B are essentially true;
- Source D finds it an “inconceivable fiction” that such a trial could have occurred on the grounds that King Roger was so close to, and reliant on, his Arab-Muslim advisors, officials and admirals that he could not have contemplated killing one of the most prominent among them on a religious pretext, not least for fear of provoking religious warfare;
- Source C, however, interprets the events in political terms, suggesting that religion was merely an excuse for the Latin nobility to press their claims to power at the end of Roger’s reign.

End-on description of both sources would be worth up to *[3 marks]* if the comparative element is only implicit, and *[4 marks]* with excellent explicit linkage. If both sources are used with a good running linkage of both comparison and contrast award a maximum of *[4–5 marks]*. For the maximum of *[6 marks]* expect a detailed, comprehensive, running, comparison and contrast. If there is only either comparison or contrast award a maximum of *[4 marks]*.

7. **With reference to their origins 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]**

Source A:

Origin: Unknown, although almost certainly written by a Latin Christian author. It is attributed to Romuald, the archbishop of Salerno, and is possibly a near-contemporary to the events described. However, as it is a note on the margin of Romuald's work, this strongly suggests it could be an addition by another author.

Purpose: Unclear, but it provides a dramatic account, complete with first-person speech, of the trial of Philip as part of a wider history of the Norman kingdom.

Value: If it were written by Romuald, then it may be an eye-witness account. In any event, the source appears to give rare and plausible insights into the workings of the royal palaces and the relationships between Roger, his nobles and his Muslim officials.

Limitations: The source may be partly or even entirely fictitious, in which case its value is limited to the retrospective view of a later Latin author. Whoever the author is, he writes from his own perspective and frame of cultural and religious reference. His partisan account is certainly open to interpretation.

Source B:

Origin: It comes from the chronicle of an early thirteenth century Arab-Muslim source which draws on older, presumably Arabic, materials.

Purpose: A classic Islamic history book that examines events in relation to the history of Islam targeting academic and intellectual readers.

Value: Ibn al-Athir was a notable and well-known Muslim historian. The extract offers an Islamic perspective about Roger's rule (though this could also be considered a limitation). Also, the work is dated from a period that is relatively close to the period in question and may offer more of an insight into the medieval period.

Limitations: The author had no first-hand experience of the region or time described. Certain claims (*eg* that Roger had died when he was 80 and had reigned for 60 years) can be checked against other sources. In this case, both claims are incorrect and the author may have conflated the reigns of Roger II and his father Roger I. In addition, the source may be partly or even entirely fictitious. In which case, its value is limited to the retrospective view of a later Muslim author. He writes from his own perspective and frame of cultural and religious reference, and may thus be open to interpretation and bias.

Do not expect all of the above. Ideally there will be a balance between the two sources, and each one can be marked out of [3 marks], but allow a [4/2 marks] split. If only one source is assessed, mark out of [4 marks]. For a maximum of [6 marks] candidates must refer to both origin and purpose, and value and limitations.

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]

Source material

Source A: There is little in the source that supports the idea that the Muslims had been harmed either before or after the event. However, given that the Normans were, by now, involved in military operations in North Africa, hostility towards the Muslims had already begun. The other strong implication in the source is that there was no toleration of false converts, and little sympathy for non-Christian “infidels” within the kingdom.

Source B: In this source, the kindness of Philip towards the Muslims is made to contrast with the harsh treatment of Roger’s Muslim servant in an account which appears to blend literary and factual detail. There is perhaps a faint implication that Roger’s death shortly afterwards was related to his unjust treatment of Philip.

Source C: This source offers a political explanation for what is presented in the other sources as a religious trial, suggesting that there was a conspiracy by the Latin nobles to undermine the power of the crown at the end of Roger’s life by undermining the power of the Muslims, and by showing that Roger’s attitude to the Muslims was inconsistent. Their empowerment came at the expense of the Muslims.

Source D: This source alerts us to the possibility that Source A may be a historical fiction. However, he also informs us about the very positive relations between the king and the Muslims, suggesting that the Muslims could not have been damaged by such an Islamophile ruler.

Source E: Given the document’s religious function, it could be seen an attempt to impose Christianity on Muslims. However, this source could also reflect cultural tolerance of Arabic (as a language alongside Latin and Greek) and thus, perhaps, an Arab community.

Own knowledge

The traditional historiography of the modern period presents Roger as an enlightened ruler who managed to balance the main political forces in the kingdom, and hold the Latin nobility in check whilst also favouring the Muslims. Increasingly, doubt has been cast on the accuracy of this portrayal in the light of different interpretations of Philip’s trial, which play a central role in this debate. It is possible to argue the case either way. On the one hand, Ibn al-Athir’s claim is supported by the contemporary Norman colonization of parts of North Africa (Ifriqiya), which was described in very negative terms by contemporary Muslim sources such as al-Idrisi. Roger’s adventures failed in North Africa shortly after this trial when the Ifriqiyans revolted. In Sicily, this was followed by widespread and sustained massacres of Muslims across the island in what appears to have been a retributive action led by Latin nobles. On the other hand, it is possible to argue that Roger never favoured the Muslims as much as the Latin or Arabic sources portrayed. Rather, he always used the Muslims as his personal servants while actually promoting “Latin” forces.

Do not expect all the above and accept other relevant material. If only source material or own knowledge is used the maximum mark that can be obtained is [5 marks]. For maximum [8 marks] expect argument, synthesis of source material and own knowledge, as well as references to the sources used.