



MARKSCHEME

May 2012

HISTORY

ROUTE 1

Higher Level and Standard Level

Paper 2

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The following bands provide a précis of the full markbands for Paper 2 published in the History guide on pages 71–74. They are intended to assist marking but must be used in conjunction with the full markbands found in the guide. For the attention of all examiners: if you are uncertain about the content/accuracy of a candidate’s work please contact your team leader.

0:	Answers not meeting the requirements of descriptors should be awarded no marks.
1–3:	Answers do not meet the demands of the question and show little or no evidence of appropriate structure. There are no more than vague, unsupported assertions.
4–5:	There is little understanding of the question. Historical details are present but are mainly inaccurate and/or of marginal relevance. Historical context or processes are barely understood and there is minimal focus on the task.
6–7:	Answers indicate some understanding of the question but historical knowledge is limited in quality and quantity. Historical context may be present as will understanding of historical processes but underdeveloped. The question is only partially addressed.
8–9:	The demands of the question are generally understood. Historical knowledge is present but is not fully or accurately detailed. Knowledge is narrative or descriptive in nature. There may be limited argument that requires further substantiation. Critical commentary may be present. There is an attempt to place events in historical context and show an understanding of historical processes. An attempt at a structured approach, either chronological or thematic has been made.
10–12:	Answers indicate that the question is understood but not all implications are considered. Knowledge is largely accurate. Critical commentary may be present. Events are generally placed in context and understanding of historical processes, such as comparison and contrast are present. There may be awareness of different approaches and interpretations but they are not based on relevant historical knowledge. There is a clear attempt at a structured approach.
13–15:	Answers are clearly focused on the demands of the question. Specific knowledge is applied as evidence, and analysis or critical commentary are used appropriately to produce a specific argument. Events are placed in context and there is sound understanding of historical processes and comparison and contrast. Evaluation of different approaches may be used to substantiate arguments presented.
16–20:	Answers are clearly structured and focused, have full awareness of the demands of the question, and if appropriate may challenge it. Detailed specific knowledge is used as evidence to support assertions and arguments. Historical processes such as comparison and contrast, placing events in context and evaluating different interpretations are used appropriately and effectively.

Topic 1 Dynasties and rulers

1. Explain the ways in which *one* European kingdom or empire or *one* Islamic kingdom or empire was established.

This will be a popular question and candidates will have a large number of potential choices.

Candidates must identify and explain clearly the policies, methods, decisions or actions that led to the establishment of their selected empire or kingdom. Responses must be well-structured and analytical in format. Narrative accounts which lack proper structure will not score well.

The ways by which kingdoms or empires were established may include, but not be limited to: the military leadership and ability of the ruler, his/her personal qualities such as intelligence, political skills, charisma, physical presence. The support of family, tribe or clan or influential individuals, as well as the absence or weakness of rivals. The support of key groups such as clerics or spiritual leaders may be crucial as well as other groups in society, such as merchants, bankers and landowners.

2. Explain the major roles and duties of medieval Muslim caliphs in both theory and practice.

Candidates must be able to both identify and explain clearly the major roles that caliphs were expected to fulfill. Candidates should also comment on the degree to which these expectations were met. Responses must be analytical in structure and supported by relevant detail. Simple lists or descriptions of the role of a caliph will not score well.

The major roles and duties of caliphs may include, but not be limited to:

- the caliph was the military commander of the Muslim armies and divider of the spoils of conquest;
- caliphs were arbiters in disputes and thus could act in a legal capacity. In theory, the caliph was the supreme temporal authority on matters of Islamic law. The extent to which the caliph should be the interpreter of religious law (or in Shia thinking, to reveal new laws) was often a matter of bitter dispute between the religious elites;
- they were seen as both a moral guardian and the defender of the religious community of Muslims from corruption, subversion and misguidance;
- the caliph acted as an *imam* or leader of prayers in a mosque. He gave the main Friday *khutba* (sermon);
- some may draw comparisons between the early caliphs and pre-Islamic Arab tribal leaders (*shaykhs*);
- in practice, the power of some caliphs was eroded by jurists, officials and army generals who advised or, in some cases, took over the executive functions and privileges of the caliph.

3. “William I (1066–1087) was a more effective ruler than Henry II (1154–1189).” To what extent do you agree with this statement?

This will be a popular question. Candidates will have to determine the areas that they are going to use to create an effective response.

Areas that might be considered when responding to the question include, but are not limited to: the degree of control over powerful groups such as nobles and the Church; the suppression of any attempted rebellions; development of strong central government, bureaucracy, taxation and legal systems; ability to control territories outside England, establishing a clear succession and maintaining unity in the ruling family.

If only one ruler is addressed, mark out of a maximum of [12 marks].

4. Assess the successes and failures of the Abbasid caliph, Harun al-Rashid (786–809), as leader of the Islamic world.

Examples of success or failure may include, but not be limited to:

- as a military commander of the Muslim armies, Harun al-Rashid waged successful campaigns against the Byzantines;
- he suppressed Shia ambitions to rule by arresting the seventh Shia Imam, Musa al-Kazim;
- he engaged in long-distance diplomacy, most famously with the Carolingian emperor, Charlemagne;
- he patronized scholars and his capital served as a world centre for science, literature and learning;
- his court came to be considered as one of the high points of Arab-Muslim culture. He was immortalized in literature and became generally well remembered by later generations;
- the shift of the imperial residence from Baghdad (Iraq) to al-Raqqa (Syria) divided the power centre of the empire;
- under his rule, the Islamic Empire began long-term processes of fragmentation into independent provinces with dynastic ambitions such as the Aghlabid generals in Ifriqiya (Tunisia). Although such provinces largely remained loyal, they did not all pay tribute to the caliph which eventually came to undermine the financial and political basis of the Abbasid Empire;
- although he recognized the dangerous opposition between his sons al-Amin and al-Ma'mun, his efforts to neutralize their rivalry failed.

If only successes or failures are addressed, mark out of a maximum of [12 marks].

5. Assess the success of Frederick I (Barbarossa) (1155–1190) in establishing authority over his empire.

Frederick I engaged in extensive attempts to consolidate his authority over the territory of the Holy Roman Empire in Germany and Italy.

Candidates should address the various areas in which he sought to establish his authority. These will include, but not be limited to: his attempts to eliminate internal warfare amongst nobles in Germany; his attempts to curb the power of powerful rivals such as the Welfs; his efforts to reassert control over the German Church and use it to support his programmes; his attempts to control the Italian city states and the election of the Pope.

Candidates should be able to reach a conclusion as to his success in establishing authority in the areas that they have selected to examine.

6. Why did ‘Abd al-Rahman III of Spain (912–961) take the title of “caliph” in the year 929?

Candidates must produce an analytical response supported by relevant content. Narrative accounts of his life and/or career will not score well.

The reasons for ‘Abd al-Rahman taking the title of caliph may include, but not be limited to:

- as a branch of the once powerful Umayyad dynasty who had been caliphs in Damascus until 750, the title helped to secure his legitimacy both within and outside Spain;
- greater legitimacy, which came with the transition from *amir* to caliph, helped ‘Abd al-Rahman to extend his rule. He did this by building up the navy, expanding north towards Christian territory and, for a time, increasing Andalusian influence in North Africa;
- the title was proclaimed on coinage and in charters thereby spreading his fame and power further afield in the Islamic world. Building palaces, mosques and patronizing scholars also helped to enhance and extend his power;
- the caliphal title had been adopted by Fatimid rulers from 909 in Ifriqiya (Tunisia). The Shia Fatimids were bitter politico-religious and imperial rivals to the Sunni Spanish Umayyads, who aspired to govern the wider Islamic world;
- there may have been entirely opportunistic motives. By the end of the 920s, ‘Abd al-Rahman was in an ideal position to assume the title: he had put down widespread and long-lasting rebellions against the supporters of Ibn Hafsun, and then had consolidated his authority in areas to the east and west of the Iberian Peninsula.

Topic 2 Society and economy

7. Analyse the reasons for the establishment of the manorial system.

Candidates should present a well-structured response which analyses a range of reasons for the establishment of the manorial system. These would include, but not be limited to: the military power of local rulers who seized land and forced the inhabitants to submit to them; individuals in need of protection surrendered their freedom in exchange for protection and support from powerful individuals. The localized nature of the economy, low agricultural outputs and the decline of economic activity forced individuals to band together to survive. Kings gave territory to supporters in exchange for military service – the inhabitants of the territory were forced to provide support for the military class.

Candidates may note that the manorial system was not established in some areas such as northern Italy and parts of Flanders where more urban societies existed, or in areas where the land was not well suited to agriculture.

8. What major changes occurred in medieval society as a result of the revival of trade and commerce?

This is a very broad question and candidates will be able to choose from a wide range of material. The areas that may be considered include, but are not limited to, political, economic, social, religious or demographic areas.

Some examples of these changes might include, but not be limited to:

- increased trade produced new social classes of merchants, craftsmen urban workers. Urban areas expanded and became powerful economically and politically, as well as introducing a more secular tone to medieval life;
- towns and new social classes challenged the medieval political structure, introduced new ideas of government through charters and guild organizations and undermined the feudal system;
- increased trade led also to better communication, education, transportation and international knowledge;
- wealth was created which was used to support new schools and universities, the arts and other cultural activities.

9. Why were newly founded cities in the medieval Islamic world so successful?

Candidates must produce a well-supported analytical response which explains clearly the reasons for the success of newly founded cities. Simple narrative or descriptive accounts will not score well.

The points to consider may include, but not be limited to:

- geographical considerations. The physical locations of new cities were often close to water resources and fertile lands. Grants of taxable, irrigated lands close to the capital regenerated the local agriculture and ensured close and profitable links between agrarian and urban economies;
- as urban centres with salaried officials and army staff, cities ensured that the economy (and political economy) was highly monetarized;
- patronage attracted scholars from around the Islamic world, and made new cities intellectual and cultural focal points;
- new cities grew extremely quickly and were in excellent positions to take advantage of economies of scale as a result of their size and importance;
- most of them were easily defensible and able to withstand prolonged attacks;
- the foundation of some capital cities, such as Baghdad, enabled a political reorientation. This widened and strengthened different bases of support, allowing them to be included more actively into political life;
- new cities were sometimes designed to an ideological model of harmony, helping to create the impression that they, and hence its rulers, were located at the very centre of the world. The circular design of some new cities became a model for other cities in the Islamic world.

10. “Religious institutions played a major role in the economic life of medieval Europe.” To what extent do you agree with this statement?

Religious institutions played an important role in medieval life. They would include churches, cathedrals, monastic institutions, the headquarters of bishops and shrines or places of pilgrimage.

Their influences would include, but not be limited to: the construction of religious buildings was a major industry that required the employment of thousands of craftsmen and labourers and large amounts of materials. New technology and production methods were developed in order to build cathedrals and other large structures. This knowledge could be used in other areas of the economy. Religious institutions provided education in literacy and numeracy which were crucial to economic activities; bishops and their officers provided a major market for luxury goods which helped establish urban areas and encouraged expansion of trade; monastic orders provided improvements in agricultural technology; the Church required banking institutions for loans and transfer of funds.

It may also be argued that the great wealth acquired by the Church was at the expense of capital investment and other improvements which retarded the growth of the medieval economy. In addition, Church laws about usury and profit making may have retarded the development of the economy in some areas, although this may be disputed.

11. Explain the roles played by congregational mosques in the life of large cities in the Islamic world.

Candidates must produce a well-structured and supported explanation of the role of congregational mosques. A simple list of roles or a descriptive account will not score well.

The roles played by congregational mosques may include, but not be limited to:

- they served as a focus for the local and regional Muslim community, and point of exchange for worshippers, travellers, scholars and religious elites;
- the call to prayer from minarets marked the passing day, punctuated daily life and strengthened Muslim identity. *Imams* of main mosques were respected and high-ranking members of the religious elites;
- the Friday sermon delivered by the *imam* served to propagate religious (and sometimes political) ideas as well as reinforce allegiance to, and the legitimacy of, the caliph in whose name the sermon was given;
- they were often located in the centre of major towns and cities such that urban space developed around them;
- large, important mosques often contained tombs of famous pious men, and so were sites of veneration and pilgrimage;
- later, important mosques (especially post-1100) had *madrasas* (teaching colleges) attached to them which trained generations of Muslim scholars and jurists;
- mosque architecture expressed and transmitted models which were copied across the Islamic world.

12. “Merchants played a significant role in the Islamic world.” To what extent do you agree with this statement?

Candidates must produce an analytical essay which states clearly their position with respect to the quotation. Responses must be supported by relevant content.

The points that may be considered include, but are not limited to:

- merchants were both factors and agents who bought and sold goods. In so doing, they were vital to the economy and material wealth of a region. They provided capital and were essential for the circulation of capital wealth around the Muslim realms (and beyond);
- they travelled widely and were well informed about political events. Merchants were some of the first to expand the frontiers of Islam via religious conversion, conquest and colonization. Sometimes they acted as emissaries, engaged in diplomacy or gathered intelligence on behalf of a ruler;
- although Muslim ruling elites had many sources of wealth (*e.g.* landed wealth and/or stipends), many also engaged in trade and commerce. Islamic law tended to favour commercial dealings and did not legislate against the accumulation of wealth so long as it was not regarded as excessive or illegally gained. Merchants had been among the first to convert to Islam. Muhammad’s first wife was from a mercantile background and the Prophet himself had been on business trips to Syria.

Topic 3 Wars and warfare

13. Analyse the reasons for English success in the Hundred Years War up to 1396.

This will be a popular question. Candidates must present a well-structured response supported by accurate content.

The reasons for English success in the early years of the Hundred Years War may include, but not be limited to: the military leadership and skill of Edward III, English use of new tactics including fighting on foot and the longbow; French failure to adjust to the new tactics and the absence of the longbow in the French army; English devastation of France undermined the power and ability of the French monarchy to raise money and armies; the operations of the free companies ravaged and demoralized the French population; France was divided by internal conflicts and could not produce a united front against England; military skill of English generals including the Black Prince was superior to the French. French were demoralized after a number of defeats and were reluctant to challenge the English in battle. English kings held substantial lands in France which further weakened the French.

14. Explain the ways in which technology changed the nature of medieval warfare between 1000 and 1450.

Medieval warfare went through a number of changes as a result of the introduction of new technology in weapons and equipment.

The rise of the mounted knight was the result of the introduction of the stirrup, better armour, stronger horses and improved saddles. Warfare was conducted by mounted knights who dominated the battlefield. The noble classes also improved their power by the building of stronger castles and fortifications.

The power of the mounted knight and his use in battle declined sharply with the introduction of projectile weapons. These included the crossbow and the longbow as well as early firearms. Infantry was now superior and could defeat the mounted knight – this was demonstrated clearly at Crecy, Poitiers and Agincourt. This was made clearer by the introduction of the pike which protected the infantry from cavalry charges.

Castles were reduced in importance with the development of siege engines and especially guns, which destroyed their walls. Warfare became more mobile as lengthy sieges were less frequent.

15. What were the causes and consequences of the *Ridda* Wars or “Wars of Apostasy” (632–633)?

Responses must be analytical in nature and supported by relevant material. Points to consider may include, but are not limited to:

- after the death of Muhammad in 632, many Arab tribes no longer wished to pay tribute to the new caliph, Abu Bakr, in Medina. As they were said to be Muslims they were required to pay this tax. Their refusal was therefore considered as a rejection of their faith. They refused to recognize Abu Bakr’s authority, Bedouin tribes attempted to reassert their independence from Medina, false prophets encouraged unrest and removed support for Islam. Hence, they were considered as Muslim apostates;
- several campaigns against rebel Arab tribes were conducted. These were successful and resulted in the political unification of the Arabian Peninsula as both Arab and Muslim. Some of the key Arab commanders (*e.g.* Khalid ibn al-Walid and ‘Amr ibn al-‘As) enhanced their reputations as war leaders during these campaigns. This also helped to consolidate the authority of Abu Bakr and his supporters at Medina;
- the newly united and battle-hardened Arab-Muslim tribal armies were now ideally placed to expand beyond the frontiers of the Arabian Peninsula. This they did with campaigns against the Byzantine provinces and the Sassanid empire in Persia;
- ever since the *Ridda* Wars, the charge of unrepentant apostasy has been one of the most serious offences for a Muslim to commit.

If only causes or consequences are addressed, mark out of a maximum of [12 marks].

16. Assess the long-term and short-term effects of the Battle of Manzikert in 1071.

Candidates must address both short- and long-term causes. Responses must be analytical in structure and supported by relevant content.

The points to consider may include, but are not limited to:

- the battle resulted in a crushing defeat for the Byzantines;
- the short-term effects may be seen as a contributory factor to the launch of the Crusades because of the perceived threat to Constantinople and the impeding of pilgrims en route to Jerusalem;
- the victory significantly undermined Byzantine power in Anatolia (Turkey) at a time when the Seljuk Turks under Alp Arslan were expanding westwards;
- the longer term, wider effects can be considered in political, regional, ethnic and religious terms – notably the gradual, but radical, transition from a Byzantine Christian region into a Turkish Muslim one, which has largely dominated the political development of the eastern Mediterranean;
- it also led to a buffer, warlord zone between the Byzantines and the Seljuks to the south.

If only long-term or short-term effects are considered, mark out of a maximum of [12 marks].

17. Analyse the impact of warfare on the power and authority of *two* of the following rulers: Richard I; John; Edward III of England; Philip Augustus; Charles V of France.

The question requires that candidates analyse the extent to which the power of the chosen monarch was affected by their military experiences.

This means that candidates must comment on the ways in which warfare either increased or limited the power of the chosen monarch.

The ways in which warfare might affect a monarch's power may include, but not be limited to: the conquest of territory increased his wealth and power; warfare might lead to the defeat or elimination of foreign or domestic rivals; greater wealth and prestige; new alliances or marriages might increase his power; victories would make him popular with his subjects; he might also gain the support of important groups such as the Church, merchants, *etc.*

It should be noted that warfare might produce the opposite of the above if the ruler failed to succeed in his military endeavours. He would lose popularity, encourage unrest, lose wealth and status, territory and influence. He might be deposed as a result of his failures.

All responses must be well-structured and supported with appropriate content.

If only one ruler is addressed, mark out of a maximum of [12 marks].

18. “The reputation of Salah al-Din (Saladin) as an outstanding Muslim leader is entirely justified.” To what extent do you agree with this statement?

Candidates must produce an analytical response with a clear thesis supported by relevant content.

The points to consider may include, but are not limited to:

- Saladin is best remembered for his victories against the Crusaders and his recapture of Jerusalem in 1187. These were undoubtedly significant achievements which made Christian control over the Crusader States tenuous in the long-term. His victories also helped him to establish his own dynasty in the region;
- his more lasting achievements were in his role as “restorer of the faith” with the defeat of the Fatimids by 1171, whose power and state in Egypt were ruthlessly destroyed. This victory led to the fragmentation of Shia forms of Islam and to the wider establishment of Sunni Orthodoxy. It also consolidated Muslim power in Syria and Egypt. But as a “Muslim leader”, this was a victory only for Sunnis, since it was a disaster for Shia Muslims;
- this question also has a historiographical element to it which requires some understanding of the enduring legacy of Saladin as the conqueror of the invading Crusaders;
- our knowledge of him comes partly from two biographical works which portrayed him in a positive light. His reputation as a chivalrous, pious and just hero and war-leader has a romantic element to it which has been revived in the modern period by both Muslims and Christians.

Topic 4 Intellectual, cultural and artistic developments

19. Analyse the causes of the twelfth century renaissance.

This will be a popular question and candidates have a wide range of material from which to construct a response. All responses must be in a proper analytical format with appropriate content.

The causes of the twelfth century renaissance may include, but not be limited to: the introduction of classical learning by way of Spain, the influence of Arab and Jewish scholars and philosophers in science, philosophy, medicine and astronomy as well as the introduction of Aristotle to medieval Europe. The rise of reason, logic and humanism amongst theologians. The revival of the study of Roman law in the Italian cities, establishment of universities to expand knowledge and produce more scholars was important. The influence of the Crusades and information on other cultures were important, as was the increasing wealth in Italy and other areas which provided resources to fund scholarship, schools, books, and a more secular outlook and new social classes interested in change and innovation. A greater interest in science and a growing belief that man was capable of understanding and explaining the natural world – this was seen in the work of individuals such as Bacon and Grosseteste.

20. In what ways, and with what results, did Arabic and Latin scholarly traditions interact in medieval Spain?

This question asks for ways and results. Candidates must produce a well-supported, analytical response. Simple narratives or descriptions will not score well.

- Initially, a translation movement in Abbasid Syria and Iraq transferred much classical learning of the Greeks into Arabic. Muslim scholars then studied these works and enhanced them with commentaries and works of their own.
- In the Latin West, however, Greek learning had become lost and was only rediscovered when the works of Muslim scholars were translated into Latin.
- The translation movement from Arabic into Latin came during and after a long period of *convivencia* (“living together”) in which people of different faiths tolerantly lived alongside one another and came to understand and appreciate the language, culture and learning of the other.
- It is not coincidental that knowledge transfer occurred in areas such as the Iberian Peninsula and Sicily where there was *convivencia*, rather than in the Crusader States where there was not.
- The effects of this learning included the re-introduction into Europe of classical Greek works and thought, supplemented by the advanced research of Muslim scholars expressed in Arabic.
- The combined effect was to stimulate the so-called “twelfth century renaissance” of the arts, and particularly sciences, which prefigured later academic and intellectual advances.

If only “ways” or “results” are addressed, mark out of a maximum of [12 marks].

21. For what reasons, and with what results, were universities established in medieval Europe?

The reasons for the creation of universities may include, but not be limited to: the general reawakening of intellectual interests culminating in the twelfth century renaissance, the existence of schools of law and medicine in Italy which could be expanded as more knowledge of the classical world was desired. Universities were inspired by the guild movements to form communities of scholars for protection and to establish standards. The increased wealth of the urban classes provided more leisure time, a demand for more knowledge and education. The example of the Spanish universities was very influential.

The results of the founding of universities may include, but not be limited to: they had a critical impact on the study of canon law, theology, medicine and other sciences. They developed new systems of logic and reason through the work of scholars such as Aquinas, Abelard and Bacon. They trained a large number of scholars who became leading government officials and church leaders. They continued the process of the pursuit and expansion of knowledge which produced a wide range of new developments in Europe.

If only reasons or results are addressed, mark out of a maximum of [12 marks].

22. To what extent did classical Greek science and learning influence Muslim scholarship?

Candidates must address both aspects of the question in a well supported, analytical response.

The points that may be considered include, but are not limited to:

- ancient pagan and early medieval Christian texts were translated from Greek into Arabic (often via Syriac), especially from the 800s, in intellectual centres such as Baghdad;
- scholars whose works were translated included Aristotle (philosophy), Euclid (mathematics), Galen (medicine), Plato (philosophy), Ptolemy (geography);
- in this way, certain branches of learning and scholarship (*e.g.* logic, philosophy, theology, mathematics, optics, alchemy, astronomy, medicine, cartography) came to be passed into the Arab-Muslim world;
- these works were carefully studied by Muslim scholars who often added commentaries to them and were inspired to write works of their own. This initiated a powerful intellectual movement led by polymath Muslim academics whose works were characterized by scientific observation, expression and rationalism;
- many Muslims were sceptical of this movement and reacted strongly against it since its origins were not divinely inspired.

23. Assess the importance for intellectual and cultural development of two of the following: Peter Abelard; Roger Bacon; Thomas Aquinas; Adelard of Bath.

Candidates must choose two individuals to assess. The importance of these individuals may include, but not be limited to:

Peter Abelard

A theologian and philosopher regarded as one of the most original thinkers of the twelfth century. He emphasized logic in his teaching and popularized Aristotle and his systems of logic and reason. He applied reason to religious doctrine and belief and produced the very influential book *Sic et Non*. His fame as a teacher made this book widely read. He was attacked by the Church for his writings. His work led to the work of Aquinas who made an attempt to reconcile the challenge posed to religious faith by Aristotelian logic.

Roger Bacon

A Franciscan monk and teacher who was influenced by the work of Plato, Aristotle and the Islamic scientists Ibn Sina (Avicenna) and Ibn Rushd (Averroes). He supported the concept of relying on observed and experimental knowledge over reliance on prior authority and ancient belief. He wanted to add science to the university curriculum. He did important work in mathematics, optics, alchemy, and astronomy. His overall influences were in support of the empirical method of learning, an early precursor of the experimental scientific method.

Thomas Aquinas

A very influential philosopher and theologian who became one of the most significant figures in Western philosophy. His great work *Summa Theologica* was an attempt to resolve the crisis in the Church which had been created by the influence of Aristotelian logic. Aquinas set out to resolve the issue of faith versus reason. He led the scholastic movement which established him as the premier theologian and philosopher of his time. His influence continued for centuries.

Adelard of Bath

Regarded a pioneer in Western science. His work in Spain had influenced his scientific studies and he emphasized reason and observation as means to understand the natural world. He was a scholar and scientist who translated many Arabic works, introduced the use of Arab/Indian numerals and mathematics as well as Euclidean geometry. He wrote extensively on the abacus and the astrolabe as well as conducting inquiries into astronomy, gravity and the nature of matter. His work played a significant role in the evolution of the twelfth century renaissance.

If only one individual is assessed, mark out of a maximum of [12 marks].

24. Assess how opposition to figurative art, such as the depiction of humans, affected the evolution of Islamic art.

Candidates must produce a well-structured and supported analytical response. Simple descriptions will not score well.

Points that may be considered include, but are not limited to:

- opposition had a profound impact on both the form and function of Islamic visual art and material culture. This had both long- and short-term consequences for the way they could, and did, develop;
- book production, textiles, tiles, ceramics, brickwork, interior and exterior decoration, and garden design in Islamic art are all generally characterized by the use of geometric patterns, and by a relative absence of human figures;
- other forms of art (especially calligraphy) took the place of figurative arts. In particular, there were strong links between this and the writing of holy texts;
- unlike the West, Islamic art did not develop a tradition of icons and statues;
- however, there are some notable exceptions: sketches, diagrams and illustrated books *e.g.* medical treatises; painting (perhaps especially in late medieval Iran).

Topic 5 Religion and the state

25. Why were so many Muslims attracted to Sufism?

Candidates must produce a well-structured, analytical response supported by relevant detail. Simple descriptions of the growth of Sufism will not score well.

The points that may be considered include, but are not limited to:

- Sufism was a popular form of the religion. It was easily accessible for non-scholars and the wider population. However, many scholars also enjoyed the intellectual and theological challenges of Sufi thought;
- Sufism was often seen as a reaction to perceived worldliness, dissolute lifestyles and the alleged hypocrisy of the rulers and religious elites;
- Sufi *shaykhs* and holy men figures were commonly seen at fairs and festivals and captured the imagination of the populace. Many attracted followers who moved around the Islamic world with them, building support as they went;
- some Sufi rituals and Orders provided an outlet for non-standard forms of the religion to flourish;
- patronage of Sufi Orders empowered rulers and allowed them to control the Orders indirectly.

26. For what reasons, and with what results, did *either* Francis of Assisi *or* Dominic Guzman establish religious orders?

Francis of Assisi

Reasons may include, but not be limited to:

- to preach the gospel and appeal to the population by having the members of his order live a life of poverty similar to the apostles;
- Church was under attack for corruption and immorality – Franciscans were designed to provide a model of the Church that would attract support;
- he was encouraged by Pope Innocent III who saw this as a way to fight the Cathar heresy which was demanding Church reform;
- Franciscans were also founded in order to convert Muslims and other faiths in the world beyond the Middle East;
- Franciscans were founded to lead the battle against heresy by preaching and by example.

Results may include, but not be limited to:

- the Franciscans were regarded as popular preachers who combated heresy and restored support for the Church. They helped to restore the popularity of the Church in areas that had been disaffected;
- their missions to the Muslims, Persia and China failed to win converts but they had some influence in the fourteenth century under the Mongol regime in China;
- they became leaders in new ideas and attracted many intellectuals such as Bacon, Grosseteste and Duns Scotus;
- their faith and dedication led them to become leaders in the Inquisition;
- their popularity and reputation led to the acquisition of great wealth which caused them to be attacked after a few years by Church reformers as lax and corrupt.

Dominic Guzman

Reasons may include, but not be limited to:

- Dominic Guzman formed the Dominican order to reflect his own moral, upright and correct beliefs;
- he wanted to create an order of intellectuals who could debate with heretics and defeat them through argument and logic;
- they were pledged to scholarship and produced individuals such as Thomas Aquinas;
- they were also pledged to missionary work;
- they were to act as preachers and lecturers who would attract and increase support for the Church by their lectures and sermons.

Results may include, but not be limited to:

- they proved to be effective advocates of the Church and helped to recover the support lost to various heresies;
- their missionary work amongst Muslims and pagans was not successful;
- they became leaders in thought and learning: Albertus Magnus and Aquinas were Dominicans;
- they provided many teachers at universities such as Oxford and Paris;
- their intellectual rigor and dedication encouraged the Pope to use them as Inquisitors and as preachers to convert heretics and revive support for the Church;
- like the Franciscans their success and reputation attracted great support and made them powerful and wealthy – accused in later years of laxity and corruption.

If only reasons or results are addressed, mark out of a maximum of [12 marks].

27. Explain the reasons for disputes between secular rulers and religious leaders in medieval Europe.

This will be a popular question and there is considerable material which candidates may use in their responses.

Responses must be well-structured and analytical in format and focus on explaining the reasons for conflict supported by accurate content. A narrative description of a clash between a ruler and religious leader will not score well.

The reasons for conflict may include but not be limited to: the assertion by the popes that they had the right to depose secular rulers; disputes over possession of territory; conflicts between the secular law codes and Church law; rulers' desire to choose bishops who would support them versus the pope's desire to control the choices; disputes over the payment of taxes to the Papacy; growing power and wealth of secular rulers encouraged them to defy the Papacy; criticisms of the Church as immoral, lax and corrupt caused secular rulers to seize property and defy Church doctrines as a means on increasing their power. The increasing secularism of the medieval period gave rulers more popular support in disputes with the Church. Some examples may include: Thomas Becket and Henry II; Innocent III and John I and Phillip II; Frederick I and Frederick II; Investiture Crisis.

28. Analyse the extent to which there was a separation of power between “religious institutions” and “the state” in the medieval Islamic world.

- In theory, in a theocratic state, such as that of the early Islamic state under the Prophet Muhammad, there should be no separation between “Church” and “State”.
- Muhammad’s unique position as both prophet and head of state led to a crisis of leadership after his death and clearer degrees of separation between religious and temporal aspects of government.
- Key areas of government *e.g.* the military and bureaucracy were not religious institutions. Arguably, these were the driving force behind the most successful of Muslim dynasties.
- Army leaders and state officials soon became some of the most powerful people in the Islamic world, even though they did not necessarily come from Muslim religious backgrounds, nor did they have expertise in the Islamic sciences.

29. Explain some of the main regional and doctrinal differences which emerged amongst the four main Orthodox Muslim law schools.

Candidates must be able to clearly identify and differentiate amongst the four main schools. If fewer than four schools are identified and discussed marks should be reduced according to the number omitted.

The most obvious differences between them are in terms of interpretation of religious doctrine; there are also important regional and local contexts, as well as a chronological dimension to their development.

- Hanafi school. Founder: Abu Hanifa (d767). Develops particularly at Medina where there was little local custom of which to take account. Favoured by the Abbasids and later ruling elites such as the Ottomans. Exerts a modern regional influence in Turkey, northern Egypt, Pakistan.
- Maliki school. Founder: Malik ibn Anas (d795). Developed in conquered lands of Iraq and especially North Africa and al-Andalus where many local customs and practices came to be incorporated into Maliki thinking. It is still the most important school in North and West Africa, and sub-Saharan Muslim areas. A key factor in its evolution was its unrelenting opposition to revolutionary Fatimid influence, hence its strong tendency towards conservatism.
- Shafi’I (d820) school developed systems of interpretations and jurisprudence, *e.g.* arguments from analogy (*qiyas*) with particular emphasis on the *hadith*.
- Hanbali school founded by Ahmad ibn Hanbal (d855). Clearly the least compromising and least willing to accept the other law schools. Developed in response to *mihna* by Mu‘tazilites and rationalists. Favoured by Ibn Taymiyya (d1328) and revived by modern Wahhabis, hence its importance in, and export from, modern Saudi Arabia. Key to Hanbali beliefs were the rejection of arguments from analogy and notions of consensus (*ijma’*) beyond the first generation after Muhammad.

30. Analyse the reasons for religious persecution in medieval Europe.

Candidates should realize that three groups were subject to religious persecution in medieval Europe. These were heretics, Jews and the Muslims in Spain and Sicily.

Heretics

Reasons for the persecution of heretics would include, but not be limited to: heretics threatened the unity, power and wealth of the Church, they undermined its claim to universality in faith and doctrine. Traditionally anyone preaching a false doctrine was to be persecuted, exterminated or prevented from continuing in their incorrect belief.

Jews

Reasons for the persecution of Jews may include, but not be limited to: they were victims of ignorance and superstition, they drew attention through their different dress and habits. They were persecuted in order to seize their property, kings expelled them to seize property or escape repaying loans to them. They were used as scapegoats to deflect public anger over events like the Black Death and were the victims of misplaced religious zeal as many were slaughtered during the Crusading period.

Muslims

Reasons for the persecution of Muslims may include, but not be limited to: often considered dangerous enemies of Christianity they were subject to attack throughout the medieval period. In Spain this began in the ninth century and continued until the expulsion of Islam in 1492. The reasons for their persecution were both territorial and religious. The *Reconquista* in Spain was an extension of the European crusading movements and the desire for territorial expansion of the Christian kingdoms in Spain. In Sicily, the attack on Muslims intensified in the twelfth century and was the result of religious fervour related to the crusading movement as well as economic and territorial motives.
