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HISTORY
ROUTE 1
HIGHER LEVEL AND STANDARD LEVEL
PAPER 1

Wednesday 14 November 2012 (afternoon)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer all the questions.
- The maximum mark for this examination paper is *[25 marks]*.

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 the relationship between Roger II (1130–1154) and the Muslims of Sicily.

SOURCE A *An extract from **The Book of Roger** by Al-Idrisi, a Muslim scholar who worked for Roger II. The book was commissioned in 1138 by Roger II, and included richly decorated maps and details of the natural world.*

The nobility of the king’s outward appearance is equalled by the excellence of his character, and his noble actions are accompanied by the best of features; made up of a brave spirit, a clear mind, deep thought and a notable amount of generosity. He exercises great judgment in observation and foresight, and the wisdom with which he manages public affairs is rooted in a sharp mind. He always achieves what he sets out to do, makes light of solving the most difficult questions, and all the burdens of affairs of state fall on him: he is such a man that his dreams are worth more than the waking thoughts of ordinary mortals.

SOURCE B *An extract from the writings of **Ibn Al-Athir**, a Muslim chronicler writing for the rulers of Mosul in Iraq in the early thirteenth century, and who died in 1233. Al-Athir had first-hand knowledge of the Crusades. The extract refers to the year 1144, during which Roger II’s armies were involved in fighting against Muslims in North Africa. The Muslim mentioned in the extract is believed to be Al-Idrisi, who worked at the court of Roger II.*

At this time there lived in Sicily a learned Muslim, a virtuous man who was held in great honour and reverence by the King of Sicily, who listened to his words and favoured him above the priests and brothers of his court, and as a result, a rumour arose among the people of that country that the king himself was a Muslim. One day the king was sitting in one of his palaces and he saw a little ship out at sea, on the horizon. It brought the news that the king’s forces had entered Muslim territory, and plundered it, killing many Muslims, and with this victory many Muslims had been killed. The king told the Muslim what had been announced, and inquired “Where, therefore, was [The Prophet] Muhammad? Has he perhaps forgotten his land and its people?” The Muslim answered, “... he was taking part in the capture of Edessa, which has just been taken by the Muslims.” Some of the Normans who were present mocked the Muslim for this answer, but the king told them “Don’t laugh at him. This man always speaks the truth.” A few days later the news came of the conquest of Edessa [by the Muslims].

SOURCE C

*An extract from Edward Burman (1991) **Emperor to Emperor: Italy before the Renaissance**, Constable Hardcover, London. Edward Burman is a popular British writer whose books cover a range of topics on medieval history, both western and Islamic.*

He [Roger II] held the Muslims in great honour, and was always ready to defend them. Moreover, apart from his interest in the Arabic sciences he was ready to introduce features of Muslim rule into his own government. Ibn Al-Athir states explicitly that “he followed Muslim customs” and brought in such offices as *ganib* [army officer], *hagib* [chamberlain], *gandar* [bodyguard] and others which were not in use among the Franks. Even more interestingly, he introduced a *mazalim* or court where his subjects could present complaints against abuses of power by royal officials. ... The most important of the Muslim scholars at King Roger’s court was Al-Idrisi ... who was considered the most distinguished geographer of the period. His book on world geography stands as perhaps the greatest monument to the king’s reign. ... Al-Idrisi also made for Roger a silver sphere of the heavens, and a disc-shaped map of the world.

SOURCE D

*Extract from Aziz Ahmad (1975) **A History of Islamic Sicily**, Edinburgh University Press, Edinburgh. Aziz Ahmad was a scholar of Islamic History.*

During most of his reign his conduct was such that Ibn Al-Athir praised him for protecting and liking the Muslims. He was surrounded by Muslims among others, and is said to have had Muslim women in his harem, as well as Muslim slaves and eunuchs in his entourage. He delighted in the company of learned Muslims, and in his last fourteen years he spent much time in scientific speculation in the Arab tradition. Of the five principal thinkers at his court, two, Abu-s-Salt and Al-Idrisi, were Arabs. His motto was based on a Koranic verse, praising God and thanking Him for his generosity. On various documents he called himself *al-malik al-mu’zzam alqidis*, or “great and holy king”.

All this changed, however, towards the end of his reign. By the close of 1153 he launched a policy of religious persecution. The reasons for this reversal were several; some personal, such as the death of his three sons within a period of nine years, and his own ill-health, and what affected Muslims most, the rise of the Almohads in North Africa. In the last years of his reign he introduced a policy aimed at conversion of Muslims and Jews to Christianity.

SOURCE E

A wall painting from the Palatine Chapel in Palermo, possibly showing Roger II seated in the style of a Muslim ruler, on a carpet. The vessel of wine was a symbol of sovereignty in the Middle East. Muslim rulers were depicted in paintings and mosaics in this way. The Muslim ban on alcohol was disregarded in such portrayals. These wall paintings were completed in the 1150s, around the time of Roger II's death.



[Source: <http://www.sacred-destinations.com/italy/palermo-cappella-palatina>]

1. (a) What, according to Source A, were the qualities of Roger II as king? [3 marks]
(b) What is the message conveyed by Source E? [2 marks]

 2. Compare and contrast the views expressed in Sources C and D about Roger II's attitude to Muslims. [6 marks]

 3. With reference to their origin and purpose, discuss the value and limitations of Source A and Source B for historians studying Roger II's relationship to his Muslim subjects. [6 marks]

 4. Using the sources and your own knowledge, analyse the statement in Source C that Roger II "held the Muslims in great honour". [8 marks]
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