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HISTORY
ROUTE 1
HIGHER LEVEL AND STANDARD LEVEL
PAPER 1

Thursday 12 May 2011 (afternoon)

1 hour

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.

These sources and questions relate to the “Rightly Guided Caliph” Abu Bakr (632–634).

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.

SOURCE A *Extract from **The Arabs in History**, Bernard Lewis, (1966). Bernard Lewis is a specialist in the history of Islam and the history of the Ottoman Empire.*

The death of Muhammad confronted the infant Muslim community with something in the nature of a constitutional crisis. The Prophet had left no provision for the succession, nor had he even created a council on the lines of the tribal *majlis* which might have exercised authority during this crucial transition period ... The later Shia tradition of the nomination by the Prophet of his cousin ‘Ali, who married his daughter Fatima, is certainly a forgery ...

The crisis was met by the resolute action of three men: Abu Bakr, ‘Umar, and Abu ‘Ubaida, who by a kind of *coup d’etat* [an overthrow of government] imposed Abu Bakr on the community as sole successor of the Prophet. The Meccans and the Ansar were confronted the next day with a *fait accompli* [done deal] which they unwillingly accepted. Abu Bakr was given the title of *Khalifa* or “Deputy” (of the Prophet) ... and his election marks the inauguration of the great historic institution of the Caliphate.

SOURCE B *Extract from **A History of Medieval Islam**, J J Saunders, (1996). J J Saunders was Lecturer in History at the University of Canterbury, New Zealand.*

The death of Muhammad threatened the dissolution of the Muslim community. The submission of the intractable Bedouins to him had been extorted by a mixture of fear and superstition; their pride and independence were injured by the exaction of tribute under the names of alms and by the obligation of systematic religious worship; their nomadic instincts recoiled at the prospect of being subordinated to the men of Medina, and as soon as they learnt that the Prophet was no more, tribe after tribe proclaimed that their compact with him, being of a personal nature, was now ended and they refused allegiance to his successor Abu Bakr, in whose election they had had no part. This repudiation is known as the *Ridda* or Apostasy though in fact many of the tribes involved had never formally adopted Islam ... Abu Bakr in this crisis displayed all the marks of a cool and vigorous leader. ... the redoubtable Khalid [was] being given the command of the expedition against Musailima and the Banu Hanifa. For several months there was fighting over the greater part of Arabia; at last unity triumphed over discord, and the victory of Khalid at Akraba in 633, where the Banu Hanifa were crushed and the “false prophet” Musailima killed, established for all time the dominance of Islam in the land of its birth.

SOURCE C *Extract from Islamic History. A New Interpretation, MA Shaban, (1971). MA Shaban was Head of the Department of Arabic and Islamic Studies at the University of Exeter, UK.*

The Arabs won a decisive victory [against the Byzantine forces in Palestine] at Ajnadayn (634). Abu Bakr died before hearing the news of this great battle. He must have died a satisfied man because in his short reign of two years he had accomplished the main task facing him: he had re-established the threatened Madinan regime. Not only had he brought the breakaway tribes back into the fold but he had also succeeded in converting those tribes who had previously resisted Islam. Through the *Ridda* Wars some semblance of unity had been imposed on all Arabia ... Abu Bakr's only failure was his inability to put an end to the disruption of trade. But ironically this brought Islam to the threshold of a career of conquest. The Arabs met no resistance in their raids in Iraq and were successful in their full-scale battle against the Byzantines ... These wars had given Abu Bakr the opportunity to assume, in limited measure, the direction of affairs, but he was far from being an absolute ruler ... In his first six months in office he had been a part-time *Khalifa* and this ... illustrates the limitations of his power. The history of his reign, and the fact that the community continued the experiment of the Caliphate with Umar, show his government to have been a great success.

SOURCE D *Extract from Muhammad and the Course of Islam, M H Balyuzi, (1976). M H Balyuzi was a prominent Iranian writer and a graduate of the London School of Economics.*

‘Ali, whose right it was to assume the fallen mantle of authority, was engaged, with others of the Prophet’s close relatives, in preparing his funeral. For the time being the succession lay unguarded. Muhammad had left neither a will nor any other document to specify a successor. But he had mentioned orally that his cousin and son-in-law should succeed him. ‘Ali was young. There were much older men in the ranks of the Muslims, prominent, well-tested and experienced, who believed that their age coupled with their services gave them a valid claim. There were also many leading figures among the Muslims – Muhajirun and Ansar alike – who for a variety of reasons were hostile towards ‘Ali. Thus, it was that at the gathering assembled on the very day of the Prophet’s death, whatever rights ‘Ali did possess were entirely ignored.

SOURCE E *Extract from Abu Bakr’s accession speech as recorded by Ibn Hisham (d833) in his biography of Muhammad, reported in Discovering Islam. Making Sense of Muslim History and Society by Akbar S Ahmed, (1988). Ibn Hisham edited the earliest biography of Muhammad, written by Ibn Ishaq.*

“O people, I have been appointed to rule over you, though I am not the best among you. If I do well, help me, and if I do ill correct me. Truth is loyalty and falsehood is treachery; the weak among you is strong in my eyes until I get justice for him, please God, and the strong among you is weak in my eyes until I exact justice from him, please God ...”

1. (a) What, according to Source B, were the motives for the apostasy of the Bedouin? *[3 marks]*
(b) What is the message conveyed to the Muslim community by Abu Bakr in Source E? *[2 marks]*
2. Compare and contrast the views expressed in Sources B and C on Abu Bakr’s leadership. *[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 caliphate of Abu Bakr. *[6 marks]*
4. Using the sources and your own knowledge, analyse the statement that “The reign of Abu Bakr was a great success.” *[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.

These sources and questions relate to the struggle between the Hohenstaufen dynasty and its enemies, for control of the kingdom of Sicily in the thirteenth century.

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.

SOURCE A *Extract from **Italy, A Short History**, Harry Hearder, (1990). Harry Hearder was Professor of History at the University of Wales Cardiff, UK.*

Hohenstaufen power in Italy collapsed not long after the death of Frederick II in 1250. Frederick had only one legitimate son to succeed: Conrad, who wanted to move the centre of the Empire back to Germany, but who died in 1254. In Italy, however, an illegitimate son of Frederick, Manfred, seized power and ruled for sixteen years. Initially it seemed that Manfred might succeed as brilliantly as Frederick had done. But the Pope did not reconcile himself to Manfred's power in Italy for long, and eventually a French pope, Urban IV, formed an alliance with Charles, Count of Anjou and brother of the French king. A man of some ability, and even more ambition, Charles marched an army down the length of Italy and defeated Manfred at the battle of Benevento in 1266. It was to be one of the decisive battles in Italian history, marking the beginning of Angevin rule in southern Italy. One last imperial army was sent to attempt to restore Hohenstaufen rule when a sixteen-year-old grandson of Frederick II, Conradin, invaded Italy, but was defeated by Charles of Anjou at the battle of Tagliacozzo [in 1268]. The beheading of Conradin shocked Christian opinion and was long to be remembered against the Angevins.

SOURCE B *Extract from **The New Cambridge Medieval History, 1198–1300**, David Abulafia, (1999). David Abulafia is Professor of Medieval History at the University of Cambridge, UK.*

Difficulties between the Papacy and the German rulers continued after the death of Frederick. Pope Innocent IV and Manfred proved unable to work together, with the result that Manfred took refuge at Muslim Lucera in 1254, and began to aspire for the crown, which by rights should have passed to Conrad's own young son, Conradin. Manfred's position was strengthened when Innocent died very soon after, and when the Sicilian barons elected Manfred instead of Conradin. City self-government was cancelled and new initiatives were created to stimulate the economy and royal tax returns. Despite strong papal reservations, there were Mediterranean neighbours who accepted Manfred's title to the Sicilian throne. Manfred began to develop wider ambitions of lordship in northern Italy. The Papacy concluded that he was no better for the interests of the Church than Frederick II and Conrad had been. Charles of Anjou, the brother of Louis IX of France, had appeared on a papal shortlist as a possible leader of an invasion of southern Italy as far back as 1252. He was known for his piety; he acquired many admirers among the ranks of poets as well as soldiers, and among the citizens of Rome, who erected a magnificent statue to him. His cruelty in executing his Hohenstaufen rivals in 1268 reveals a less commendable side to him.

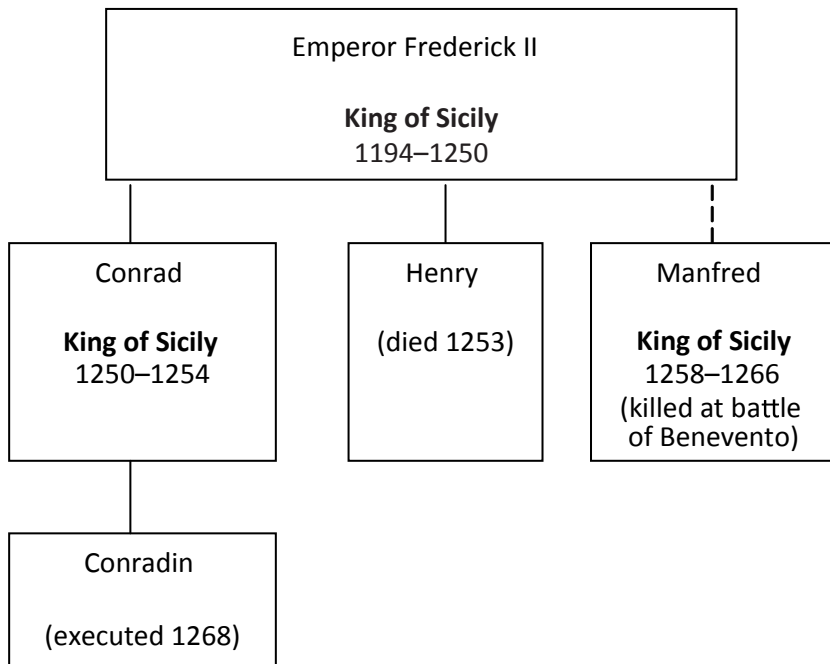
SOURCE C *Sentence of Deposition against Frederick II, by Pope Innocent IV (June 1245).*

He [Frederick II] has committed four very grave offences, which cannot be covered up ... He has rejected God on many occasions; he has wantonly broken the peace which had been established between the Church and the Empire; he has also committed sacrilege by causing to be imprisoned the Cardinals of the holy Roman Church, and the prelates and clerics ... He is also accused of heresy ... We therefore ... show and declare on account of the above-mentioned shameful crimes and many others ... that the aforesaid prince is bound by his sins and cast out and deprived of all honour. We release forever all who owe him allegiance through any oath of loyalty ... Whoever shall in future give him advice, help or goodwill ... shall himself be excommunicated.

SOURCE D *An extract from The Chronicle of William of Puylaurens, written in France in the late thirteenth century.*

In 1250, Frederick II died. He had once been Emperor, and had been deposed by Pope Innocent IV at Lyon. His son Manfred, who did not have the direct right to succeed him or inherit from him, now claimed to act as guardian or regent on behalf of Conradin the son of Conrad, the dead son of Frederick II, and took possession of the kingdom of Sicily and the principalities of Apulia and Capua by deceit and violence. Imitating the rebellious and deceitful conduct of his father, he had himself crowned and presented himself as king and prince. After leaving Lyon, Pope Innocent IV attacked him as unfit and unworthy to rule. ... [Some years later, the new Pope] therefore invited and induced the illustrious Charles, Count of Anjou and Provence, to follow the example of his ancestors, from whose blessed seed he was descended, and rise up against Manfred, the enemy of the Church.

SOURCE E *The Sicilian Vespers, A History of the Mediterranean World in the Later Thirteenth Century, Steven Runciman, (1957).*



The succession to the kingdom of Sicily following the death of Frederick II. Kings of Sicily are highlighted in bold. A broken line denotes an illegitimate son.

1. (a) Why, according to Source A, did the Hohenstaufen family lose control of the kingdom of Sicily? *[3 marks]*

(b) What is the message conveyed by Source E about the succession to the kingdom of Sicily? *[2 marks]*

 2. Compare and contrast the views expressed in Sources A and B about Manfred's reign as King of Sicily. *[6 marks]*

 3. With reference to their origin and purpose, assess the value and limitations of Source C and Source D for historians studying the opposition to Frederick II, and his heirs, as kings of Sicily. *[6 marks]*

 4. Using the sources and your own knowledge, analyse the statement in Source D that Manfred "... did not have the direct right to succeed" as King of Sicily. *[8 marks]*
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