

History route 1
Higher level and standard level
Paper 1

Friday 6 May 2016 (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 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 Medinan period (c622–632): the challenges faced by the Prophet Muhammad, establishment of the Constitution of Medina and its implications.

Source A Ibn Ishaq, an 8th-century biographer of Muhammad and one of the earliest historical sources for the Islamic period, discusses the Constitution of Medina of 622 in *The Life of Muhammad*.

The messenger of God wrote a document concerning the Emigrants and the Helpers in which he made a friendly agreement with the Jews and established them in their religions and their property, and stated the conditions as follows:

In the name of God, the Merciful, the Compassionate. This is a writing from Muhammad the Prophet governing the relations between the believers of Quraysh [a merchant tribe that controlled Mecca] and Yathrib [Medina], and those who follow them and join with them and strive [work] with them. They are one community separate from the other people ...

Help and equality shall be given to the Jews who follow us. They shall not suffer injustice nor shall their enemies be aided ...

The Jews shall pay taxes while they are fighting alongside the believers. The Jews are one community with the believers, the Jews having their religion and the Muslims having theirs ...

The Jews must pay their own taxes and the Muslims their own taxes. There will be help between them against anyone who attacks the people of this document. Between them there will be good will and sincerity.

Source B Moshe Gil, a professor of history, in the article “The Constitution of Medina: A Reconsideration” in the academic journal *Israel Oriental Studies* (1974).

[The Constitution of Medina] contained regulations aimed at a deterioration of the status of the Jews. To a large extent they were deprived of their political and economic independence ... Through his alliance with the Arab tribes of Medina, the Prophet gained enough strength to gradually carry out an anti-Jewish policy, despite the reluctance of his allies at Medina, who still stood by the obligations of their agreements with the Jews ...

The later Arab sources developed a tradition regarding an alleged agreement between Muhammad and the Jews ... In fact, not only was the “constitution” no covenant with the Jews; it represented a clear-cut statement of intent to cut off all the ties between the Arab clans of Medina and their Jewish neighbours and abolish any covenant that existed between them.

Source C Ibn Kathir, an Islamic scholar and historian, writing in *The Life of the Prophet Muhammad* (14th century).

Some of the tribe of Ibn Qatada said that, “One of the things that brought us into Islam was what we heard from a Jew. We had, at the time, many gods and we worshipped idols. But the Jews were people with Scriptures who had knowledge which we did not have. There was always hostility between them and us, and they would tell us ‘The time is near for a prophet; he will now be sent and with him we will kill you.’”

Source D Gerhard Endress, a retired professor of Islamic studies, in a book written for students of Islam and the history of the Muslim peoples, *Islam: An Historical Introduction* (2002).

[Following the Prophet's arrival] in Medina, the religious institutions of Islam took on the form which they have essentially preserved until today. Muhammad's relationship with the Jews of Medina was to prove a major development of Islamic ritual. He came to Medina ... expecting that the Jewish tribes would accept him as the Messenger of God. This expectation was disappointed. Before the final break, however, there was an attempt at reconciliation: in addition to the morning and evening prayer which had already been established in Mecca, he added a midday prayer, and communal Friday worship may well have been instituted as a borrowing from the Sabbath. There then came the order to turn towards Jerusalem at the time of prayer, and the fast of the Jewish Day of Atonement was also made binding on [compulsory for] Muslims (the "Ashura" fast).

[Nevertheless] their refusal to follow Muhammad – which may well have been for political as well as religious reasons – led to their banishment.

Source E The Sanctuary at Medina, founded in 622, from an 18th-century Turkish manuscript copy of the *Dala'il al-Khayrat*, a collection of prayers by the 15th century Islamic scholar al-Jazuli.

There is a fiery light over the dome that contains the tomb of the Prophet Muhammad. Elsewhere within the Sanctuary can be seen the pulpit (platform used for preaching) of Muhammad, the tombs of the first two caliphs and the tomb of Fatima, the Prophet's daughter.



[Source: Giuseppe Solmi Studio Bibliografico. Used with permission.]

1. (a) What, according to Source D, happened following Muhammad's arrival in Medina? [3]
(b) What does Source E suggest about the Sanctuary at Medina? [2]

2. Compare and contrast the views expressed in Sources A and B concerning the Arab–Muslim tribes and the Jews at Medina. [6]

3. With reference to their origin and purpose, assess the value and limitations of Source C and Source D for historians studying early relations between Muslims and non-Muslims in the Arabian Peninsula. [6]

4. Using the sources and your own knowledge, examine the importance of the Medinan period (c622–632) in understanding the development of the early Islamic community (*Umma*) at Medina. [8]

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 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 Charles of Anjou [Charles I of Anjou] (1266–1282) and his relations with the Papacy.

Source A Pope Clement IV in the Papal Bull [decree] that made Charles of Anjou King of Sicily (26 April 1265).

The Kingdom of Sicily, with all the territory between the Straits of Messina and the confines of the States of the Church, is given to Charles under the following conditions: ...

2. Neither Charles, his family nor his heirs, can have property or jurisdiction in any territory belonging to the Church of Rome ...
5. [Charles will pay] a tribute of 8,000 ounces of gold annually to the Church with excommunication and seizure of the kingdom in default [failure] of payment.
6. After the conquest of the kingdom, whether partial or complete, Charles must pay 50,000 marks to the Church, in repayment of the expenses sustained by the Church ...
8. At the Church's need he is to provide 300 men-at-arms [soldiers] for three months every year.
9. The Kings of Sicily and Apulia shall do homage [service] to every pope ...
21. Property taken from the churches shall be restored to it under the inspection of Papal officials.

Source B Jean de Meun, a French poet, writing in the poem *The Romance of the Rose* (France, late 13th century).

And if you take no proofs from ancient history, you can take them from modern news of battles fresh and fine, of as much beauty as there could be in a battle. It is of Manfred, King of Sicily [the illegitimate son of Frederick II], who by force and by cunning held for a long time all that land, when the good Charles, Count of Anjou and Provence, made war against him, and by divine providence is now King of Sicily, as God truly willed it, so is it always. This good king Charles took it, not without the rule in the course of his life. So well did he wield his sword in the first battle that he assaulted Manfred to his [Manfred's] discomfort.

Source C Jean Dunbabin, a professor of medieval history, writing in the academic book *Charles I of Anjou* (1998).

Pope Innocent IV in 1252 suggested Charles of Anjou [for the task of removing Hohenstaufen rule in Italy]. On his refusal, Innocent's successors attempted other solutions ... [By 1261] the only hope Pope Urban IV could see was that Louis IX would encourage Charles to conquer Hohenstaufen lands in Italy and Sicily ... Louis was initially unfavourable but told the papal representative that although he would not accept the crown for himself or one of his sons, he had no objections to Charles doing so. But Charles was uncertain. The length of negotiations – it took a hundred papal diplomas – shows that one reason for Charles's reluctance was the very unfavourable terms offered by the papacy. Money was a constant source of conflict.

In his deathbed speech the king pointed out that he had conquered Sicily for the Church's sake. It has been usual to disregard this as pious self-deception. But, while it would obviously be wrong to minimize Charles's ambitions, he was subjected to considerable pressure before he finally gave his consent to the project.

Source D Donald Matthew, a professor of medieval history, writing in the academic book *The Norman Kingdom of Sicily* (1992).

In the autumn of 1252 ... Pope Innocent IV started intrigues to get either Richard, Earl of Cornwall or Charles of Anjou to take the kingdom of Sicily ... Charles's brother Louis IX of France seemed to the papacy to be steadily opposed to the project. He may have had doubts about Charles's suitability for the role ... and was probably realistic enough to anticipate the real expense and risk ... His failure to give Charles encouragement is shown by the fact that as Charles drew near to realising the papacy's objectives, Pope Clement IV [who had succeeded Pope Urban IV in 1265] was still writing to Louis begging him to help Charles, apparently without much hope for success ... If Charles was eventually brought to Italy as papal champion it was not therefore due to Louis ...

Even when Charles did reach Rome in May 1265, Clement was not confident that Charles would triumph ... and the papacy had to drain Christendom of every available penny. Only relentless papal pressure (and Charles's ambition) had brought Charles to Rome, sadly short of men and money.

Source E

A gold coin made following Charles’s conquest of Sicily in 1266 with the inscription “Charles by the Grace of God, King of Sicily”. Charles is shown with a crown, holding an orb and sceptre [a rod or staff for a ruler]. On the reverse is the coat of arms [shield] of Charles as a younger son of the king of France and the inscription “Duchy of Apulia, Principality of Capua”.



Obverse [front]



Reverse [back]

[Source: www.florin.ms (accessed 13 May 2015)]

- 5. (a) What, according to Source A, was the agreement made between the Papacy and Charles of Anjou? [3]
- (b) What does Source E reveal about Charles of Anjou following his conquest of Sicily in 1266? [2]
- 6. Compare and contrast the views expressed in Sources C and D about how Charles of Anjou became king of Sicily. [6]
- 7. With reference to their origin and purpose, discuss the value and limitations of Source A and Source B for historians studying how Charles of Anjou became king of Sicily. [6]
- 8. Using the sources and your own knowledge, evaluate the statement in Source B that Charles of Anjou became king of Sicily because “God truly willed it”. [8]

Acknowledgments: Dunbabin, J. 1998. *Charles I of Anjou: Power, Kingship and State-making in Thirteenth-century Europe*. Reading (Massachusetts). Addison Wesley Longman Limited; Ellesmere, the Earl of (ed). 1850. *History of the War of the Sicilian Vespers by Michele Amari*. Vol 1. London. Richard Bentley; Endress, G. 2002. *Islam: An Historical Introduction* (Second Edition). Translated by Carole Hillenbrand. Edinburgh: University Press Ltd; Le Gassick, T. 1998. *The Life of the Prophet Muhammad: A Translation of Al-Sira al-Nabawiyya by Ibn Kathir*. Vol 1. Reading (United Kingdom). Garnet Publishing; Matthew, D. 1992. *The Norman Kingdom of Sicily*. Cambridge. University Press; Rippin, A and Knappert, J (eds). 1986. *Textual sources for the study of Islam*. Chicago. Chicago University Press; Articles: Gil, M. 1974. “The Constitution of Medina: A Reconsideration”. *Israel Oriental Studies*. Vol 4. **Online:** www.giuseppesolmi.it [accessed 11 June 2015]; www.deremilitari.org [accessed 13 May 2015]; www.florin.ms [accessed 13 May 2015]