

Past-paper walk-through

Developments in Dar al-Islam from c. 1200 to c. 1450 ■ 1.2

eXercise

Questions in this set

- 2024 Set 1 Q1
- 2023 Set 1 Q2

Reading the mark scheme

- **B1** a mark that stands on its own – the point is either made or not.
- **M1** a *method* mark: the right approach, even if the number is wrong.
- **A1** an *answer* mark, and it usually needs its M mark first.
- **C1** a working mark on the way to the answer.
- **//** separates answers the examiner accepts equally.
- **ecf** = error carried forward: a later part is marked on your own earlier answer.
- **owtte** = “or words to that effect” – the wording need not match.

Question 1

2024 Set 1 ■ Q1

“Under the Mughals, Hindus and Muslims interacted in economics, politics, social life, the arts, and culture. Through migration and conversion, the Muslim population of India grew from about 400,000 in 1200, . . . to 12.8 million in 1535, to perhaps 50 million by 1800. Muslim scholars and Sufi religious mystics and saints migrated to India from Iran, Turkey, and Central Asia. Some came in search of government jobs, others for new cultural opportunities, to study, or to spread their own beliefs. Some of the best poets immigrated from Persia. Similarly, imperial court painters, who produced masterpieces in the Persian and Mughal miniature styles, interacted with painters of the Rajput schools in local Hindu courts across north India, resulting in artistic innovations in both. On the level of mystical belief and experience, an astonishing syncretism emerged between Hindus and Muslims, especially in the poetry of Kabir [died circa 1520] and of Guru Nanak (1469–1538), the originator of the Sikh

Question 1

religion. Mystics in the two communities, Hindu bhakti (devotional) worshippers and Muslim Sufis, frequently had warm personal relations and often attracted followers from each others' communities." Howard Spodek and Michele Langford Louro, United States historians, article published in a scholarly journal, 2007

Using the excerpt, respond to parts a, b, and c.

- (a)** Identify ONE claim that the authors make in the first paragraph.
- (b)** Identify ONE piece of evidence that the authors use to support their claims about cultural interactions between Hindus and Muslims as described in the second paragraph.
- (c)** Explain ONE reason why Mughal rulers in the period circa 1450–1750 would have encouraged the interactions described in the passage.

Solution 1

(a)

Mark scheme

- Identify ONE claim that the authors make in the first paragraph. (1 point) — accept any: Hindus and Muslims interacted in many different ways, including economics, politics, social life, the arts, and culture.; The Muslim population of India grew substantially between 1200 and 1800.; Muslim scholars and Sufis migrated to India from Iran, Turkey, and Central Asia.; Some of the best poets migrated from Persia to India.

Solution 1

(b)

Mark scheme

- Identify ONE piece of evidence that the authors use to support their claims about cultural interactions between Hindus and Muslims as described in the second paragraph. (1 point) — accept any: Interactions between imperial court painters and Rajput painters resulted in artistic innovations.; The poetry of Kabir and Nanak contributed to Hindu, Muslim, and Sikh cultural syncretism.; Interactions between Muslim and Hindu mystics attracted followers from other religious communities.

Solution 1

(c)

Mark scheme

- Explain ONE reason why Mughal rulers in the period circa 1450–1750 would have encouraged the interactions described in the passage. (1 point) — accept any: Mughal rulers wanted to keep their non-Muslim subjects from rebelling.; Mughal rulers believed that encouraging close relations between Muslims and non-Muslims would likely lead Hindus to accept Mughal rule.; Mughal rulers believed that encouraging close relations between Muslims and non-Muslims could help expand Mughal power by utilizing the economic, political, and military contributions of their full population.

Question 2

2023 Set 1 ■ Q2

“It was by the grace of God, glory be to Him, that He came to the rescue of Islam, by reviving its last breath and restoring in Egypt the unity of the Muslims [in the mid-thirteenth century]. He did this by sending the Mamluks to the Muslims as guardian rulers and devoted defenders, who were imported as slaves from the lands of the heathen Qipchaq Turks. The Turkish slaves embrace Islam with the determination of true believers, while retaining their nomadic virtues. The slave merchants bring them to Egypt in batch after batch. Then the rulers lodge them in the royal chambers, and give them a careful upbringing, including the study of the Qur’an. Then they train them in the use of the bow and the sword, in riding horses, and in fighting with the lance until they become tough and seasoned soldiers. When the rulers are convinced that they are prepared to defend and die for them, they increase their pay, lands, and incomes. Then they appoint them to high offices of state, and even sultans are chosen

Question 2

from them who direct the affairs of the Muslims.” Source: Ibn Khaldun, Arab scholar and historian writing about the Mamluk dynasty of Egypt, late fourteenth century
Using the excerpt, respond to parts a, b, and c.

- (a)** Identify ONE claim that the author makes about the Mamluks in the first paragraph.
- (b)** Identify ONE way the passage illustrates the political situation of the Islamic world in the period before circa 1450.
- (c)** Explain ONE way the passage could be used to illustrate differences in forms of coerced labor in the period before circa 1750.

Solution 2

(a)

Mark scheme

- Identify ONE claim that the author makes about the Mamluks in the first paragraph. (1 point) — accept any: The Mamluks were chosen by God to save Egypt.; The Mamluks were guardian rulers and defended Islam.; Many Turkish enslaved persons converted to Islam and were true believers, even though they remained nomadic.

Solution 2

(b) Mark scheme

- Identify ONE way the passage illustrates the political situation of the Islamic world in the period before circa 1450. (1 point) — accept any: The passage illustrates the lack of unity among Islamic states.; The passage illustrates that Islamic rulers invested heavily in soldiers.; The passage illustrates that Islamic rulers patronized religious learning.; The passage demonstrates how Islamic rulers engaged in a variety of activities that increased their power, such as appointing trusted officials to important positions, training a powerful military, and supporting religious teachings.

Solution 2

(c) Mark scheme

- Explain ONE way the passage could be used to illustrate differences in forms of coerced labor in the period before circa 1750. (1 point) — accept any: The formerly enslaved Mamluks could rise to high political positions, such as sultan, unlike enslaved persons in the Americas.; The ability of the Mamluks to achieve high status in Egypt differs from other forms of coerced labor. In the Americas, for example, the purpose of slavery was mostly economic, and enslaved persons largely worked on plantations.; Because the Mamluks were male, they were afforded the opportunity to receive military training and political promotion unlike enslaved women in Islamic societies.