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

Friday 12 November 2010 (afternoon)

1 hour

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**INSTRUCTIONS TO CANDIDATES**

- Do not open this examination paper until instructed to do so.
- Answer all questions from either Section A or Section B.

## 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 paper 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 beginnings of the Islamic Empire during the Rightly Guided Caliphs.*

**SOURCE A**      *Extract from **The Sea of Faith: Islam and Christianity in the Medieval Mediterranean World**, by Stephen O’Shea (2006). Stephen O’Shea is a journalist.*

On Palm Sunday 638 Caliph Umar ibn al-Khattab entered Jerusalem going through the same streets that had witnessed Heraclius’ procession a mere eight years earlier. Whether Umar rode an ass or a snow-white camel into the city Jerusalem’s patriarch, Sophronius, showed the Caliph the deference due to an overlord. Umar had decreed that Jews and Christians would henceforth pay the punitive *jyza*, or poll tax, in exchange for the right to worship freely, if discreetly. The two People of the Book were now *dhimmi*s – protected second-class citizens – whose lives depended on the sufferance of Muslim authority. Patriarch Sophronius offered to usher Caliph Umar into the Church of the Holy Sepulchre. Although Isa [Jesus] was important to his faith, Umar declined. Should a call to prayer occur while he was touring the site, he told Sophronius, as a good Muslim he would be obliged to prostrate himself within the church – and his followers would then insist on turning the sanctuary into a mosque. Surely the patriarch would not want that, would he?

**SOURCE B**      *Umar’s Pact to the People of Jerusalem, as attributed to Caliph Umar I, and as reported in the “Compendium of Muslim Texts”, from the Muslim Students’ Association at the University of Southern California.*

In the name of Allah, the Most Merciful, the Beneficent. This is what the slave of Allah, Umar ibn al-Khattab, the *amir* [commander] of the believers, has offered the people of Illyaa in terms of security, granting *aman* [protection] for themselves, their money, their churches, their children, their lowly and their innocent, and the remainder of themselves. Their churches are not to be taken, nor are they to be destroyed, nor are they to be degraded or belittled, neither are their crosses or their money, and they are not to be forced to change their religion, nor is any one of them to be harmed. Upon what is in this book, the word of Allah, the covenant of His Messenger, of the Khulafa’ and of the believers if they [the people of Illyaa’] gave what was required by them of *jyza*.

**SOURCE C**

*Extract from A History of Medieval Islam, by JJ Saunders (1996). JJ Saunders was a lecturer of History at the University of Canterbury, New Zealand.*

The victory of Yarmuk brought Umar into Syria to settle the innumerable problems connected with the civil government of the land which the Arabs had now conquered ... [He] framed a series of fiscal regulations designed to provide an adequate revenue for the State without oppressing and alienating a nation of cultivators and citizens upon whose continued good will the conquerors must depend. Umar forbade his soldiers to acquire landed property outside Arabia, confined them in times of peace to military camps where their interactions with the natives were reduced to a minimum, and in lieu of the booty of war, assigned them fixed pensions from the public treasury. The landowner or peasant was relieved of the fear of lawless extortion or confiscation by the levying of a regular *kharaj*, a tax in money or kind, graded according to the productivity of his fields ... property-styled *fay* [was] treated as the domain of the State, whose rents were paid into the exchequer, and the non-Muslim was probably exempted from military service and accorded protection of life, goods and religion by the payment of the *jyza*, or tribute.

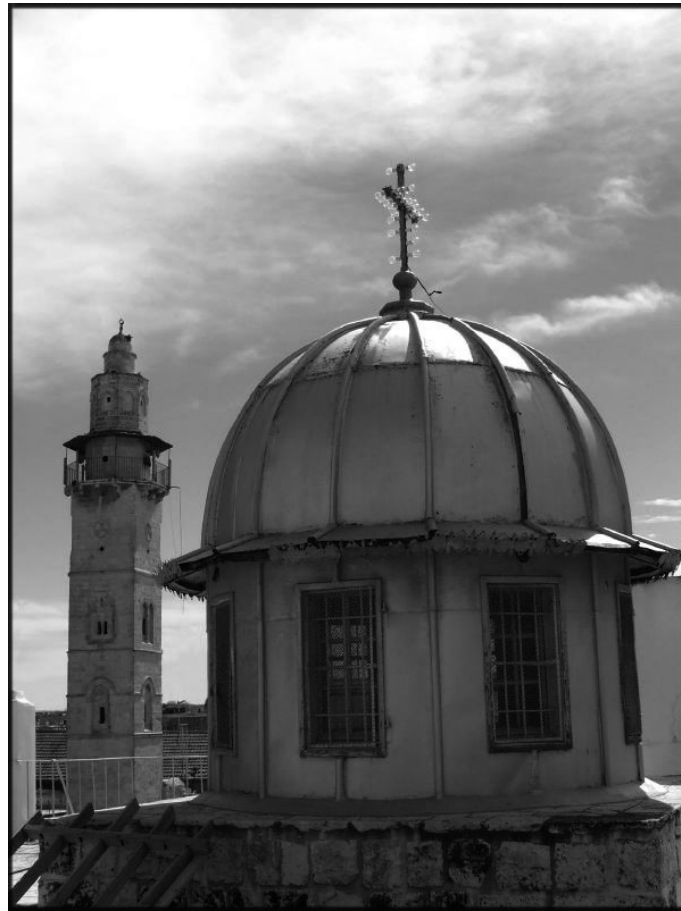
**SOURCE D**

*Extract from The Origins of the Islamic State, a translation from the Arabic of the Kitab Futuh al-Buldan of Ahmad ibn Jabir al-Baladhuri, a Persian historian of the ninth century.*

*Christians and Jews prefer Muslim rule.* Abu Hafs al-Dimashqi from Sa'id ibn 'Abd al-'Aziz: When Heraclius massed his troops against the Muslims and the Muslims heard that they were coming to meet them at al-Yarmuk, the Muslims refunded to the inhabitants of Hims the *kharaj* [tribute] they had taken from them saying: "We are too busy to support and protect you. Take care of yourselves". But the people of Hims replied: "We like your rule and justice far better than the state of oppression and tyranny in which we were. The army of Heraclius we shall indeed, with your 'amil's' help, repulse from the city". The Jews rose and said: "We swear by the *Torah*, no governor of Heraclius shall enter the city of Hims unless we are first vanquished and exhausted!" The inhabitants of the other cities – Christian and Jew – that had capitulated to the Muslims, did the same. When by Allah's help the "unbelievers" were defeated and the Muslims won, they opened the gates of their cities, went out with the singers and music players who began to play, and paid the *kharaj*.

**SOURCE E**

*A photograph of the Mosque of Umar, Jerusalem*



*The (modest) mosque of Umar in the background was built opposite the Church of the Holy Sepulchre, shown in the foreground of the picture.*

1. (a) According to Source C, what were the state policies introduced by Caliph Umar in the conquered provinces? *[3 marks]*  
(b) What is the significance of the picture of the Mosque of Umar in Source E? *[2 marks]*
2. Compare and contrast the views expressed in Sources A and B on the relations between the Arab rulers and the conquered subjects. *[6 marks]*
3. With reference to their origin and purpose, discuss the value and limitations of Source A and Source D for historians studying Umar's administration of the Arab Empire. *[6 marks]*
4. Using the sources and your own knowledge, assess Caliph Umar's administration of the conquered provinces. *[8 marks]*

**SECTION B****Prescribed subject 2      The kingdom of Sicily 1130–1302**

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

*Sources in this paper 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 reign of King William II of Sicily.*

**SOURCE A**                      *Extract from a letter of the 1170s by Peter of Blois, a priest and former tutor of William II, complaining about his behaviour towards the Church.*

In truth, neither the power of his anointing [when he was crowned], nor the frequent encouragement of religious men, nor fear of God, nor reverence for the Church, nor the loss of his reputation, nor the example of fatherly gentleness, has altered this man's stubbornness. ... And since this miserable youth has on the advice of sinners laid greedy hands on the treasures of the Church, I fear that the Lord is angry with him, and what Job says [in the Bible] will occur: "he has swallowed down riches, and he shall vomit them up again: God shall throw them out of his belly. That which he laboured for shall he restore, and shall not swallow it down." It is wrong for him to stretch out a layman's hand to church property.

**SOURCE B**                      *Extract from **The chronicle of Richard of St Germano**, written in Italy at Monte Cassino, c1216. Richard is describing King William II of Sicily at the time of his death in 1186.*

At this time that most Christian king, to whom nobody in the world was equal, held the government of this kingdom. The prince was exalted among all other princes by his great power, his distinguished descent, his good fortune and mighty strength, notable for his intelligence and for the extent of his riches. He was the flower of kings, the life and strength of his people, who relieved the poverty of miserable pilgrims, and protected those who toiled. During his lifetime he was a paragon [outstanding example] upholding the ideals of law and justice; everyone in his kingdom was content with their lot, and everywhere was safe, for the traveller did not fear the robber's ambush, nor the sailor injury from pirates by sea. But, God had, however, treated him ingloriously in one respect, in that He had punished him through lack of offspring.

**SOURCE C**                    *Extract from **The Normans in Sicily**, by JJ Norwich (1992). The author is a popular British writer on Italian history.*

[William II's] reign did nothing to strengthen his country; instead it marked a return to the most dangerous and irresponsible foreign policy that any state can pursue – that of land-grabbing for its own sake ... All William II's attempts in this direction were failures, time and again he emptied the national treasure on enterprises that brought him nothing but defeat and humiliation ... One might, perhaps, have had a little more sympathy for him if ... he had led his troops in person on these escapades. To others would be left the ungrateful task of trying to satisfy their master's ambitions; he himself would withdraw once again to his *harem* and await results. ... On such a record alone William II must stand condemned. He must also bear the blame for the most disastrous decision of the whole Sicilian epic – his agreement to Constance's marriage. He knew that if he died childless the throne would be hers; and he had been married long enough to understand that Joanna might well fail to bear him a son.

**SOURCE D**                    *Extract from "Norman Sicily in the Twelfth Century", by Graham Loud, in **The New Cambridge Medieval History IV** (1999). Graham Loud is a professor of Medieval History at Leeds University in England.*

William II's last years saw the kingdom internally at peace, but deploying an increasingly ambitious foreign policy. His ambassadors at the peace conference at Venice in 1177, where a fifteen-year truce was agreed with the German Empire, proclaimed that it was his wish to live at peace with all Christian rulers, but to attack the enemies of the cross. The Sicilian fleet attacked Muslim Alexandria in 1174 and the Balearic Islands in 1182. In 1185, a full-scale assault was mounted on the Byzantine Empire. Despite the capture of Thessalonica, this attack failed. But it certainly showed the determination of William II to be one of the leaders of Western Christendom. So too did his prompt despatch of naval aid to the Crusader States after the fall of Jerusalem to Salah al-Din (Saladin). The high status of the King of Sicily was confirmed by two diplomatic marriages, that of the King himself to Joanna, the daughter of Henry II of England, in 1176, and of his aunt, Constance with Henry, the heir to the German Empire, in 1186.

**SOURCE E**

*A mosaic, created in the 1170s, of William II presenting Monreale Cathedral to the Virgin Mary. The cathedral, and its mosaics, were commissioned by William II.*



1. (a) According to Source B, why was William II a good king? *[3 marks]*  
(b) What message about William II is conveyed by Source E? *[2 marks]*
  
  2. Compare and contrast the views expressed in Sources C and D about the qualities of William II as King of Sicily. *[6 marks]*
  
  3. With reference to their origins and purpose, discuss the value and limitations of Source A and Source B for historians studying William II's reputation as King. *[6 marks]*
  
  4. Using the sources and your own knowledge, analyse the statement in Source B that William II was "the flower of kings". *[8 marks]*
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